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Author's Note:

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Derek

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Master Chart.

Stage 1: Reborn Disciple.

Jesus Mashiach, the Son of God:

Imagine a newborn opening his eyes, and the first person he apprehends is his mother, the life-giver, in whom in this stage of life, encompasses his whole world, all his life, and his future!

As a reborn disciple of Jesus Mashiach, this is your spiritual experience, too! For this reason, the first person you are introduced to in this Gospel of New Life is Jesus Mashiach, the Son of God.

In Jesus Mashiach, you have new life. All you need to reborn, to grow, to thrive as a new disciple, is embodied in your life-giver!

He is the Son of God, the Firstborn Heir of the family of God. So, he has the right to include you into the family of God as an Heir of his own House, an Heir of God's abundant creation.

So, as a newborn at first knows only his life-giver, cling to Jesus as your spiritual life-giver! Take all that he has to give you in trusting receptivity, which is your faith!

Key Verse.

The beginning of the gospel of Jesus Christ, **the Son of God.**
(Mark 1:1).

⁸ I have baptized you with water, but he will **baptize** you with **the Holy Spirit.**"
(Mark 1:7-8)

Newborn/ Spiritually Reborn Disciple:

Human newborns have only one task, and that is to *live*! Having passed from the dark and watery, airless reality of the womb, they now enter the overwhelming reality of fresh air, bright lights, and new life in the arms of their parent!

So, consider your *spiritual rebirth* a similar passage from the *old life* into the new life of heaven and eternity! As a disciple of Jesus Mashiach, you are literally *reborn* by the Holy Spirit to live in the new spiritual reality of God's House and Kingdom! And, just as a newborn clings only to his parent in this fresh new world, so, you must learn to cling only to Jesus Mashiach as your very life.

This first stage of your *new life* as a disciple of Jesus Mashiach critical, because you must decide to fully embrace this new life in your Life-Giver, Jesus. Be sure you learn these new-life lessons from the outset:

- **Life:** your New Life is entirely *dependent* on your Life-Giver, Jesus Mashiach. Cling by faith to him alone! As a child knows and needs his parent alone, come only to Jesus Mashiach for life. Not customs, not disciplines, no pious substitutes. Only Jesus is your life (John 14:6; 2 Corinthians 5:17).
- **Death:** You have left your old life of *fleshly living* in sin and death. Like a child leaving the watery womb, realize that the *dark world* has no life for you. Yes, live in the world, but know that your *real life* is now spiritual, in God's House and Kingdom, so settle your heart there. Repent—reject completely your old life and its death.
- **Purpose:** Your Life-Giver has not just made you alive but has transferred you out of the danger of the *dark kingdom* and brought you under the protection of His Kingdom of Light. Now, our Family's mission is to draw all people into this light and life of the Kingdom!

Milestone/ Abilities:

In many ways, this first stage of your life as a disciple is one in which you are most vulnerable, but it is a critical stage, for it sets the course of the rest of your spiritual life with Jesus Mashiach. For, as a Newborn Disciple, the first milestone you must

reach in your new life is simply to **live and thrive spiritually as a child in the House and Kingdom of God!**

For, many new disciples have *been stillborn* in their new life, for they assumed that becoming a disciple was merely an earthly, *religious* transaction experienced entirely in this social world of men. Being blind to the *Kingdom reality* into which they should have passed, they lived to gain earthly advantage, acquiring new habits and relying entirely on their *fleshly ability* and human understanding to “progress” in their faith, remaining cutoff from the Son of God who alone could have given them new life. Instead, they lived as if they were newborns still seeking to inhabit the dark comforts of the womb.

A. Faith in Jesus Mashiach, the Son of God, your Life-Giver.

Instead, *be sure to first come to Jesus Mashiach* hungrily by *faith* for his new life. This helpless **dependence** by which you draw near to him as your sole life-giver, this Son of Man, should be the faith you continue you with your entire life. For, *Jesus Mashiach* remains your Life-giver at rebirth and throughout your entire life—as your Life-sustainer, the Vine which gives the branches nourishment as they remain in him forever (John 15:5-7).

B. Being Sanctified of the Flesh in His House: Repentance and Confession.

Second, living with him in his house and Kingdom requires that you *repent*—to reject the fleshly life of sin and death. Before you were reborn, you lived your life *entirely in the flesh*, living in sin and cut off from the life of God. But, you repented of this *fleshly life* apart from God and were reborn by the Holy Spirit.

Being reborn, you must be “sanctified”—that the Spirit helps you *continue to repent* of the “fleshly life” to be fashioned by the Spirit into the likeness of Jesus Mashiach. To continue to reject, repent of, and crucify the *fleshly life in you* is to be “sanctified” (Hebrews 10:14) as you confess your sins (1 John 1:9) and offer up your body not to unrighteousness but righteousness (Romans 6:12-14).

Remember, to live in the flesh is not just to indulge in *fleshly sin*, but it is to *rely on*

your fleshly, human ability and understanding as you did when you were cut off from God. Instead, live in his power, not your own, to honor his name, not your own. Relying on the *flesh* to achieve the new life is a *futile and self-justifying self-righteousness* (Galatians 3:3).

C. Kingdom Awareness by Faith: Earthly and Heavenly Kingdoms.

Finally, to be “viable” in the Kingdom’s new life is to be *awakened* to the reality that you now inhabit two realities. Your fleshly body still lives and moves in this *earthly world*, but you are now *alive* in Jesus Mashiach and reborn into his spiritual House and Kingdom by the Holy Spirit.

Being *reborn* by the Holy Spirit into this spiritual reality, you must walk by *faith*, believing the Word of God as the Spirit leads and teaches you to live in this new Kingdom reality. For, it is in this Kingdom reality of the Spirit that Jesus is anointed Mashiach, given spiritual power to do a spiritual work in the lives of his people (Mark 1:10). In this earthly world, like Jesus your Lord, you will be “tested” (Mark 1:13) and your *fleshly life* enticed so that you find comfort in the *flesh* to abandon the *Spirit*. But, it is only from the spiritual reality of the Kingdom that your soul is truly strengthened and healed.

Assessment Question:

As a disciple of Jesus Mashiach, you are a son of God, reborn into the House and Kingdom of God as your Father by Jesus Mashiach, the Son of God. You are no longer a person existing entirely in *earthly flesh*, living by your own abilities and understanding as if God did not exist. Rather, you come to Jesus by faith, receiving ALL the spiritual life and fullness of the Kingdom by *faith, as you* humbly and hungrily take all that He gives you.

In the Household of God, you are meant to *grow up* to bear the family resemblance of the Lord Jesus and his Father, our God. So, give in to the process of *sanctification*, which means you repent of your old, *flesh-driven* life in this dark and sin-addicted and Godless world. As you offer yourself to God and repent of the *fleshly life* which still calls to you, you will grow to bear the righteous image of your Lord Jesus.

Finally, at this point, you must be *awake* to the Kingdom and its spiritual reality, even while we still live in this *earthly darkness*. So, in this life, walk in the *life* of the Lord Jesus Mashiach, coming to him always for life. Walk by faith, as his Word reveals to you the spiritual reality of the Kingdom and our House in which you now live. Walk by the Spirit, as he reveals to you the mind of the Lord God and instructs you in the Word. As you confess your sins and repent of the flesh, you will draw near to the Lord Jesus and your Heavenly Father.

So, test yourself to see how you are experiencing New Life as a reborn disciple of Jesus Mashiach.

- ☐ Do I trust Jesus Mashiach alone as my Lord?
 - Do I trust that He is the Son of God, my Life-giver who gives me a rebirth by the Holy Spirit?
 - Am I drawing near to Jesus Mashiach throughout my day to help me live this New Life?
 - Am I reading His Word as my spiritual food, to be nourished by Him?

- ☐ Am I repenting of the works of my *fleshly Self*—
 - Lusts and Sins, to hunger after this dark world for my satisfaction?
 - Self-reliance and understanding, to live life on my own strength apart from God?
 - Self-righteousness—to rely on my own goodness and virtue to grow as a disciple?

- ☐ Am I living *awakened* to the Kingdom Reality even as I walk the Earth as a son of God?
 - Do I rely on the Spirit to reveal to me the Spiritual Reality of God's House and Kingdom, and what God is doing in my life?
 - Am I blinded by the earth, so that all I see and perceive is my worldly surroundings?
 - Am I passing the test of this earth to pray for and seek the coming Kingdom and its righteousness?
 - Or, am I failing the test, so that I am living entirely by the flesh in this world?

Further Discovery:

1.1.A.(1) Gospel: Good New Life from God. Mark 1.1

What is the Good Life?

The **beginning** of the **gospel** of **Jesus Mashiach (Christ)**, the **Son of God**.
(Mark 1:1).

The “Gospel”- the *good, life-giving* message to you from God about His Son, Jesus Mashiach. The Lord God offers you a *good, **new life** in Jesus*, but this life is like nothing you have experienced before. But, it is “good,” because it is the life for which you were made. Discover first the *life* God has always wanted for you. For, if you are not convinced that God’s *new life* in Mashiach the best life for you, you will settle on this earthly life as the best-there-is and be unwilling to let it go. In that case, God’s gospel will mean nothing to you.

Your Story:

These are the **generations** of the **heavens and the earth** when they were created, in the day that the Lord God made the earth and the heavens.
Genesis 2:4

To start His Bible, the Lord God tells our story as a series of “generational” stories, each story a record of promise for a family and all that God will do for them. So, the first generational story God tells is our story, the story of the people we were meant to be as the *heirs of God*, the inheritors of all that God created—the “heavens” and the “earth” (Genesis 2:4).

This is the *great purpose* for which you were made. You were made to be a son and heir of God, as a member of his family, the family of *Elohim*.

But, when our first parents lost everything by choosing to live lives *separated* from God, we lost our entire future of blessing as God’s heirs. In fact, losing the *spiritual life* we once shared with God (Genesis 2:7) orphaned from God in this world (Genesis 3:23).

So, the entire story of the Bible is how the Lord God promised that the *Firstborn Son* of our family, the *Seed- Zera* promised by God to be raised up from our family

generations, would *restore us to God as sons* and recover for us the *good life* which God had planned for us from the beginning! (Genesis 3:15).

The Story of the Firstborn Son, our promised *Seed-Zera*.

| In the **beginning**, God created the heavens and the earth. (Genesis 1:1)

Now, you may be asking yourself, how can any of us, even our family's *firstborn son*, recover *spiritual life* for us if our first parents died for their sin, as the Lord God had warned (Genesis 2:17)?

The *good news* of the Bible is that our family's *Firstborn Son* is not simply a *son of man* as we all are, but he is "Jesus Mashiach, **the Son of God**" (Mark 1:1). Though the Son was *raised up* in the house of David in the fullness of time, our Mashiach was with God-*Elohim* "in the beginning" (Genesis 1:1), in the eternity before God made *earth* as our *homeworld*. For, "in the *beginning* God-*Elohim* **created** the **heavens** and the **earth**" (1:1).

So, the life of "the Son of God" reaches to the very "beginning" untouched by sin and death, having the very life of God-*Elohim*. For, it was by his power that *Elohim commanded as a Father*, "let there be an expanse" (Genesis 1:6), and it was by this same power that *Elohim obeyed* this command as the *Son of God*, as it says: "so, God-*Elohim* created the expanse" (Genesis 1:7).

Because the Son of God is not just the *heir of man* but God's *heir* as well, God says to him: "You are my Son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession" (Psalm 2:7-8).

Thus, when the Son of God is *raised up* into our family line as the Son of David as promised in 2 Samuel 7:12, he is the heir of both the heavens and the earth, sharing that inheritance with those given a *new life* that recaptures the good life we were created for as God's children!

The Inheritance of Noah and Abraham:

| I will surely bless you, and I will surely **multiply your offspring** as the **stars** of heaven and as the **sand** that is on the seashore. And your offspring shall possess the gate of his enemies,¹⁸ and **in your offspring** shall **all** the **nations**

of the earth be blessed, because you have obeyed my voice.” Genesis 22:17-18.

The Lord God promised a *Seed* to overcome the “head” of evil incarnate, the Serpent. This *Zera, Seed*, would be raised up in the family line begun by Adam and Eve. But, since the Son of God would be raised up as a *Seed* of the woman, a son of man, the “generations” of sons whom he would beget would be of his same *pedigree*, the sons of both God and man. Anticipating that mere sons of man would share in the very nature of God, the Lord God himself addresses mere men to say: “I said, “You are *Elohim* (gods), sons of the Most High, all of you; nevertheless, like men you shall die” (Psalm 82:6-7). Yet, when we who are *mere men* are *reborn* of the New Life given to us by Mashiach, the Son of God himself, this new life of the Spirit is eternal and undying.

But, how would this Son of God be raised up in our human line, the fallen line of Adam and Eve? Although there is *no New Life* for the children of Adam and Eve until this Son of God is raised up for us, still, each key moment in the *story* of our generations holds unique promise, even if we are all to be restored by our Mashiach, the Son of God (Mark 1:1). To understand how all our stories accomplish God’s purpose, let us remember at the outset that *inheritance*, even a *restored inheritance*, comes only through family lines and never anonymously to strangers. And, it comes first only to that family’s designated heir, the Firstborn. Because it is the Firstborn who oversees and administers a family’s inheritance, it is the Firstborn’s *right* and sole *responsibility* to recover an inheritance when a family is dispossessed, serving as the family’s *kinsman-Redeemer*. So, when we consider the bigger *generational story* of how the generations of Adam and Eve were *reborn* back into their inheritance, we must discover how their Firstborn was promised through the family’s generations.

Though the chosen as the line of God’s Firstborn Son, the “generations” of Adam were *winnowed* at the flood so that only the “generations of Noah” survived (Genesis). Of Noah’s three sons, it was Shem, the eldest, who would continue the line of redemption by holding to *Elohim*, the “God of Shem” () and by building a house by which the other families would be returned to God’s blessings.

From Shem to Terah, it was then revealed that Mashiach would be raised up as the “Seed of Abraham” (Genesis 22:17). For, it was Abraham’s line, through Isaac and then Jacob/ Israel, who would be considered God’s “Firstborn Son”

(Exodus 4:22) of all the families of the earth. It would be the Seed of Abraham, and the people of Israel, bearing the *right* and the *responsibility* to Redeem and regain an inheritance and blessing for “all the families of the earth” (22:17).

Remarkably, the people of Israel would not only be the “house” from which Mashiach was “raised up” but also would be the last to enjoy his redemption, graciously allowing all the families of the earth to come to Mashiach first, like an elder brother letting the younger ones eat at the table first.

Of the generations of Abraham, this family Redeemer would be raised up from the house of David, for our Firstborn Son, Jesus Mashiach, would not only receive an inheritance with his *fellow heirs*, but He would rule over the “heavens and the earth” on an eternal “throne” over a Kingdom to last forever and ever.

So, what is the *good life* restored to you as an inheritance by Jesus Mashiach, the Son of God? It is the life in the family of God as a *son* and *heir*, receiving from the Firstborn Heir, Jesus Mashiach, a rightful place of sonship in the House of God and David (2 Samuel 7:11, 13), a great people which whose hosts would establish the “throne” of Mashiach forever and ever to rule an eternal “kingdom” (7:16) of the “heavens” and the “earth.”

For such a *life*, the life of an heir of God as gaining a share in the Firstborn Son’s glorious future, what would you give up of this short and difficult earthly life?

1.2.A(2): Jesus Mashiach, the Son of God.

The beginning of the **gospel** of **Jesus Mashiach** (Christ), the **Son of God**.
(Mark 1:1).

Background:

- Psalm 2:6-7: “begotten”
- Genesis 1:1, 6-7, 26. Elohim
- Deuteronomy 6:4. Echad.
- 2 Samuel 7:12-16: “raise up Seed/ Zera”

Focus:

- Gospel
- Jesus
- Mashiach (Christ)
- The Son of God

Consider:

In the Gospel of Mark, God speaks to you directly to bring you the Gospel—the message of the “good new life” you can have in Jesus Mashiach, the Son of God.

God introduces you to his Son Jesus as your Mashiach, because only Jesus as the “Son of God” brings you the *spiritual life* of God himself, the life which he gives you by his Holy Spirit.

See, the life which God promises to you in Jesus Mashiach is no mere lifestyle, religion, or philosophy. Rather, God offers you a life *unseen* in this material world, for it is the spiritual life from God alone. There is a whole new life for you, a new “Kingdom of God” which you can only experience if you are *reborn* by the Spirit (John 3:3). This new life abounds in the blessing of God, as He pours out his grace upon you as a member of his Household.

But, this abundant life of blessing with God in His family is costly (John 10:10). You can only truly experience this *new life* by letting go of your old life lived orphaned from God, dead in your sins, and alienated in this world. Leave the rags

of this world to embrace a new life in Jesus Mashiach. For, you can only be reborn into this New Life.

So, come to Jesus Mashiach, the Son of God, as the only source of this *new life*. Like a newborn child clinging to his parent for life itself, come only to Jesus as your life-giver.

- View Jesus, the Son of God, as your “all,” for he alone is all-**sufficient** for life-itself.
- Know that He gives you what is “good” that you may thrive, so **receive** all he has for you.
- And, **rest** in him as the “Son of God” who is **all-powerful**, being in his very nature *begotten* of God-*Elohim*.

1.3.(A) (2). Prepare yourself for the Lord and his way.

² As it is written in Isaiah the prophet, “Behold, I send my **messenger** before your face, who will prepare your way, the voice of one crying in the wilderness: ‘**Prepare** the **way of the Lord**, make his paths straight,’” (Mark 1:2-3)

Background:

Kingdoms and Authority:

- The ruler of this world;
- Egypt as an Example
- Kingdom of Darkness/ Kingdom of God
- Comes in the name of the Lord: Jer. 30:9

Focus:

- Prepare:
- Way
- Lord

Consider:

In the past, God prophesied through the prophet Isaiah and called his Son, the coming Mashiach, “the Lord” (Mark 1:3). In the Scripture, God is called the “Lord” because he has the highest and unlimited authority over his creation. So, when God calls his Son “Lord,” he sends him to us with his own *name* and *authority*.

The radical thing for you to consider is that when Jesus Mashiach is raised up as the *Son of David*, he is born into our human family as one of us, a son among human sons and daughters. When you call on his name “Jesus,” he comes and relates to you person-to-person, so it is like calling on any other named person—he could have been called “George” or “Sam.” There is a personal nearness you have when you call on him, and you can walk with this great Mashiach, personally like any other.

Yet, this *Jesus* you call on, is also the Son of God, having the name and authority of your Creator, at the Head of all things. To walk with someone with great authority is *weighty*, to walk with the One with *all* authority is life-changing.

So, God cautions you, you must “prepare” yourself to walk with the *Lord Mashiach* in his way, for we are twisted by our *wayward flesh*. We are all naturally *unprepared* for the Lord, because our first parents passed to us a dead nature, what the Bible calls our *naked flesh*—that is, a mortal life no longer *covered by God’s breath*. Instead, our natural state in the flesh is *Godlessness*—to live in this world as our own “gods” and “lords,” as if the Lord God were an outsider, an intruder in what the *fleshly life* feels compelled to do. Truly, “nothing good lives in our flesh” (Romans 7) because the *fleshly life*, by nature, does “not submit to God” (Romans 8). Instead, like the dark Serpent promised, we seek to be “like God” in the flesh, to usurp his place of “Lordship” to replace him with our own Self-importance and Self-rule, defining “good” and “evil” for ourselves to produce our own “Self-Righteousness” and to find our own “Self-redemption” by our own genius, whether through Law-keeping and Oral-Torah composing, or through a lawless morality of our own design.

If you are tempted to stay the course of your own *lordship*, know that this fleshly path leads only to death (Romans 6:23, 8:13)—cut off from God and his life, alienated, and alone.

But, if you want the *good new life* of spiritual abundance that Jesus Mashiach brings as the Son of God, you must unseat yourself as “Self-Lord” and let the Lord Jesus take his place in your life. Not as a puppet-ruler or an absentee landlord to whom you pay token homage.

Think of the story of crippled Mephibosheth before he met David. Outcast and homeless in far-flung *Lo-debar* (literally, “No Word”), he could have clung to his old name and entitlements, clinging to his few possessions under his own rule. We too, when approached by the Lord Jesus, can cling to our meager things of earth, defending our own *rights* in our barren fiefdoms. Wisely, Mephibosheth did not resist the overwhelming call of the King but gave up his *futile rule* to *serve the King*.

Notice the proper and life-saving response to irresistible Lordship. When called, Mephibosheth answered, “Behold, I am your servant” (2 Samuel 9:6). By forsaking his old, dead life of Self-Rule, Mephibosheth was ready for the New Life which King David lavished on him, elevating him even to the highest place in the land, to dine at the King’s table!

When the Lord Jesus Mashiach calls you to live with him in his Kingdom Family, yes, you will need to prepare yourself. You will need to abandon your old ways of

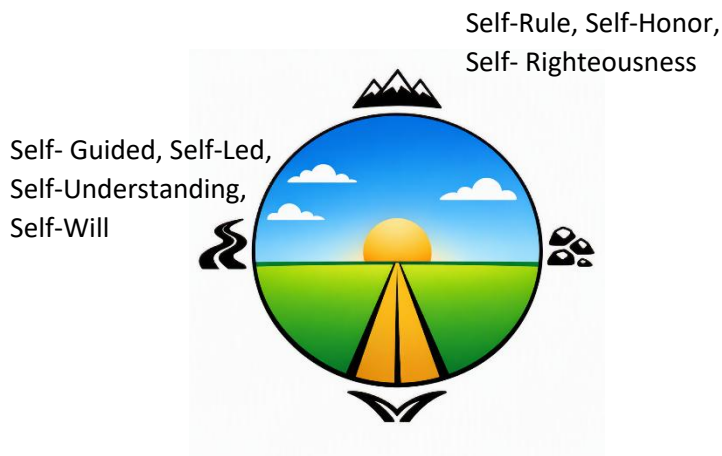
living as the king of your own life, ruling and clinging to the earthly trinkets you have acquired that death will eventually steal from you.

But, when you take the lowest place of surrender before the Lord, you now are ready for him to lavish upon you the abundance of new life. Not simply to enter a new realm of the Spirit. But, to take your place at the highest table in the Presence of God. Yes, you lay down your rule to become the Lord's servant, but you serve in the Household of God as a *reborn son*. You serve the Lord as the Lord of the House, as your kinsman who redeems you. You serve God not in anonymity and arcane ceremony, but as a son serving his Father. Like Jacob serving his father Isaac his favorite stew, you serve as one to inherit all of "heaven" and "earth" (Genesis 2:4).

Question:

⁴ Every **valley** shall be **lifted** up, and every **mountain** and hill be made **low**; the **uneven ground** shall become **level**, and the **rough** places a **plain**. ⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken." (Isaiah 40:4-5).

- What does it mean for Jesus to come in to your life as "Lord"?
- What are the benefits of having Jesus Mashiach as your Lord?
- What are the **areas of your life** which you need to prepare for the Lordship of Jesus Mashiach?



Self- Indulgence, Self-
Gratification, Self-
Pleasing

Self-Reliance, Self-
Provision/ Protection,
Self-Trust/Sufficiency

Further Discovery:

Colossians 2:6-7. Living with Jesus Mashiach as Lord.

Isaiah 61:1-3.



1.4.B(3).Baptism of Repentance.

Baptism of Repentance: Mark 1:4-6.

⁴ John appeared, baptizing in the wilderness and proclaiming a **baptism** of **repentance** for the **forgiveness of sins**. ⁵ And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, **confessing their sins**. (Mk 1:4-5)

Background:

- Preparing Way for the Lord: messengers, angels, apostles, evangelists.
- Repentance: metanoia
- Baptism: death and rebirth

Focus:

- Baptism of Repentance: (1:4)
- Forgiveness of Sins (1:4)
- Confessing their sins. (1:5)

Consider:

¹⁰ The thief comes only to **steal** and **kill** and **destroy**. I came that they may have **life** and have it **abundantly**. John 10:10

God's promise to you in Jesus Mashiach is *good new life*. And, the only way that you can enjoy this new life is to be spiritually *reborn* into the very life of God.

So, this very *real* transition from one state to another—from spiritual death to life, is picture by the word “baptism” which presents a clear *before* and *after*. The waters of baptism represent the old life of being *dead* in sin and the world, living a Godless life entirely ruled by one's sin-corrupted flesh. Being immersed in the waters of baptism portray the totality and utter helplessness of being dead in sinful

flesh. But, rising out of the water, the disciple enters a new state, being *reborn* into a new life by the Spirit.

So, there are two important aspects of baptism—to first leave and reject the old life of death in sin. This is depicted by John’s ministry of preaching a “baptism of repentance.” The second reality takes place by the Holy Spirit, which is a *baptism—a rebirth by the Spirit* into the new reality of God’s spiritual family and Kingdom.

For you as a disciple, consider the great separation between these two states of old and new, between death and life, for *sin, death, and Godlessness* has no place in the new life of God’s family and Kingdom. So, for you to fully experience the spiritual power and growth of the Spirit, keep these two realms apart—never seek to sully your new life in God’s family and kingdom with *unrepentant* or even worse, *self-rationalizing fleshly aspects of the fleshly life*. Rather, repent fully of what is dead and passing.

And those who belong to Christ Jesus have **crucified the flesh** with its passions and desires. Galatians 5:24

Case Study: Take the very fleshly need to retain “self-rule” and control over your life. Many who have come to Jesus Mashiach have been unwilling to *repent* of this idolatry which deprives Mashiach of His Lordship, instead finding religious language to rationalize their fleshliness. Controlling leaders are called “visionary,” while self-guided behavior is “Spirit-led.”

To **repent** is to be so convinced in your mind about the *horror* and *unacceptability* of the corrupted things of your old life that you are willing to reject them, abandon and give them up completely to the Lord for destruction—to be “put to death” and excised from your life by the Spirit (Romans 8:13). To give up the “old” and unholy aspects of our lives to the Lord for cleansing is called “crucifying” the flesh, letting the cross of Mashiach *redeem* what was broken and dead to restore it to a Spirit-enlivened reality. So, men who *give up* their fleshly lusts toward immorality entrust their sexuality to the Lord, who *redeems* it. Some may eventually find marriage partners, while others may be called to celibacy in this life.

Walking in Repentance: the Light of Fellowship.

This is the message we have heard from him and proclaim to you, that **God** is **light**, and in him is **no darkness** at all. 6 If we say we have **fellowship** with him while we **walk in darkness**, we lie and do not practice the truth. 7 But if we **walk** in the **light**, as he is in the light, we have **fellowship** with one another, and the blood of Jesus his Son **cleanses** us from all sin. 8 If we say we have not⁹ sin, we deceive **ourselves**, and the truth is not in us. 9 If we **confess our sins**, he is faithful and just to **forgive** us our sins and to **cleanse** us from all unrighteousness.

1 John 1:6-9.

The reality of your new life in Jesus Mashiach is that you now live in the *light* of God's near fellowship, the presence of his surrounding presence in your life. So, the sins that you commit impact this fellowship, bringing a foreign element of death and darkness into your life. So, once you are aware that you have sinned against God, that you are surrendering to the *flesh* and its lusts, or that some aspect of the world—a secret idolatry, or an ambition *opposing* the Lordship of Jesus Mashiach—anything that convicts your heart of wrong-doing, confess this immediately to God and repent.

Be sure to follow these steps in your repentance:

- **Conviction:** Based on the Word of God and the Holy Spirit's instruction, you will know what is sinful and the *evil* to turn from. Do not harden your heart to his Word, nor given in to the fleshly impulses that tempt you. For, what you live by will *exert rule and power* in your life.
- **Confession:** Once you are convicted, confess your sin immediately to the Lord God. Do not hide it nor spend any time justifying why you fell. God knows that you still live in a body which is *dead in sin*, but it is the Spirit-enlivened life which must rule your soul. So, be honest, be contrite, and confess. Remember, God will not play any religious games with you, so be sure that your words that you speak in confession are backed by a *heart repentance*. Be convinced that you are intentionally choosing *life* and rejecting *death* and judgment. Hate the sin as if you would hate a cancer *stealing your life*. Hate it and give it to the Lord for crucifixion. Surrender is the only action worthy of your confession. Give it to the Lord.
- **Consecration:** When you repent of and reject your sin, surrendering it to the Lord for his power to *forgive and cleanse*, do not simply muster up your motivation or fleshly ability to do better. Rather, as you surrender your sin

to the Lord for cleansing, consecrate—offer your life back to God to do his will. In this way, your surrender of sin is accompanied by an openness once again to his power, that he might work through you. For, when you consecrate your self which sin had just now commandeered for the flesh—when you consecrate your Self back to the Lord, you now also surrender to the Spirit’s power and leading.

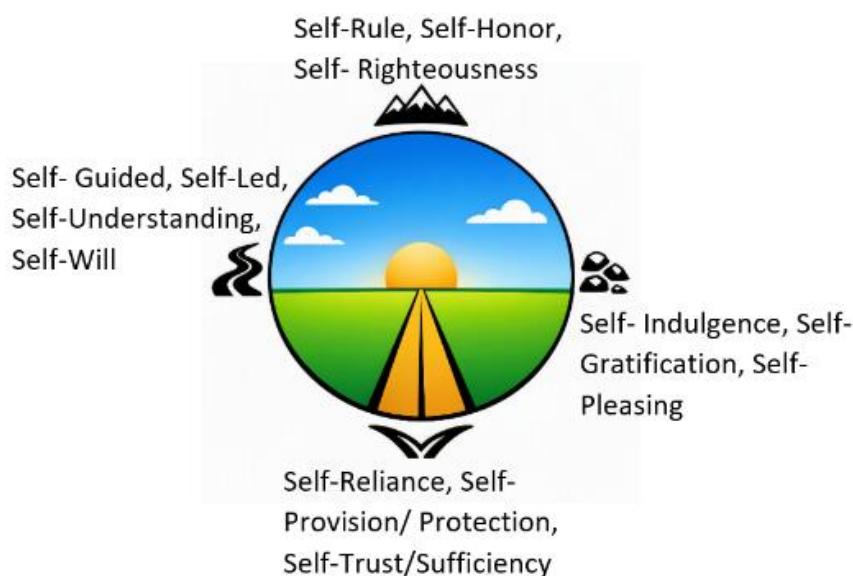
Case Study: In my life-long struggle against lust, I re-member a turning point at the beach in Hawaii. In the past, I would find myself confessing non-stop for my errant lust and gazing at the scantily clad women. I’d confess and resolve to change. But, after falling yet again, I confessed and surrendered. I offered my gaze to the Lord, to be directed by His Spirit. This led not to striving by rest.

From What should I repent?

Unlike *fleshly religion*, which seeks to perform some appeasing deeds but to leave the flesh and its antics intact, to repent is not to selectively choose egregious sins to avoid or arbitrarily choose actions to avoid that meet your community’s norms and propriety. Rather, we reject all things of your past, Godless life that stand against the Lord and his will. Even good and societally acceptable dreams, can become idolatrous, robbing the Lord of his proper worship and allegiance, so must be turned from. For example, a desire for one’s family is a good thing, but when

one’s family becomes the center and highest value of one’s life, even dictating matters of faith, then this idolatry must be repented of.

So, start first with your heart, and think again if there are any barriers or threats to Jesus Mashiach’s place in your life as Lord:



15 Do not love **the world** or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world—the **desires** of the **flesh** and the desires of the **eyes** and **pride of life**—is not from the Father but is from the world. 17 And the world is passing away along with its desires, but whoever does the will of God abides forever. 1 John 2:15-17

Repent of the ways of the world, the flesh, and Satan's enslaving sin:



Question:

Further Discovery:

1.5.B.(4):Faith and Baptism(*Rebirth*) by the Holy Spirit.

Mark 1:7-8; John 1:12-13.

⁷ And he, saying, “After me comes he who is **mightier** than I, the strap of whose sandals I am **not worthy** to stoop down and untie. ⁸ I have baptized you with water, but he will **baptize** you with **the Holy Spirit.**” (Mark 1:7-8)

and said, “Truly, I say to you, unless you turn and **become like children**, you will never **enter the kingdom** of heaven. Matthew 18:3

¹¹ He came to his own, and his own people **did not receive** him. ¹² But to all who **did receive** him, who **believed in his name**, he gave the **right** to become **children of God**, ¹³ who were **born**, not of blood nor of the will of the flesh nor of the will of man, but **of God**. John 1:12-13

Background:

- **Necessity of Receptive Faith:** (Matthew 18:3)

Unlike every other earthly religion, including Judaism, **new life** in Jesus Mashiach does not derive at all from *fleshly human design* or *human effort*, because the *reality* of the Kingdom is in a realm far removed from our grasp of this material world. It requires us to *walk by faith* and be changed in ways that see only glimpses of as *foretastes of spiritual fruit*. In this world, we truly are like helpless, unformed infants who must be *given* all aspects of life due to our limited capacities.

For this reason, Jesus Mashiach warns his audience that only those who take the attitude of very little children and the *wondrous faith* that they have, be unexpectedly surprised at even the littlest things they have been given, can *enter* the Kingdom of Heaven.

The wise, the rich, and the powerful meet with frustration when they attempt to rely on these *fleshly advantages* in a spiritual realm which operates by a different logic entirely—according to the very mind and life of God. In Acts 8:9-24, we meet a “magician” accustomed to power and the influence bought by money. But, when he attempted to *pay* for the power of the Holy Spirit, assuming that worked so wonderfully in the world must *grease the wheels of heaven too*, he was

denounced by the apostle Peter as being in the “gall of bitterness” and in the “bond of iniquity” (Acts 8:24).

So, the “receptive faith of children” is an uncritical, unreserved faith. When feeding, an infant will trust his mother completely and without reservation to take all the life given to him. In this way, hungrily take every Word that God gives you without reservation. For example, when God reveals himself in Genesis 1:1 as *Elohim* rather than *Elohe*, the person of uncritical and unreserved faith will accept what God has revealed and expect to see other indications that God acts as a plural unity, such as in Genesis 1:6-7 or 1:26 when God says, “Let us make man in our image.” But, Jews and Muslims do not accept this simple revelation of God as Elohim, a plurality who exists as Echad, a unity. Instead, they seek to recast God in their own isolating, monadic image, insisting that God should be called *elohe*, a *singular entity, who exists as yachid, an indivisible singularity*. Likewise, Muslims imagine God as *Allah*, a singularity like any other idol like Baal or Molech, only more powerful.

- **Needy Surrender of Faith:** (Genesis 15:8).

From these examples, we see that a “receptive faith” requires that we come to God not as equals, as Job had once imagined himself a “prince” who would march up to God and make demands (Job 31:37). Rather, to accept what God says to us by faith, we must *surrender helplessly* to God, relying on him to act to accomplish what he said.

So, consider Abraham, the *father of faith*. In exemplifying a faith that God “counted to him as righteousness,” Abraham surrendered to believe:

⁵ And he brought him outside and said, “Look toward heaven, and number the **stars**, if you are able to number them.” Then he said to him, “So shall your **offspring** be.” ⁶ And he **believed** the **Lord**, and he **counted** it to him as **righteousness**. Genesis 15:5-6

When the Lord God promised Abraham that his *Seed-Zera* would be multiplied as the “stars” of the heavens (Gen. 15:5), Abraham likely realized the *impossibility* of this promise and his complete inability to plan or produce what God talked about. In fact, he was far beyond the age of child-raising and had no bodily offspring. In order to *believe* in these impossible words, Abraham would have to *surrender to God* all that he had to make himself available to God. Surrendering meant that he

would give up *his improbably plans* of choosing Eliezer as his heir or planning another way to make this promise come true. Instead, Abraham surrendered his understanding of how this would happen and put himself into the Lord's hands, relying on the Lord to make his revealed truth come to pass.

- **New Birth is Received by Faith:** (John 1:12-13)

Thus, when John the Baptist redirects you to look at Jesus alone as the one who is “Mighty” and “Worthy” to give you new life, sacrifice and lay down your own understanding. Yes, new life is an impossibility for *fleshly people* who are accustomed to having their own way, of understanding and controlling the world around them. But, faith requires you surrender and give what life you have to this Jesus Mashiach, who has the power and the right to give you New Birth.

To receive Jesus for who he claims to be, the Mashiach, the Son of God *raised up* by God to be the Seed of David, this One is worthy of your faith. Yes, you are merely a creature of dust, but He has the power of the Holy Spirit to give you new life (John 1:12-13). You are an outcast, having no rights before the Lord God. But, Jesus is of the family of God, being God's *Heir and Firstborn son*.

So, he has the right *raise up Sons as their* kinsman-redeemer that they might be *reborn of God*, just as he was.

Focus:

- Faith (1:7): to perceive: Jesus Mashiach as Mightier and Self as Unworthy.
- Baptism-Rebirth: (1:8)
- By the Holy Spirit (1:8).

Consider:

When John the Baptist talks about Jesus Mashiach, the Son of God, he models for us how we should look upon this *Son of God* by faith, as our only life-giver.

Recalling that disciples only enter the Kingdom of Heaven and God's family by a spiritual rebirth, we recognize John's faith as the same way a *newborn* must look so intently on the face of his *life-giving parent*. In fact, the newborn's entire physiology, the focal range of his newly opened eyes, his innate disposition to fixate and bond to this parental face—his being is designed to unwaveringly focus upon the face of his parent. For the newborn, this parental face is his entire world and so is endlessly interesting and engaging. Innately, he must preverbally realize that his entire being hinges on this person before him, so he locks eyes with a look

of fascination, of wonder, of delight, of contentment. This newborn's gaze should be our very definition of faith.

For, John the Baptists looks upon the Mashiach with this same sense of *delighted wonder*, for he beholds the "Son of God" himself, the one who alone brings an eternal birth by the Holy Spirit (1:8). So, let's focus first on what John the Baptist teaches us of faith. Being warned that no *infant ever* abandoned such faith for independence, rejecting its mother's milk for food of its own design, being convinced that it was well able to sustain itself by its own genius and ability. However, many disciples of Jesus have abandoned such a humble, childlike faith because they were confident in their own ability to manage and design their own spiritual lives, choosing this fleshly path of fruitlessness and ruin.

When John the Baptist looks upon Jesus Mashiach with a *delighted wonder*, he is quick to admit that Jesus is "mightier" than himself (1:7), for the Son of God's ability to "baptize"—to give *rebirth* infinitely exceeds his earthly ability to baptize in water. If the power and capacity of parents to give life to their babies far exceeds what the babies can do for themselves, then the Son of God's *life-giving power* exceeds the distance between earth and heaven. Clearly, the Son of God is unmatched in his power to bring this infinite life of God to you and me as his disciples. And, the *apostle John* adds one more privilege of this Son of God. He can bestow on his *newly born* disciples the "right" to take their place as the children of God, because he himself is "the Son of God"—the *family of God's* Firstborn Heir, its Redeemer who has been tasked with *rebuilding a Household* for God and David of *spiritually reborn children* (2 Samuel 7:11, 13), fulfilling for even Abraham the promise that his *Seed-Zera*, would multiply children of his household like the "stars of heaven" and the "sands" of the sea (Genesis 22:17). So, in John the Baptist's eyes, Jesus Mashiach was both *powerful* as the life-giving Son of God, and *worthy* and furnished with the Right as God's Firstborn Son to bring other sons legitimately into the family by a new spiritual birth.

So, as a disciple of Jesus Mashiach, adopt John's view of Jesus as the focus of your faith, looking to the Son of God as being *infinitely endowed* to give you a new spiritual birth into God's family as a "son." Like *newborn* gazing at his all-providing *parent*, look upon Jesus Mashiach by faith, and know that He is both all-powerful and worthy as God's rightful Son.

Yes, your faith must be **anchored** in the Power and Person of Jesus Mashiach as the Son of God. But, faith also requires you have the infant's **surrendered**

receptivity as well—to take with complete trust all the life-giving goodness given to him by his parent. For, Jesus assures you that if you come to the Kingdom with any Self-reliance or Self-righteousness, you will not enter it. Faith does not dictate to God the terms of this *new life*. Rather, the simple faith of a child *meekly yet hungrily* receives this new life, knowing that his spiritual parent is “might” and “worthy” to give him this new life.

Reborn into the Kingdom of God by Faith in Jesus Mashiach:

¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did **receive him**, who **believed** in his **name**, he gave the **right** to become **children of God**, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, **but of God**.

Jesus Mashiach comes to you as the Son of God, alive with the Father’s heavenly life and endowed with all *rights* of God’s family as its Firstborn Heir and Son.

Will you view him by faith, receiving all that he claims to be? When Jesus comes to you as Mashiach, the Son of God, will you surrender to him in honor and *helpless trust*? Will you hungrily ask him for this *spiritual new life* that only he can give you by the Holy Spirit?

If the answer is yes, then like Abraham, surrender and give yourself to him, that His Word of promise make become a reality in your life!

Question:

- Led by the Holy Spirit:
- Taught by the Holy Spirit:
- Healed by the Holy Spirit:
- Gifted by the Holy Spirit:

Further Discovery:

John 1:4-13.

1.6.Bp.(3-4).Prayer: Confessing Sins. Mark 1:4-8, 1 John 1:5-10.

Dear Newborn Disciple, have you ever seen a newborn child being held in its mother or father's arms? Keep this picture in your mind, for this is a glimpse of how precious you are in the eyes of the Lord God, who is now your Heavenly Father!

Now, imagine that child being held, so precious and beloved. And, the child *soils itself*—maybe wetting its diaper or unleashing a load of poop! What is the parent's response? Is it anger, or frustration, or disgust? If the parent is a good parent, none of these things cross or take root in the mind. Instead, the parent simply cleans up the child, knowing that the infant will be miserable in its unclean diaper.

In this way, learn to draw near to your Heavenly Father and your Lord Jesus, especially when you realize that you have sinned against them! As your spiritual parents, their only focus is to help clean you up and help you get on with your life!

Verse.

⁴ John appeared, baptizing in the wilderness and proclaiming a **baptism** of **repentance** for the **forgiveness of sins**. ⁵ And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, **confessing their sins**. ⁶ Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. (Mark 1:4-6).

Background:

⁵ This is the message we have heard from him and proclaim to you, that **God is light**, and in him is **no darkness** at all. ⁶ If we say we have **fellowship** with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we **walk in the light**, as **he is in the light**, we have **fellowship** with one another, and the **blood of Jesus his Son cleanses** us from all **sin**. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we **confess our sins**, he is **faithful** and **just to forgive us** our sins and to **cleanse us** from all **unrighteousness**. ¹⁰ If we **say we have not sinned**, we make him **a liar**, and his word is not in us. 1 John 1:5-10.

1. (Know) God is Light: No darkness at all (1 Jn. 1:5)

“You shall be holy, for I am holy.” 1 Peter 1:16a

When you are born into God’s family as his Son or Daughter, you have the great privilege of knowing him. To draw near to him, to talk with him, to sit with him, and to listen to what he has to say to you!

Even though he is your Heavenly Father and is the safest person, you should know that God is “light”—there is no “darkness” of sin in him at all. We call this pure sinlessness his “holiness.” God is *holy*, because nothing in creation—not in heaven nor in earth—nothing is comparable to God. For, God is at the Head of all things, exalted, as far from creation as the heavens are above the earth. Yet, in his “holiness,” He invites you and me to be like him in his holiness, to share this life of his. He says to us, “You shall be holy, because I am holy!”

2.(Pray) Fellowship: Walk in the Light with God and Brothers. (v.7).

So, it is important that you live a holy life. Not because it makes you better than anyone else, but you are to be “holy” so that you can live your life in “fellowship”—in sharing life—with God and with the people of God.

To walk in “the light” is to walk in the very presence of God. To experience his nearness by his Spirit that he pours out.

So, learn to draw near to God, to the Lord Jesus, to experience the closeness of being in the “light” with them. In the light, you will start to experience the spiritual reality of the Kingdom as a place of “peace,” “joy,” and fruitfulness in the Holy Spirit (Galatians 5:22)!

Let me tell you a secret to prayer. Many see prayer as a way to get what they want on this earth. But, if you spend “time alone with God,” being quiet and patient before him, instead of demanding “what you want,” take time to ask the Lord, “Lord, what do you want?” Then, pause, and listen to what he has to say.

A verse might come to mind. Or a still voice in your heart. Or, sense of knowing without words. But, you need to learn to turn your full attention to him.

That is why “sin” will be a problem that interferes with your fellowship with God. If there is a sin you commit—because God is light, the fellowship will be broken.

So, learn to call out to the Lord God, your Heavenly Father “without ceasing” 1 Thessalonians 5:17. Have a conversation in your life with your Lord and your God, as you walk with Him in fellowship as you go through life. Even experience rest and quiet in his presence. For, his light will go before you. But, avoid the chill of darkness as you walk alone.

3. (Hide-Lie) Walking in Darkness: Lying, Practice Untruth. (v.6, 10).

So, Jesus calls you to a new life in the Light, now that you are reborn as a Child of the Light. He says, “Therefore, if anyone is in Christ (Mashiach), you are a new creation. The old has passed away, the new has come” (2 Corinthians 5:17).

In your old life in the flesh, you walked alone in the darkness—vulnerable, lonely, and starving of God’s light. So, when you choose to indulge in your sinful past life, hiding from God in the darkness, you return to your former sin and deadness, and this separates you from God and his presence. For, God must turn away from sin, and he cannot have fellowship—that is, join himself to sin.

So, as you learn to enjoy fellowship with God, offering yourself to him to be pleasing holy before him, you will always need to make a choice in your life. Choose God, the Lord Jesus, and our family fellowship? Or, choose to live in the darkness by yourself, in the howling chaos of Satan’s world?

4. (Pray): Confess your sins (v.9).

But, you are still in the flesh, and so your flesh will always seek to run from God and live in the darkness. For, the sin wants to be the most Important one in your life. So, when you do sin and fall into the darkness, what should you do?

You will instantly feel the separation, the alienation, the darkness as you stand apart from God. So, the Lord commands you to “confess” immediately when you sin.

Now, if Sin is to take back, withhold, and withdraw your life from God, to “confess” is to surrender this area of sin back to God. Give up control, and “confess” that you have sinned. Be specific, be clear, and take full responsibility.

In this way, to “confess” the specific sin that you have committed and how you have turned from God. To confess is really to surrender and give your failure and sin back to God for his forgiveness and cleansing. You give up the fleshly disobedience that you have been nurturing, and you surrender it all back to God.

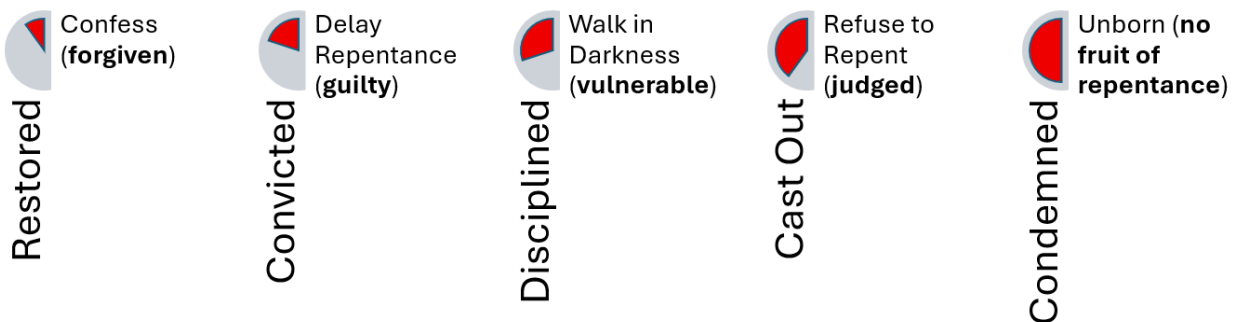
5. (Know) He is Faithful and Just to forgive and cleanse us. (v.9).

Now, after you confess, what happens? We know that “confessing” is our part, but what will God do? Will there ever come a time when God will not forgive us?

No. Listen to the promise of who God is from the Word of God once more: “He is *faithful* and *just*” (v.9). that is, God is faithful, he is consistent, he will not fail to forgive you always, everytime you confess, he will forgive you!

And, not only does he forgive you, but he “cleanses you” of all unrighteousness! Knowing this, run immediately back to God when you sin.

What happens if I continue to walk in darkness?



As I write to you, I trust that you are a newborn disciple who has found a mentor or a household of faith to belong to, which is your safest place. So, your elder disciples can help you grow in your walk. And, I’m assuming that you have experienced the joy and cleansing of your new birth. Now, since it is a recent event, compare your new life to the old life you lived, cut off from God and dead in your Self-Rule and sin. When you lived as if you were “God” himself, you were isolated and experienced nothing but death. Likely, you were acquainted with the darkness as an evil and malevolent force that wanted to “steal, kill, and destroy”

you (John 10:10). After you turned to the Lord Jesus Mashiach, you repented and were filled with the life-giving Holy Spirit!

Now, your old life, your sin, and the darkness and death was represented in the waters of baptism. Not only did they represent sin and death, but it also depicted living in a Godless World, dead and without spiritual life or hope. Picture your baptism—you step into the water, you are submerged under the water. Did the thought occur to you: “Wow, I like it under water! I think I will stay submerged under water!” No one who ever was baptized thought that! For, to think, “I will live here” is to die.

And, that is what it is like, as a reborn child of God, to live in your unconfessed sin, in unrepentance in the darkness.

- **Immediate Confession.** Remember, though your spirit has now been raised in Mashiach, you still have your old and sinful flesh that will tempt you. Mainly, to disobey or separate from God, to live as your own Self-important Self-Ruler. When you do get tempted and fall to sin, repent immediately! It is like falling into the water and getting up immediately! You will need to get cleaned up after be exposed to the filth, but otherwise, your fellowship with God will be restored.

- **Convicted of Sin:**

For when **I kept silent**, my bones wasted away through my **groaning all day long**. ⁴ For day and night your hand was **heavy** upon me; my **strength was dried up** as by the heat of summer. *Selah*

⁵ I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the Lord,” and you forgave the iniquity of my sin. Psalm 32:3-5

Sometimes, you may be stubborn (I hope not), and you will be like David and refuse to repent of your sin but will instead try to cover it up. Remember, God knows your very heart, and the Spirit is in you. So, the Lord will not let you rest in your sin, but his “hand” will be “heavy” upon you—this is his conviction, which will trouble your heart until you are honest and confess your sin to him!

Beware, because as you live in rebellion against God, the choices you make will have consequences and long-term effects. For, if you sin against God and pay the penalty, you will be responsible for the penalty!

Case Study: the danger of stubborn rebellion

When I was in the Midwest for my undergraduate degree, I lived in the student dorms. I had been praying for a wife, and one night, I was very upset with God that he hadn't answered me. (Now, as I write this, as a happily married man with a beautiful family, I realize that a college-marriage would have been disastrous and would have robbed me of the blessings I have now). So, I willfully said, "I'm taking charge of my life. I'm going to harden my heart." So, I went out to a party on campus, and I started looking for a companion. And, I met a beautiful young co-ed, and we started to dance. After some interaction, I asked her for her name and she gave me her address, inviting me over. I was shocked. Here was an opportunity to dive into the darkness and get into a sexual relationship with someone! But, the Lord's hand of conviction was pressing harder on me, and the alarms were crescendoing! Thankfully, the Lord brought me to my senses, as I knew deep sin would ruin my life. So, living in unrepentance always puts you at risk of being inescapably ensnared. If I had fallen that night, the consequences would have been irreversible.

And, listen to the Lord's answer to David, as he warns him against stubbornness: don't be like a foolish "horse" or "mule" which needs to be "curbed with bit and bridle" (Psalm 32:8-9). That is, if you are a stubborn mule, the Lord will have to use strong force, harsh 'curbs,' to protect you for your own sake. That harsh treatment is called "discipline."

- **Disciplined for Sin:**

My son, do not regard lightly the discipline of the Lord, nor be weary when **reproved** by him. ⁶For the Lord **disciplines** the one he loves, and **chastises** every son whom he receives. Hebrews 12:5-6

In your struggle against sin, you may fall under the deception that God does not know or he can be deceived. So, some may confess a particular sin when they fall, but not really "repent," turn around and walk in the light again. Instead, they walk in *recurrent sin*, *habitual sin*, or just simply normalize their sin and live alienated from God. In cases of unrepentance, and walking in darkness for a prolonged period of time, hear this warning: You are exposing yourself directly to Satan's power and the influence of his demonic, unclean spirits who will seek to defile you! Walking in darkness is the most dangerous thing you can do.

Just remember—as a child of God, you are a threat to the Kingdom of Darkness. Satan wants to literally "steal, kill, and destroy" you (John 10:10). Now, you are walking right into his hands! What do you think will happen? And, in the last days,

the line between the Kingdom of God and the Kingdom of Darkness will be the clear divide between life and death. Your Lord and Shepherd, Jesus Mashiach, will come and rescue you when you call, but you must not put him to the test, for that results in discipline.

So, when you choose to walk in the Darkness or when you let the darkness take root in your life or your household as a recurrent sin, then the Lord God will step in, as your Father, to “discipline” you. Often, discipline means that he will let you experience the *consequences* of your sinful actions. You will suffer apart from him. And, you will be at the mercy of the lord of chaos, Satan, who will actively “steal, kill, and destroy” you (John 10:10). However, like Job, God will determine the level of severity that you are disciplined, but if you do not repent after a few setbacks, the discipline will become more and more painful, the losses greater and greater.

Case Study: Three examples of God’s discipline.

#1: Sinful Episode. When I was in my twenties, after keeping away from proliferating pornographic material that was filling society across all types of media, I one night was frustrated and upset with God. So, I went out and rented a pornographic videocassette. I set up a player in my bedroom with a television, and I played the tape. At first, I was surprised that I was “getting away with it.” Then, I watched the tape to the very end. Right as the tape ended, the room started to spin around, and I literally felt the floor tilt and sway. I rushed into the bathroom, clinging to the toilet and vomiting. I stayed in that position, with the room spinning around me, from around 10 am until the morning the next day! Yet, I was being disciplined for my sin, I was comforted that God had not abandoned me but was disciplining me for my good!

#2: Years later, as I started a job with the university, I moved out of the home and lived the single life. I remember Bible, opened up on my desk upstairs, but it remained unread for almost a year. Instead, after work, I’d eat a meal and simply relax. I’d watch television, or I’d read, but not the Bible. Slowly, my heart turned from the Lord. After a year or so, I believe the Lord allowed me to get injured at a church picnic, and I broke my collar bone! I was in intense pain for months and had to move back home with my parents. But, in my pain, I turned back to the Lord for relief, and his Word became my comfort again!

#3: Living in that house, one of my roommates was a son of missionaries and had fallen away after a bad marriage breakup. Now, he lived a Godless life, even speaking irreverently about God, rejecting the Lord, and living in immorality and drunkenness. But, he lived a luxurious life—he was an airlines pilot with a sizable income, drove a

fancy sports car, and lived a luxurious life. But, the Lord disciplined him, and took everything away, all at once. He wrapped his car around a tree one day, and he lost his memory, and everything else—job, car, girlfriend. Yet, in God’s mercy, he returned to the care of his parents, where I’m assuming he regained his faith! Incidentally, a while later, I saw his ex-girlfriend at church. She had turned to the Lord as well!

So, if you persist in sin, God will discipline you. You will start to lose what is valuable in your life, perhaps everything, so that you repent and return to the Lord and His Family!

- **Cast Out or Condemned:** Judged in this life or the next.

In the worst case, after continual sin, perhaps a lifetime of rebelling against God, then you will face certain judgment.

If you are a disciple of Jesus Mashiach and you refuse to repent of your sin, God will eventually have you judged by the people of God, and you will be “cast out” of fellowship into the darkness and Satan’s power.

In the church at Corinth, a man refused to repent of his sexual immorality, so Paul instructed: “Deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord” (1 Corinthians 5:5). In that day, and, increasingly in our Last Days, to be handed over to Satan and cast out of the protective fellowship of the Kingdom was certain death. But, Paul hoped that such a judgment would lead this man eventually to repent, even on his deathbed.

But, if you have no indication of any spiritual fruit in your life, starting with the fruit of repentance; if you have no *changed mind*, to reject and admit the vileness of your sin and a desire to be freed, but are still battling, then you very well may be “unborn,” untouched by the Spirit, and still condemned in your sins. For you, Jesus Mashiach will have made no difference, because you were unwilling to give up your sin to him and bow to his saving Lordship in the first place. For you, there is no hope except for the expectation of fiery judgment, unless you repent.

Focus:

Consider:

Question:

Further Discovery:

1.7.C.(4a). Jesus, the Son of God Anointed as Mashiach.

Mark 1.9-11

Mark 1:9-11.

⁹ In those days Jesus came from Nazareth of Galilee and **was baptized** by John in the Jordan. ¹⁰ And when he came up out of the water, immediately he saw the heavens being torn open and **the Spirit descending** on him like a dove. ¹¹ And a voice came from heaven, “You are **my beloved Son**; with you I am well pleased.” Mark 1:9-11

Background:

Isaiah 9:2-6: Family Rescue Mission

Isaiah 11:1-3. Anointing Spirit: Spiritual Power.

Clearly, the Mashiach comes from the line of Judah, from the house of David. And, starting with Judah, the *blessed line of Abraham* and his Seed-Zera shifts in the line of Judah to become the line of Redemption. When Judah’s line faced extinction due to Er and Onan’s wickedness, Judah himself *redeemed* his own line by raising up Seed (Gen. 38:8), as did Boaz, taking the role of the *kinsman-redeemer*.

Mashiach- the Family’s Kinsman-Redeemer.

So, God anoints Mashiach to be the family’s redeemer, but *which family*? Jews assume that the Davidic Mashiach is to be Israel’s exclusive Redeemer.

But, the Gospel of God preached throughout the Torah then Tanakh is clear. The promised kinsman-Redeemer, the coming *Seed-Zera*, is the Heir appointed to restore the family of man. As the Seed-Zera of the woman, to crush the power of sin and death enslaving the sons of Adam; as the Seed of Noah and Shem, to build a *house* to gather the families back to Elohim; and as the Seed-Zera of Abraham, to multiply sons like the stars that *all the families of the earth* might return to God’s blessing (Gen. 22:17-18).

So, as we see Jesus finally *raised up* as the Son of David and the Son of God, the only rightful Firstborn to Redeem all families back to God through Israel, he is the “Son given to us” (Isaiah 9:6) who comes into this world of “darkness” lying in the spiritual “shadow of death” (9:2).

Mashiach Raised up to Rule in and Through Israel:

For, while Mashiach is a child “born” in the flesh, being *raised up* by David’s own bodily material (2 Samuel 7:12), this child is *raised up* with God Himself, by the Holy Spirit, as the “Redeemer”—so this Jesus Mashiach is also fully the Son of God. Only such a Mashiach—fully God and fully Man, can rule with “no end” and establish a “kingdom” that lasts “forevermore” (9:7). Fittingly, such a Mashiach is named “Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace” (9:6).

Thus, Mashiach takes the eternal throne of David to rule an eternal kingdom centered in Jerusalem to rule the entire world. Israel, as God’s Firstborn Son among all the families of the earth, will take its place of honor as the people of Mashiach. But, the ruling House which he gathers to rule with him forever, is a “house of prayer for the nations” with Israel as the firstborn sons but earth’s families also gathered in holy congregation!

Mashiach anointed by the Spirit.

Because Jesus Mashiach is *raised up* as the Seed of David, he shares in our weak flesh. So, as a sign of the Lord God’s approval, Jesus is anointed as Mashiach by the promised Holy Spirit. Because Mashiach is to raise up *sons* like the “stars” of heaven and the “sands” of the seashore (Genesis 22:17), the same Spirit by which he was “begotten” as David’s seed (Psalm 2:7, Matthew 1:18) he is given to raise up these sons for God. So, the Holy Spirit, resting on Jesus Mashiach, equips him in these ways (Isaiah 11:1-3):

- **The Spirit of the Lord:** One’s “spirit” is the deepest, truest part of themselves. So, the Father and the Son share this *same* holy life of the Spirit, so that Jesus Mashiach can also pass this on to those *reborn* into the House of God as sons. When we are dead in Spirit, Jesus Mashiach shares with us the **Spirit** of God Himself to make us alive!
- **The Spirit of wisdom and understanding:**
The corruption of sin and the spiritual uncleanness *enslave* the souls of people in uniquely personal ways, but Jesus Mashiach has the Spirit’s *wisdom and understanding* to know to free each **captive soul** by the Spirit’s power.
- **The Spirit of counsel and might:**
Sometimes, we are hurt by the world or by the poison of sin, and we carry

these hurts in our deepest part of ourselves, our heart. Or, we take into our private heart idols which break our **hearts**, but the Spirit has both the counsel and the power to heal the heart and bind up its wounds.

- **The Spirit of knowledge and fear of the Lord:**

When our first parents *alienated themselves* from the covering Lordship of God at the tree of knowing “good and evil,” they chose to stand alone, lawless, with human understanding now the arbiter of meaning in this life. Unfettered by the Law of God, our minds became deluded, wandering lawlessly and getting caught in traps of our own imagining. So, the Spirit restores “knowledge” to understanding. That is, the mind’s detached and unanchored wanderings are meaningless, for true knowledge is put in context in relationship with God. And, such *knowledge* is not free to wonder aimlessly. Rather, the “fear of God” is the beginning of understanding because we reason in a Created world, knowing and being to God, in the fear of God.

Focus:

1. Baptized (1:9). Mashiach **identifies** with his People. Heb. 2:

2. Spirit Descending (1:10). Heavenly **Power given** to Mashiach.

3. “My Beloved Son...Pleased” (1:11). Heavenly Father **testifies** of Jesus as Mashiach.

Consider:

The people drawn to John the Baptist from all the surrounding areas were well aware of the appeal of baptism—they came to receive a *new life from God*. If this is the meaning of baptism, why, then, does Jesus come also to be baptized? He has no sins to confess that he might be forgiven and cleansed. Neither does he need *new life*—he is the heavenly messenger bringing to us this *new life*.

No, Jesus was not baptized out of personal need or deficiency. Rather, the baptism of Jesus Mashiach marks the *fulfillment* of the ancient promises that the

Lord God would one day raise up for the human family a *chosen Seed*, the Firstborn Son of the earth's "generations" (Genesis 2:4) who would finally break the power of the dark kingdom and its head (Genesis 3:15).

So, this baptism of Jesus is the moment he is "anointed" as the Mashiach, the Son of David and the Son of God. So, what we witness now is the commissioning of Jesus as the Mashiach.

This is the convocation of the Godhead, the coming together of Father, Son, and Spirit as the *holy family*.

1. Baptized (1:9). Mashiach **identifies** with his People. Heb. 2:17

At his baptism, we see the true heart of Jesus Mashiach as the *redeemer* of his family. Not taking on the title of Firstborn as his right but his *responsibility*. As Mashiach, Jesus must be willing to take on the greatest burden of his people as his own.

So, this is what Jesus does as Mashiach when he steps into the waters of baptism. Having no sin, for there is nothing for him to confess, Jesus steps into the waters that represent the sin and death to which all of humanity have been. So, Jesus **identifies** with this burden of sin carried by his people. But, Jesus does not just "identify" with the *burden of their sin*, but he is willing to bear the culpability of their sin one day that they might be freed from it. For, this is the true burden of the Redeemer. Not just to understand, but to "ransom" his people of this burden (Mark 10:45).

So, this *identification* with his people is not meant as a mere gesture. Rather, it is a foretaste when as Redeemer Jesus Mashiach would carry the weight of his people's sin in order to redeem their lives before God. All is driven by his desire to share life with his brothers. As the writer of Hebrews explains:

Therefore he had to be **made like his brothers** in every respect, so that he might become a **merciful and faithful high priest** in the service of God, to make propitiation for the sins of the people. Hebrews 2:17

Mashiach's deep *commitment* to assist his brothers transforms Mashiach from redeemer to "merciful and faithful high priest" (Heb. 2:17). A priest who serves his brothers by "making propitiation" for their sins—paying with his own life the sin debt that enslaved all their generations.

2. Spirit Descending (1:10). Holy **Spirit fortifies** Jesus Mashiach with heavenly power.

As we have already seen, the Spirit of God is *holy* because the Spirit embodies the surpassing life of God himself, the deepest movings at the heart of the Almighty. But, the Spirit is *holy* because he animates those with whom the Lord God is willing to share his *holy life*. Of course, the Son is will with the Spirit of God. But, when the Spirit is poured out on Jesus at his baptism, the Mashiach now has the power to *send out* the Spirit to touch and transform those whom the Mashiach chooses.

Thus, we will see in the Gospel of Mark the Spirit working in the lives whom Jesus encounters and who are being drawn into the holy communion of God—to honor the Father and obey the Son of God. In the same way that God entrusted to the first humans his “image and likeness” as a family resemblance, he now shares his *Holy Spirit*, the Spirit of Elohim, with those whom Mashiach would call his “brothers” (Hebrews 2:17).

And, Jesus Mashiach is not just anointed by the Holy Spirit to *give his brothers a rebirth* into the household of God and into the family “name of the Father, and the Son, and the Holy Spirit” (Matthew 28:19). The Holy Spirit gives Jesus Mashiach the spiritual power needed to *prepare these brothers* even when still enslaved by this world’s dark power and unable even to believe. For, the Spirit empowers Jesus as Mashiach to heal *broken hearts*, to enliven dead spirits, to free captive souls, and to open minds that are *bound* by deception (Isaiah 61:1-2).

3. “My Beloved Son...Pleased” (1:11). Heavenly **Father testifies** of Jesus as Mashiach.

Finally, the only being endowed with the power and right to *anoint* Jesus as Mashiach is God himself. As God promised David, he would take on the *redemptive right* to “raise up” Seed/Zera for David coming from his own body.

So, when God the Father testifies of Jesus, saying, “You are my beloved Son, with you I am well pleased” (Mark 1:11), He is the only one to affirm that Jesus is indeed his chosen Mashiach, because Jesus alone is his son, the Firstborn Heir of his sons who alone has the *right* to redeem his people, his House, of their sins.

Let Israel take special note here, because the people of Israel had held to two wrong beliefs about Mashiach in this respect.

- First, Israel assumes that because the Mashiach was to be one of her sons, then the nation had a right to *anoint* this coming Davidic king. However, Mashiach is not a mortal king of Israel, nor is he the redeemer solely of the

tribes of Jacob. Rather, Mashiach is anointed not with *oil formulated for the kings of Israel but rather by the Holy Spirit*. Mashiach is to be a heavenly ruler, inheriting an eternal Kingdom. So, let Israel understand the fuller scope of God's Kingdom rule, whose scepter Mashiach inherits.

- Second, due to Israel's stunted expectation that Mashiach would solely be the Redeemer of Israel and Judah, it selectively read the scriptures so that its people only came to expect Mashiach to be an earthly son of David. But, God himself testifies that Jesus is indeed his "Son," (11). And, this Son of God is beloved by God and "pleasing" to him. From this, we are assured that God himself has sent Jesus as Mashiach to fulfill his purposes. For, only Mashiach who is also the Son of God can sit enthroned forever on the throne of David (Isaiah 9:7) or rescue Israel from a host of surrounding armies seeking to destroy it (Zechariah 12:10).

Question:

Further Discovery:Ministry:

Redeeming Mission of Mashiach:

2 Samuel 7

Ministry of Jesus:

Isaiah 61:1-3

Mashiach Anointed by the Holy Spirit. Isaiah 61:1-3				
Preaches Good News	Releases Captives	Binds Up Brokenhearted	Opens Bondages	Plants Seed of the Righteous
Spirit of Lord Convicts/ Gives Spiritual Life	Spirit of wisdom frees captives of Soul bonds	Spirit of counsel/ Mighty power to heal Hearts	Spirit to know & Fear God to unclutter Minds	Spirit of Lord Gives Life by Rebirth
				
John 16:7-10	Isaiah 61:1-3	Isaiah 11:1-3	2 Corinthians 10:4-5	John 1:12-13

1.8.C.(4b).Sons Tested on Earth. Mark 1.12-13.

Mark 1:12-13.

¹² The **Spirit immediately drove him** out into the wilderness. ¹³ And he was in the **wilderness** forty days, being **tempted** by **Satan**. And he was with the **wild animals**, and the angels were **ministering to him** (Mark 1:12-13).

¹⁶ So we do not lose heart. Though our **outer self** is wasting away, our **inner self** is being **renewed** day by day. ¹⁷ For this **light momentary affliction** is preparing for us an **eternal weight of glory** beyond all comparison, ¹⁸ as we **look** not to the things that are seen but to the things that are **unseen**. For the things that are seen are transient, but the things that are **unseen are eternal**.

2 Corinthians 4:16-18

Background:

- Gen. 2:4. Heirs of Heaven and Earth in the flesh must be redeemed to see Kingdom.

Our first father, Adam, was created as a being of both *flesh* (from dirt) and *spirit* (God's breath) (Genesis 2:7), and he and his generations were to inhabit a world *blessed* by God and bathed in his presence. Though Adam and Eve were *naked in the flesh*, they were still covered by a spiritual life by which they lived with God unafraid.

But, when they chose to *usurp* God's Lordship at the tree, they died spiritually—all that was left of them was their *naked flesh*. Uncovered of God's life, they were thrust into a land now "cursed" and barren of God's presence. Evermore, this world is now a land of "darkness" and cast in the "shadow of death" (Isaiah 9:2).

In this *spiritual wilderness*, there is no permanent trace of the *spiritual life* we once had in the garden. Until the "Son of God" descended and was born as "Jesus" (Mark 1:1), being the "great light" (Is. 9:2) who now brings the "light of life" (John 8:12) to his disciples, those who "receive" him (John 1:12-13).

So, you who have *received* Jesus Mashiach as your Lord, you are *reborn* by the Spirit to once again have a life both of heaven and earth! However, this is the condition you now live in:

- Mark 1:14. Spiritual Ministry.

Focus:

- Gen. 2:4. Heirs of Heaven and Earth in the flesh must be redeemed to see Kingdom.
f
- Mark 1:13: Tested in this World by Satan.
f
- Mark 1:14. Spiritual Ministry.
f

Consider:

By the Holy Spirit, you now have the very *life of God* in you, and you are meant to grow up in your salvation to resemble increasingly the glorious image of the Lord Jesus (Romans 8:28-30). Though you have been forgiven and released from your sin debt, *you still inhabit a body of flesh* that is still dead, with nothing “good” in your flesh (Rom.) and with this bodily nature still longing for the Godless life of lawlessness in which it was formed (Rom. 8:). So, to “grow” spiritually is to let the Spirit of God lead you to “put to death the deeds of the body” (Rom. 8:) and to live as “crucified” with Christ by “faith” (Galatians 2:20).

One day, you and I will be resurrected with Jesus Mashiach, so that our bodies of flesh will finally transformed to *be as his heavenly body*, no longer infected with sin and death as the bodies we inherited from our father Adam. But, until that day, remember that you will be called to resist the flesh, to redirect its errant ways into the way of righteousness, and to be free of its death-grip until the day you are

finally free! However, even the best of us, such as the apostle Paul, admitted, “I am the worst of sinners” (1 Timothy 1:15) even at the end of his life work. Why? Even though we grow spiritually by God’s grace, and, as Paul had, spread the Gospel and raised up other disciples, our spiritual selves mature but our *fleshly selves* remain in corruption, as hungry and rebellious as in the days before we came to Mashiach! So, this world will ever be a place of *testing* for you, increasingly enticing your *flesh* to abandon your love and devotion for Jesus Mashiach and return to darkness.

Mark 1:13: Tested in this World by Satan.

Because this world is to be a place of *testing* for all the reborn sons of God who find life in Jesus Mashiach, their Redeemer is sent to be *tested* in the harshest conditions. (Read Matthew 4 to understand the specifics of this testing).

What is important to note is that it was the Spirit who led him into the “wilderness” (11). For you, the Lord’s will may take you to places that are a “wilderness” for you, a place of hardship where you will be called to endure and overcome testing. Picture this “wilderness” setting for Jesus as a place where you also will encounter testing:

World: The “wilderness” is an intensified experience of how this *dark world* will tempt us by luring us back to our old life of the flesh. Though the Lord Mashiach establishes the spiritual Kingdom of God on earth in the midst of this darkness, the Kingdom now only resides in the hearts of his people and their congregation, like little *embassies* in a vast land of death and darkness ruled by the Serpent’s dark power.

Hunger: So, in his testing, the Lord Jesus was in the wilderness for “forty days” of testing in a time of deprivation. In testing, you will feel the pangs of hunger, as the material things that sustain your bodily life are withheld. Perhaps there is a shortage of food. Or, a lonely absence of companionship. Even, in dire circumstances, you may lack the financial resources to provide for your needs. These experience of lack and the *fear of death and loss* will often test your willingness to stay faithful to the Lord and deny your flesh the sin it so desperately wants.

Redemption: Keep in mind that when we are tested, we are *tempted* to save or salvage what remains of our old life of the flesh. The flesh wants to stay alive in this world—to experience, to accumulate, or to accomplish some work in this world. But, the problem is that this world is passing. And, by our choices, Jesus

teaches that can *treasure and invest in* only one realm—this world of the flesh, which is passing and is ultimately futile, or the coming realm of the Kingdom, which leads to eternal glory. We can either impact one or the other, acquire an inheritance in one or the other. For, ultimately, when we choose either to follow the flesh or to follow the commands of God and Jesus, we reveal what it is we truly love: our Self-life or the Lord Jesus Mashiach and his Father?

This is why Jesus Mashiach calls us to not “love” or hold fast to our lives in this passing world but rather to be willing to “lose” our lives in this world (Luke 9:23-25; John 12:25). For, when we resist little temptations and “lose” an opportunity for our flesh to even “sacrificing” for the kingdom significant things—our time, our comforts, our possessions, our futures, even our very lives. These “losses” are actually *sacrifices* we give to the Lord for his Kingdom’s advancement. So, the Lord Jesus will *redeem* what we lose of our

fleshly or worldly life and give us back a portion of his kingdom—whether it is a next step in your maturing as a disciple, or a new opportunity, or a new role or responsibility in the kingdom, now that you have proven that you value the Lord more than you value your Self or your old life. Or, this Kingdom Return may be just added to your account, for Paul says: “These light, momentary afflictions are gaining for us an eternal weight of glory beyond all comparison” (2 Corinthians 4:17).



Resisting Temptation:

#1: God gives you a “way of escape,” so take it.

¹³ No **temptation** has overtaken you that is not common to man. **God is faithful**, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. 1 Corinthians 10:13

#2: Your *flesh* is already crucified in Mashiach, so surrender and give it up for crucifixion!

And those who belong to Christ Jesus have **crucified the flesh** with its passions and desires. Galatians 5:24

#3: If you are accustomed to the goodness of your New Life in Mashiach, the flesh is useless to obtain life, only death. If tempted, fortify soul with Word.

It is the **Spirit** who gives **life**; **the flesh** is **no help** at all. The words that I have spoken to you are **spirit** and **life**.
John 6:63

#4: Obeying to resist the flesh is proof of your love for Jesus Mashiach.

²¹ Whoever has my commandments and **keeps** them, he it is **who loves me**. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” John 14:21

3. Mark 1:14. Spiritual Ministry.

Finally, notice that the eventual comfort for the Lord Jesus after he was tempted was from the “angels... ministering to him” (1:13). That is, as a son of God with the Spirit’s life in you, expect nothing but *testing and loss* in this earthly life. And, when you feel exhausted from the trials, know that your *main* comfort will come not from the world but from the Kingdom’s rich comfort.

Question:

Tempted in World:

Matthew 4:1-10.

¹²The **Spirit immediately drove him** out into the wilderness. ¹³And he was in the **wilderness** forty days, being **tempted** by **Satan**. And he was with the **wild animals**, and the angels were **ministering to him**. Matthew 10:1-4

What does it mean to be a Son of God?

- Fed by Father's Word: (4)
- Follow Father's Will (7)
- Father alone Worshipped: (10)

1.9.C (4c). Sons Proclaiming Kingdom of God. Mark 1:14-15.

As a Newborn Disciple, you now belong to a wonderful new family, the House of God, as part of a glorious and coming Kingdom of Heaven! Now, you have the privilege of proclaiming this Kingdom of Light in a world of darkness!

Mark 1:14-15..

¹⁴Now after John was arrested, Jesus came into Galilee, **proclaiming** the gospel of God, ¹⁵ and saying, “The time is fulfilled, and **the kingdom of God** is at **hand; repent** and **believe** in the gospel.” Mark 1:14-15

Background:

The Gospel of God: Isaiah 9:2-6

The Gospel of Mark begins with the announcement, “The beginning of the Gospel of Jesus Mashiach (Christ), the Son of God” (Mark 1:1). So begins the message of the *good new life* which Jesus Mashiach brings to us.

But, before Jesus was *raised up* to fulfill the promises to David of a Redeemer, a more encompassing “gospel” promise given to the world was revealed through the prophets. This “gospel” of God promised not just a *personal redemption* but the redemption of the world in the person of the coming Mashiach. But, why does the world need redeeming? Let’s look first at Isaiah 9 to discover the promise of God’s Gospel.

- World of Death and Darkness oppresses the world: (Isaiah 9:2).

In a world which once began for our first parents as a *blessed garden paradise* is now covered in “darkness” as the “land of the shadow of death.” Darker and more oppressive than Pharaoh’s Egypt, the entire world is under a *spiritual slavery* that terrorizes in not bodily oppression but spiritual death.

- Liberation from this oppression begins in the Nation of Israel (9:3-5).

The oppression pictured as a “yoke of burden” (4)—that is, the burden and indebtedness to sin and its condemnation of death; and the “staff for his shoulder” may indicate the *bondage* and *enslavement* which this world imposes on people to keep them from the *freedom* of worship and righteousness promised by God; and, the “rod of his oppressor” likely describes the malevolent agents of evil and their ruler, the dark Serpent, all steal life from earth’s people.

- For, born to Israel, comes the Firstborn Son, the Davidic Mashiach, whose name and power are of the “Mighty God” who has unlimited rule.

The liberation of planet earth begins in the nation of Israel, for from Israel is born the Mashiach. He is a Son born of David. But, he also comes in the name and power of God himself, being called “Mighty God” as well as “Wonderful Counselor, Everlasting Father, and Prince of Peace” (9:6).

Enthroned in Israel, this coming King will establish a rule of “peace” and “righteousness” that will have no end nor limit. Thus, God’s Kingdom will be established from Israel.

So, the mission of Mashiach is never simply to offer a personal salvation. The Church Age conceived of Mashiach’s Mission is entirely for a personal salvation, which ended in a terminal *narcissism* which elevated human-well-being **above any greater purpose of God.**

Instead, the Gospel of God envisions the spread of God’s end of oppression by the Mashiach’s rule over an eternal Kingdom. Disciples are invited to join this growing rule of the Kingdom of God—not to supplant its Lord Mashiach with their own small agendas, but to rather surrender their lives to the eternal reward of the Kingdom.

But, the kingdom’s value and glory does not originate nor focus on its subjects, the “generations” of children born into this eternal life. Rather, Jesus Mashiach, the Firstborn Son of “David” and “God,” is the Kingdom’s One Heir. As the Firstborn Son, God, along with his father David, bestows upon Mashiach all things, whether all the “heavens” or all the “earth.” All things are given to Mashiach, then Jesus Mashiach shares what is his with his brothers.

So, as fellow heirs with Mashiach in this Kingdom, let us discover how this Kingdom of God comes to the earth!

Focus:

- Jesus Proclaims **Gospel of God** (1:14)
- The **Kingdom of God** is at Hand (1:15).
- **Repent** and **Believe** gospel (1:15).

Consider:

The Kingdom of God is the territory where God exercises authority as “Lord.” So, when you as a disciple repent and turn to Jesus Mashiach as your Lord by faith, you are “reborn” spiritually into the Lord’s spiritual “Household” and “Kingdom.” The dominant power over you is no longer Satan, wielding the power of sin and death over your life, but it is the Lord God, who now must *rule* in your life that you might do his will.

Now, we have seen that for those born into the Kingdom of God, while we are known and entitled in the heavenly realm as the children of God, we still live in this world of “testing” and “tribulation,” a world whose people and kingdoms are still all under the rule and authority of the Dark Lord. So, we live as exiles in foreign and hostile *enemy territory*. While we may not see direct connections between spiritual activity and observable opposition or persecution in this world, we can be sure that we will suffer opposition because the “world” will hate us as intruders, points of Godly “light” in a world which prefers the darkness in which to hide its sin. So, when we hear that “John” the Baptist was “arrested” (Mark 1:14), we are not surprised. But, after John, Jesus and his disciples now enter the Kingdom struggle.

1. **Advancing:** Jesus Proclaims **Gospel of God** (1:14). When you are born into the Family and Kingdom of Jesus Mashiach, you are *also brought into* a great struggle between two conflicting Kingdoms. As the earlier section on the “Gospel of God” intimated, our human line, being the family line of the Son of God himself, plays a critical role in this conflict. And, the outcome of this conflict will result in the final victory of God’s rule over the renegade Kingdom of Darkness.

So, when you see the King of the Kingdom “proclaiming the gospel of God,” a sole voice in the heart of the opposing darkness, know that our Lord Jesus has

already committed to this struggle with his life. He leads us from the front, going before us to advance the Kingdom in this world overrun by the darkness.

What compels Jesus Mashiach to reveal himself to the world, proclaiming the coming of God new Kingdom to displace the present darkness?

Jesus understand that generations who have perished without hope, knowing only the spiritual brokenness of heart; the poverty of this world's spiritual barrenness; souls captivated by sin and minds imprisoned by the world's lies. Jesus understands and announces a land of freedom and wholeness, the warmth of a welcome home to life with the Father. Will you join the Kingdom's advance?

2. **Alternative:** The **Kingdom of God** is at Hand (1:15). When Jesus Mashiach proclaims the "Kingdom of God," he does not simply state a religious truth or a doctrinal point. You may be well aware of how religious speculation freely tosses around ideas without any real expectation or consequence, for no one prophets to be accountable for their words.

But, when the Son of God announces, "the **Kingdom of God** is at **hand**," (1:15), he is also offering an invitation. "You have experienced the chaos, the soul hunger, the hopelessness of this world's dark regime. Now, you can experience the spiritual power of the Kingdom of God!"

As we said, the Kingdom of God comes as individuals like you and me are *reborn* into its heavenly Family and Dominion. No longer under the direct threat of the surrounding chaos, we are sheltered by the covering *grace of God*, like a parental eagle sheltering its brood of hatchlings.

So, when Jesus Mashiach announces that the Kingdom is "at hand," he is saying it is near to you—as near as the colleague who has given his life to the Lord Jesus as his Mashiach. Next door, in the households whose generations have gathered as the newly born to honor God as a family. And, the partnerships and the communities that gather in homes, in outdoor spaces, or in secret places to worship, pray, and grow together in his life-giving Word. The Kingdom is at hand when "two or more" gather in his name (Matthew 18:20).

Here you must learn the lesson from the *Church Age*, whose people became less-Kingdom aware and increasingly earth-based. They no longer expected the nearness of the Kingdom, preferring instead the *handling of the matters of this life*—attendance, parking, membership rosters and classroom capacities. Ignoring the *nearness* of the Kingdom, they designed their lives as disciples according to what could be seen, handled, or controlled. Blind to the Kingdom's advance, they

needed little Spirit-power as they merely informed people of the Gospel but ignored the bondages that closed their eyes and hearts.

You have a chance to advance the Kingdom. You have the place to announce the Kingdom's nearness, so expect the Lord to do only what the Lord can do and no human can attempt. Let him bring the Kingdom into view and manifested with clear signs of power. Expect hearts to be healed, bodies mended, souls liberated, minds unbound, and spirits enlivened to snatch the oppressed from the confines of darkness and death.

3. Repent and Believe gospel (1:15).

Remember that our Lord Jesus Mashiach preaches the entire Gospel of God, the Gospel of the Kingdom. There is no "religious" island where one can remain an uninvolved bystander, insulated from the rigors and sacrifices of this current conflict of Kingdoms.

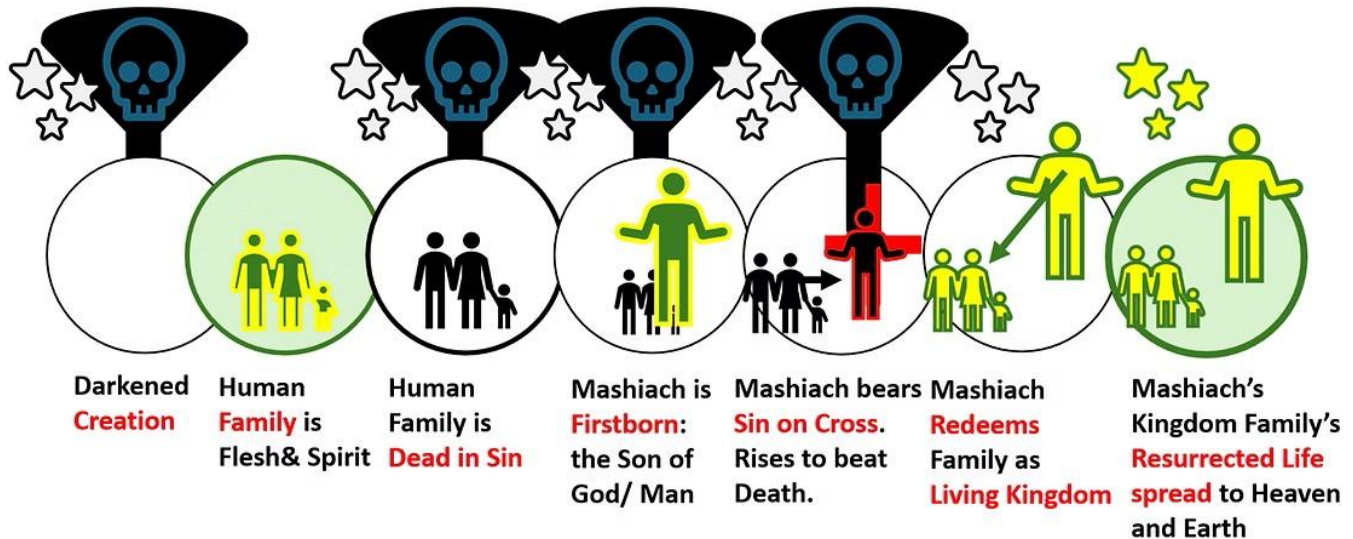
So, the Gospel call is the call to free from one realm of chaos and spiritual loss to the only safe realm, the Kingdom ruled by God. Again, in this current age of the church, the Gospel of the Kingdom was not preached, and the call to "repentance" was not a call to a complete *emigration* to safety and life but a mere gentle urging to make a few convenient changes to one's already world-comfortable life.

But you, disciple, you preach the full gospel of the Kingdom. When you call your hearers to "repent," ensure that they know you are calling them to be ready to flee this soon-passing world of sin and darkness, this comfortable humanistic mecca. Flee and be reborn into the fully-satisfying and celebrating Kingdom of Life, the Kingdom of the Firstborn Mashiach and his brethren.

By the time you read this, the need for such a complete repentance should be clear. In the last days, the Kingdom conflict will break out into open war. The cost of proclaiming the Gospel of the Kingdom will one's very life. But, as the Lord Jesus Mashiach himself has promised, "He who loses his life for my sake will find it" (Matthew 10:39).

Question:

Further Discovery:



When reading the story of creation, there are two time markers that give you a sense of where God's story begins: "in the beginning"—*b'reishit*, and "finished"—*y'kullu*.

The "beginning" is the reality before God's six days of making earth habitable for life, a reality unmarked by *solar time*. In this era, the spiritual reality of the "heavens" as well as the material universe and "earth" were created "in the beginning," but this act of creation was unfinished.

Notice that in this "*beginning*," there exists "darkness"—the chaos which stands against God's "light" and his creative actions.

So, further actions of God-*Elohim* are required to set the stage for Creation's future. Likely, creation must be *freed* from this darkness that is present even in God's creative work. We can surmise that the works of God to follow will now set the stage for the redemption of creation and the ridding of the universe of this threatening *darkness*. Likely, God's *finishing* acts of creation will create the elements necessary for Creation's redemption.

Remember, earth was already created in the "beginning," but it is now "formless and empty" (Genesis 1:2). So, God-*Elohim* makes earth "good"—imbuing it with *life-giving* blessing. Thus, God's *finishing acts* of creation begin with creating earth a *homeworld* for those who one day be his people. Earth is the homeworld for God-*Elohim's* Firstborn Son and his future family. Then, as a

species to fill the earth, God-*Elohim* makes man and woman beings who carry his “image” and “likeness” (Genesis 1:26), making their species those who can bear his *image as a family resemblance*. Only then, when God-*Elohim* fills the earth with man and woman, does he *rest* and declare that his work is “finished” (Genesis 2:1), for the *planet* and the *people* of Creation’s *redemption* are now in place.

Only then does God-*Elohim* tell the story of his chosen line of redemption, founded by our first parents, Adam and Eve, for from this line shall come the *Seed* of the woman, the line’s Firstborn Son, who as the family’s Redeemer has the sole right to “crush” the dark Serpent’s head, thus restoring the line’s place in God’s family (Gen. 3:15).

So, when the first parents of this line, Adam and Eve, sin and fall and come under the dominion of the darkness—of sin and death, it is the Redeemer’s responsibility to *redeem* the family. Thus, Jesus is raised up by God as the Seed of David, who is also the Son of God. For, only the Son of God’s infinite life *can bear* the entirety of his family’s sin debt and as the Seed of the Woman be “bruised” (Gen. 3:15) as he is “disciplined” for the “iniquity” of his family (2 Samuel 7:14), paying the “ransom” for redemption with his very life (Mark 10:45; Isaiah 53:10), as God revealed through Daniel that the Mashiach would “make atonement for iniquity” and thus “put an end to sin” (that is, its power) and “bring in everlasting righteousness” (Daniel 9:24), for this Redeeming Mashiach would be called *yahweh tzedekenu*, “the Lord our righteousness” (Jeremiah 23:6).

Thus, the Lord defeated the dark lord by disarming his greatest power, sin and death (Romans 5:21) by securing the *ransom* to release his people from their sin debt and introduce them into the *grace* characterizing the house and kingdom of God.

So, as the firstfruits in creation of those resurrected from the death and darkness of sin, these reborn children of God and his Kingdom now foretell the liberation awaiting the entire creation! (Romans 8:19).

For, in the end of days, the dark Serpent will seek to thwart the inevitable spread of the Kingdom of Heaven as the sons of earth repent and turn to Jesus Mashiach for redemption. In raw rebellion, the Serpent raises up a human ruler, the antichrist, to seize the world’s government and slaughter all who follow Jesus Mashiach and worship the true God. In righteous war, the Risen Mashiach and his resurrected hosts return as the clouds to retake earth for God’s Kingdom, installing David’s eternal throne on the earth in Jerusalem.

How Mashiach brings the Kingdom of God: Isaiah 61:1-3



Mistaken Freedom:

⁸ I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.” ⁹ Moses spoke thus to the people of Israel, but **they did not listen** to Moses, because of their **broken spirit** and **harsh slavery**. Exodus 6:8-9

You may be wondering why Jesus Mashiach needs the Spirit of God’s work to preach the Gospel of the Kingdom.

The answer to this question is the same reason many in Israel have mistakenly assumed that the *Law* was enough for them to achieve Self-Redemption. Israel and the world’s philosophers assume that human choice occurs in a completely fair space, which allows for personal choice and the freedom of volition. They conceive of modern society as the pinnacle of democracy to allow for human rights and freedoms

However, this assumption ignores the picture of the world depicted in the Bible and even the formative experiences of the nation of Israel at its inception. For, the Bible is clear. Humans are not alone in the world, nor is human government the only power affecting the free choice of earth’s peoples. Even if humans were indeed the only sentient beings and human power was the only power to contend with, the people have God have always needed God’s redemption to turn to him with any faith or sense of service. In fact, “You must trust in God for your

redemption” is really what the first commandment dictates when God says: “I am the **Lord your God**, who brought you out of the land of Egypt, out of the **house of slavery**” Exodus 20:2.

So, the act of preaching the Gospel to a listening audience is not a peaceful transaction but an act of open warfare. For those who hear the Gospel are not free agents, rationally deliberating and choosing the best option to match their self-interests. Who wouldn’t choose life over death? Rather, the preacher preaches to the subjects of another rival power, who not only owns *all rights* over them but holds the power of life and death. So, only an *overpowering show of force* can free these people to turn to Jesus Mashiach.

Imagine the people of Israel in Egypt. Though it was only Pharaoh, an earthly king threatening with mere physical weapons, he was able to prevent the entire population of Israelites from turning to the Lord. There would be no secret minyans meeting or shabbat candles lit in the dark. Pharaoh’s power was complete, so that they would not even “listen” to Moses or the Lord due to their “broken spirit” and “harsh slavery” (Exodus 6:9).

Now, imagine the *spiritual enslavement* that is every person’s starting point. We are not just “broken” but actually “dead” in spirit, so we have no choices available to us. We are not simply oppressed but an *earthly tyrant* but a vastly more powerful *spiritual Lord* of this earthly realm, this land of “darkness” and barren in the “shadow of death” (Isaiah 9:2). And, we owe this Lord not merely our bodies, as the *Israelites* were enslaved, but our very “souls” saddled with the infinite sin-debt of *having desecrated* the holy “image” and “likeness” of God entrusted to each one of us. So, if the Israelites had no remote ability to *obey God and perfect righteousness* under Egypt’s dominion, how much more impossible to think that we are free agents to choose our spiritual destiny.

Thus, to preach the Gospel requires you to rely on the Spirit, as Jesus did, joining a spiritual warfare by which the Kingdom of God rescues with spiritual power those under Satan’s dominion.

As you grow as a disciple, the path of maturity will see you become more comfortable and capable in this spiritual conflict to make impact—first to rule over your own life then to help liberate others from Satan’s dark kingdom.

Consider the steps of this spiritual campaign for which Jesus was anointed Machiach:

1. Mashiach is anointed by the Holy Spirit to bring Kingdom:

The **Spirit of the Lord God** is **upon me**, because the **Lord** has **anointed me** (v.1)

2. Mashiach preaches *good news* (the Gospel):

to **bring good news** to the poor;

3. He frees and heals them by the Spirit's power that they may *have faith and believe the good news*.

he has sent me to **bind** up the **brokenhearted**, to **proclaim** liberty to the **captives**, and the **opening** of the prison to those who are **bound**... the oil of gladness instead of mourning, the **garment of praise** instead of a **faint spirit**;

4. Breaking the power of death, Mashiach plants as new life to grow in righteousness.

that they may be called **oaks of right-eousness**, the **planting of the Lord**, that he may be glorified. ⁴They shall **build** up the ancient ruins; they shall raise up the former devastations; they shall **repair** the ruined cities, the devastations of many **generations**. Isaiah 61:1-4

Mission	1 Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1. Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59. Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11:20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed. 2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

0A. Stage 2. Infancy. Following Jesus Mashiach.

2.1.A.(6). The Son of Man. Authority to Free. Mark 1:21-34

2.2.A(5). Bonding. Following Jesus Mashiach. Mark 1:16-20

2.3.Bp(7). Devoted Prayer. Mark 1:35-39

2.4.C.(12). Faith. Forgiven-Healed. Mark 2:1-12.

2.5.C.(12). Lord of Sabbath restores as Son of Man. Mark 2:23-28.

2.6.Ca2(10). Physician Calls Sick. Mark 2:13-17.

2.7.Cb(11). Bridegroom. Kingdom Celebration. Mark 2:18-22.

2.8. CP (6a). Restoring Prayer. Presence. Mark 2:29-34.

Master Chart.

Stage 2: Following Disciple

After the critical foundation of your spiritual life as disciple of Jesus Mashiach as been laid, as you learn to *live by faith in him* as your Lord and Life-giver, repenting and being sanctified of your old fleshly life. Now, it is time for you to start walking with the Lord in this earthly world.

Developmentally, infants who learn to walk move from the private safety of the home into the wider world, as they follow the lead of their parent. In this way, a whole new world opens for you, as a disciple, as you learn to *follow Jesus Mashiach* and see how his restoring power as the Son of Man releases people that they might move from darkness into light!

And, as little children walk with their parents through this world, they need to be assured that they are safe in the powerful protection of their parents that they might discover this new world before them!

The Son of Man has Authority:

In your second stage of growth as a disciple, you will learn first to follow Jesus Mashiach as the Son of Man. When Jesus refers to himself as “the Son of Man,” he does not just mean that he is human, which he is, of course. Rather, if you think of all the “sons” who have been born, Jesus is “the” son, the Firstborn and Heir of all the sons, of all humanity. Being our human family’s “firstborn” Son and Heir, Jesus has a responsibility from God.

At the very beginning of our story, when our first parents Adam and Eve sinned and cast all our generations into *sin and death*, snatched from God’s family and

thrown into the kingdom of darkness and death (Isaiah 9:2), the Lord God promised that our Firstborn, the “Seed of the woman” (Genesis 3:15), would crush the enslaving Serpent’s “head” to restore us to God.

So, as you learn to walk with Jesus Mashiach through this broken world, as you follow him to the people who need his healing touch, learn of how Jesus as “the Son of Man” has the power and authority from God to *restore* what sin and Satan have held in bondage.

As a disciple who learns to “follow” Jesus Mashiach, learn how we are meant to bring freedom and restoration to people in their brokenness and bondage.

Key Verse.

¹⁷ And Jesus said to them, **“Follow me,”** and I **will make you become fishers of men.** ¹⁸ And **immediately they left** their nets and **followed** him” Mark 1:17-18

¹⁰ But that you may know that **the Son of Man** has **authority** on earth to **forgive sins**—he said to the paralytic— ¹¹ “I say to you, rise, pick up your bed, and go home.” Mark 2:10-11.

Developmental Disciple Stage:

Picture the development of infants as they transition from helpless and immobile babies to infants able to stand, to take their first steps, and then to walk! This newfound skill they practice in the safety of the home, until finally, they are able to hold the hands of their parent and to venture outside to explore the wide world!

Importantly, the infant does not become a free agent, an emancipated and autonomous individual the first step out the door. Rather, she stays close to her parent, who has the power to lead, protect, and teach her about this big new world.

Now, consider your second stage of development as a *disciple* who learns to follow Jesus Mashiach as your Lord, the restoring “Son of Man.” Now that you are *alive and thriving* in Jesus, it is time for you to “walk” with him in this earthly world.

Do not fall into the *folly* of many, who do not think that the Lord Jesus has a place in your real, everyday life. That his “Lordship” has little to say as you

interact, talk with, work, negotiate, and spend time with the people of this world who don't know him.

Rather, it is this very *real life* in this broken and dark world, in which people are “bound” by oppressive spiritual powers, they are weighed down in unforgiveness and conflict, they are broken by injuries, by sins, and by addictions and afflictions beyond their control. Follow Jesus Mashiach as he draws near to restore and free these needy people!

See, as a disciple in your *infancy*, the start of your *new and eternal life* in Jesus Mashiach, you need to be convinced in your mind that your Lord Jesus can make a difference.

Your flesh will tell you that it is better for you to traverse this world alone. That once you are able to stand on your own “two feet,” you are well-capable and qualified to walk alone. But, consider this. As a disciple, yes, you do not walk as a *human infant* in a *physical world*. Rather, you walk in this earthly world of flesh as a disciple living in a spiritual reality. The surrounding spiritual reality, this dark kingdom which covers this earth, is far deadlier than any urban *crime zone* to an infant. In this world of *spiritual darkness and death*, when you walk alone, you face:

- **Oppressive spirits:** in these upcoming accounts, you will encounter human lives infested with and even controlled by “unclean spirits”—spiritual powers that oppose God and seek to *defile* you with sin and addiction. They seek to take over your life, to keep you alone in slavery.
- **Bondage of Sin:** When our sins are not forgiven, they weigh our hearts down with guilt and are the disease that kills our life with God. In these encounters, we will see that sin is like an untreatable, hidden disease that paralyzes the soul. In the world, there is no relief from sin's bondage.
- **Broken Souls:** through the flesh, our souls are *bound* to this world and he injuries, pains, and afflictions which we experience. When our bodies our lives are afflicted by this world, our souls are also bound up in these afflictions. Without the Lord's healing power, there would be no freedom for these broken souls.

So, in this second stage of your discipleship, you will learn a valuable life-lesson which will stay with you while you walk this earth. You will learn to follow the Lord Jesus Mashiach, obeying his Word and waiting for his Spirit's leading as you pass through this broken world together.

Following the Lord Jesus closely by *living in His Word* and walking by His Spirit will teach you about him, as you see his heart moved by the people he touches and heals. You will know his comfort, as he bears your burdens as well (Matthew 11:28-30). Like a little child *bonding* with her parent as she walks with him to places familiar and strange, inhospitable and pleasant, so you will learn to stay near to him.

Remember, though you will soon pass into the next stage of your development as a disciple, you must never stop walking with and following the Lord. For, your entire time on earth are but scant moments in the Kingdom's eternal scope, and a lifetime is far too short a span to spend hand-in-hand with your Lord.

Case Study: Walking alone in Omaha.

My early years as a disciple were spent surrounded with brothers in Christ and filled with the sweet fellowship of my youth group. We had competed as athletes, worshipped at the same church, spread the Gospel, and graduated together from high school.

But, as I stepped off the plane onto the tarmac at Omaha, Nebraska to the drone of cicadas and stifling humidity, I knew I was suddenly alone. In the midst of the very immediate fellowship, I had neglected my walk with the Lord. Now, I had to re-learn what it meant to take his hand, to listen for his voice, to recall his Words to direct, correct, and guide.

After a while, his familiar voice drew near to me, and I answered. He called, and I followed. We walked alone through empty classrooms late at night. We met privately in the chapel. Soon, we brought the gospel to six, fourteen, thirty. Everyday for a whole semester, we talked and helped the broken.

We continued to walk together as he led me to a summer in Taiwan and ministering to fifty. Then an auditorium of hundreds of high school students. Then, into synagogues throughout Chicago. And, a congregation with close to eighty nationalities as a microcosm of the diverse family of God. And, I expect that he will still be holding my hand when he comes to lead me home. We never outgrow following Jesus with

child-like face. For, in the eternal spans of the Kingdom, even the oldest among us are as the littlest of children!

Milestone/ Abilities:

For the infant learning to follow her parent, bonding is *becoming like* the parent, as the familiarity of how they respond in every situation gives the child an intimate view of how they should live in this world.

So, as you follow Jesus Mashiach as the Son of Man, you will get to know him and his authority and mighty power to restore, free, and forgive. As you share life together, a mutual trust will form, and you will show the Lord that what he asks, you will do. Bonding means you become like your Lord Jesus, sharing in his calling and mission to restore people in this world of brokenness.

A. Knowing/ Responding to Jesus:

First, endeavor to know the Lord in the power of his authority. You will find that there is nothing that saturates your life with his power than *obeying his command*. As it says in Joel: “the Lord utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful” Joel 2:11. Simon Peter discovered this power, when he asked Jesus to *command* that Peter come to him on the water, and he walked on the frothy waves! (Matthew 14:28).

Make this your *life prayer* as you follow the Lord: “Lord, command me to come to you!” as you pass through the trials and extreme hardships of this world. Ask him to command the impossible, and you will do it!

Following him is simple but can be complicated by the flesh. First, follow him by obeying his Words (John 14:21). Resist the *debased and fleshly deceit of religion* which allures you to follow anything but the authoritative person of Jesus. Yes, follow doctrines religiously; follow precepts, rules, customs, traditions, dogmas, and even entire theologies. Follow the popular Bible study teachers, the trendy lesson plans. Follow these, and the Lord himself will be shut out of your life, knocking to get in (Revelation 3:20). And, follow his Spirit and not the flesh (Galatians 5:16).

B. Living in His Household:

Second, as a member of the *royal house* of Jesus Mashiach, learn to *draw near* in prayer to offer yourself to the Father and to the Lord Jesus. To follow Jesus Mashiach will not just involve your mind, your actions, or your heart, but it will require you offer your whole life to him to follow.

As you learn to follow him, be especially keen to hear when he *calls you to follow him away, to leave* the comforting fellowship, the burgeon of the crowd—follow him to the quiet place, the lonely place where he will call to you and you will give yourself as an offering to him. He will claim you as his own, like David, a “man after God’s own heart.”

Jesus himself drew near to the Father to devote himself to him, giving his life as an offering to his God. You give yourself to Jesus, a life spent to honor him, like the “guests” of the bridegroom giving themselves over to the *surpassing celebration* of the Son of Man, the “bridegroom” who inherits all of *heaven and earth* (Mark 2:19).

C. Establishing His Throne and Kingdom: Finally, as you follow the Lord Jesus as his disciple, you will be like the Physician’s aid, showing him the afflicted ones, the suffering, the broken, the hurt, bringing them to Jesus, the “physician,” that he might call them into the healing comforts of his Kingdom.

Assessment Question:

As a disciple learning to Follow Jesus Mashiach in this dark and testing world, consider whether you are indeed “bonding”—becoming closer to know the One who is calling you? Take stock of the key ways that you walk with him in this life.

Further Discovery:

2.1.A(6).The Son of Man: Authority to Free. Mark 1:21-34.

Mark 1:21-28; 2:10

22 And they were astonished at his teaching, for he **taught** them as one who had **authority**, and not as the scribes. 23 And immediately there was in **their synagogue** a man with an unclean spirit. And he cried out... (Mark 1:22-23)

¹⁰ But that you may know that **the Son of Man** has **authority** on earth to **forgive sins**—he said to the paralytic— (2:10)

Background:

- **The Son of Man:** (Psalm 8:4-6).
- **Authority to forgive sins:** (Mark 2:10)

Focus:

- 1.Changing Life: Teaching with Authority. 1:21-22
2. Cleansing Spirit: Holy Word. 1:23-26
3. Commanding Authority: Lord's Teaching. 1:27-38

Consider:

As a disciple, one of the first things you will encounter as you begin to follow Jesus Mashiach as your Lord is his *teaching*, the words of his you read in this Gospel and the other Gospels. But, this “teaching” will be different from any other *teaching* you have experienced, because Jesus Mashiach is not a merely human teacher. He is the Son come from God, so he teaches with “authority” and “power.” That is why his first audiences were “astonished” (1:22) at his teaching.

But, the goal of Jesus Mashiach for you as his disciple is not merely to “astonish” you—he cares little if he impresses people or not. Rather, the Words Jesus gives you are the *means of his power* to change your life. For, when you *hear His Words* and act on them, obeying or following or heeding—He works powerfully in your life to build your *love* and *knowledge of him* (John 14:21); to give you eternal life and protection (John 5:24); and, to ground your life on His solid foundation (Matthew 7:24-25).

Case Study: I can personally attest to the truth of his promise. At one point in my life, I was facing the loss of everything. Having lost a university teaching job, my wife was institutionalized and under suicide watch, child services threatened to remove my children, and there was no help in sight in this foreign land. But, I clung to the Lord Jesus Mashiach and His strong Word, and we weathered the storm, with everything restored and our house well-established on the Rock!

So, cling to the Lord’s Words and Commands as you would cling to the Lord Jesus Himself! Memorize and have them for quick access, for the Word of God is “living and active, sharper than any two edged sword” (Hebrews 4:12). Grow in knowing the consecrating touch of the Lord’s Word to transform your life and the life of those He has given you!

1.Changing Life: Teaching with Authority. 1:21-22

When you think of the Lord’s Words and his “teaching,” abandon your old understanding of “teaching” as has been entirely fleshly in its nature. That is, the people in that synagogue were “astonished” because Jesus taught them as one who had “authority” (1:22), speaking to them as the Lord from God. And, at its heart, “authority” is relational in its effect. For, there are only certain people in your life who have the “place” and the “right” to speak with authority. So, a parent, a spouse, or a trusted advisor, speak with the weight of “relationship.”

In this way, the “teaching” of Jesus Mashiach is unique because, as your God-appointed Mashiach, he has come to you as your “Lord”—the Son of God who has been give “all authority” over all peoples (Matthew 28:18). So, when he speaks to you, he speaks to you as your Lord.

He speaks about your life, your obedience, your problems—not in an abstract, anonymous, or disinterested way. Instead, he speaks to you as your Lord. He speaks of your life as a life He has redeemed, one that he is working powerfully in.

He speaks to you as your Savior, your friend, your companion walking through life, your Lord, your Kinsman-Redeemer, your brother, your friend.

So, respond to the “relational power” of the Lord’s teaching. For, how you respond to the Lord’s teaching is responding to the Lord himself. That is why when you *obey the Word* of the Lord, even when your fleshly self is screaming for the opposite, to indulge in that sin or to choose lawless selfishness, but when you obey His Word and not your own flesh, you show that you actually “love” him. More than your life itself (John 14:21).

Never, never relegate Jesus Mashiach to the place of an anonymous, earthly teacher. Doing so will void His Word of its power. Then, you will come to Him to in a Lord-servant relationship, but as a mere “acquirer of knowledge” coming to Jesus as any other harmless Sage. For this reason, the Jewish nation have long *emasculated* their view of Mashiach to be a hoary and wizened scholar amidst the swarm of scholars Israel has produced. For, such a weakling has no place to make any claims on their lives. Such a frail Mashiach is useless except to *justify* Israel’s Self-serving purposes. Yet, what will Israel do on that day when it is surrounded by the world’s nations, blood-hungry for its total annihilation? With its defenses depleted and its barriers broken down, it can only wait for its destruction. Will it turn to its Shneerson- like scholar-Messiah for Talmudic pronouncements as its people are trampled underfoot?

2. Cleansing Spirit: Holy Word. 1:23-26

Not only does Jesus Mashiach teach with the “relational authority” as the Lord Himself, but he teaches with an authority that rules both “heaven” and “earth.”

Notice that the first impact of his teaching is that “immediately,” spiritual uncleanness was revealed from its dark hiding place (1:23). Now, we should not be surprised that this *unclean spirit* was hiding in the “synagogue” in the midst of religious activity. Fleshly religion is designed for that very purpose, to *hide* from the scathing holiness of God. Just as our first parents used *fig leaves* to cover their inadequacy, so we use religious activity—earthly doctrines, religious customs and rituals, to give us a veneer of righteousness instead of submitting to the life-changing righteousness of the Lord.

But, the “teaching” of Jesus Mashiach uncovers this *unclean spirit*, who knows that this Lord cannot abide spiritual uncleanness but seeks to “destroy” it (24), which Jesus proceeds to do by “rebuking” this *demon* and commanding it, “Come out!” (26).

Notably, we see how the power of Jesus Mashiach results in deep, *spiritual cleansing* and freedom from the grip of unclean spirits. No other earthly teaching can accomplish this deep cleansing. But, Jesus has the authority in the spiritual realm to heal this deep uncleanness.

Even so, many suffer from hidden, deep and unseen, spiritual bondages. Unclean spirits cause defilements of heart, mind, and soul, and their damaging *power* can affect us at the unseen levels.

So, as one who belongs to the Lord and follows in his way, your first priority is read the Word to illuminate any areas of dark uncleanness, of spiritual bondage, of sin in your life. Confess these immediately, asking the Lord Jesus to “forgive and cleanse” you of this uncleanness (1 John 1:9). For, once you are freed of the *vile bondage* of spiritual uncleanness, the Lord can then use you to help those in your “net” to experience this same cleansing and freedom of the Kingdom of God!

3. Commanding Authority: Lord’s Teaching. 1:27-38

The synagogue witnesses were amazed at the “new” teaching of Jesus Mashiach—new to them as *fleshly eyes* are unaccustomed to the *Spirit’s power*, but also “new” as a glimpse of the New Life of the Kingdom!

These witnesses attested to the “authority” of Jesus to “command” even the unclean spirits, and “they obey him” (1:27). We, too, should notice the immediate response of the spirit to leave at the Lord’s “command.” How telling that *enemy spirits* respond with such quick obedience, but in the realm of earth, the responses to the Lord’s command are quite varied—from ignoring, to refusing, to delay, or even reluctant compliance.

This discrepancy reveals our Lord’s great mercy, for he helps us as errant children to follow his commands with more and more immediacy, as our view of his Lordship comes into view as we continue to “walk” with Jesus and follow him.

May we be like Simon Peter who, at first, viewed Jesus with fleshly eyes, as simply a “master” (Luke 5:5). By honoring Jesus as simply a “master,” conceding that he has a measure of limited authority as either a teacher or as a role model, we can localize the areas in our lives where he may hold sway—over our religious activities or our times of need. And, if Jesus’s limited authority covers religious things, we can be the masters of all the other areas of our lives. But, when Jesus reveals himself to Simon Peter as having all and unlimited authority in heaven and earth, commanding even the *swarm of fish* to gather to Peter’s nets, Simon can only simply cry out: “Depart from me, for I am a sinful man, O Lord!” (Luke 5:8).

When we walk with the Lord Jesus Mashiach, we know that he deserves are quick and total obedience when he commands us. But, like children learning to walk with their parents, we learn by running off, ignoring, or doing the opposite of what was commanded. We learn from our detours that it is better to obey than to resist.

For, in our walks with the Lord, if we refuse him at any point, our growth in the Lord will be stunted and stalled until we obey what he commands us to do.

And, to walk in direct disobedience to the Lord and his commands is rebellion and walking in the darkness, out of fellowship with him. As a child lost in the scary mall, our waywardness and disobedience to the Lord corrects us to know that aligning ourselves with the Lord and His commands is truly good for us and our safety.

Question:

Further Discovery:

The Firstborn of Man: the Son of Man.

Genesis 2:4, 3:15.

2.2.A(5).Bonding: Following the Lord Jesus Mashiach.

Mark 1:16-20

Read Mark 1:16-20.

¹⁶ Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. ¹⁷ And Jesus said to them, **“Follow me,** and I **will make you become fishers of men.”** ¹⁸ And **immediately they left** their nets and **followed** him. Mark 1:16-18

Background:

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Focus:

1. Be with the Lord. 1:16-17
2. Be Transformed: 1:17
3. Bring others into Kingdom. 1:17
4. Leave to gain new life. 1:18-20

Bond: Follow the Lord Jesus Mashiach.

Learning to walk with a parent helps the infant learn all about his world and how to live in it. And, so it is with your new spiritual life in the Kingdom of God! Your first step to live as a disciple is literally to obey the Call of Jesus Mashiach, “Follow Me!” and to follow him without hesitation! Consider what it means to “follow the Lord Jesus Mashiach” as his disciple, walking on this earth but also learning by faith the Spiritual Realities which comprise your real and true life with him! For, to walk with the Lord Jesus means to “walk by faith, not by sight” (2 Corinthians 5:7), learning to be aware of his near presence, the illumination the Word of God gives you to see the *reality* behind the material and visible experience of earth, and to be attuned to the Holy Spirit, the very life of God in you as the Spirit leads, convicts, teaches, and gives you knowledge and insight!

Above all things, remember this: your call to “Follow me” is the call to *bond* with Jesus Mashiach as your Lord. There is no higher call or love than this bond between you. Never lapse into the fleshly carelessness to think the *vibrant life* of bonding with the Lord himself can be *replaced* with the more convenient substitutes. Yes, if you bond with the person of Jesus, you will also follow his way, his word, his mission. But, it is too easy to merely follow his “word” and lose sight of the person (John 5:39-40); to follow his way and neglect his personal *leading*, or to follow his mission and let it become merely your own personal ambition.

1. Be with the Lord. 1:16-17

So, when Jesus calls to you, “Follow Me,” he is calling you first to be with him, to walk beside him, to follow him and walk, hand-in-hand in this world. For He says to you, “And behold, I am with you always, even to the end of the Age” (Matthew 28:20).

In your first steps of learning to follow Jesus, let you first be drawn to come before him and his presence prayerfully. Think of David’s words in Psalm 63:1 and say to the Lord, “earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water.” May your soul realize that what it thirst for is the *living water* found in Jesus alone (John 4:10). Know that of all that things you encounter on earth, you will only find a “dry and weary land” until you come close to Jesus. Call out to Him, like David and Thomas in the presence of the living Lord, “My Lord and My God!” (John 20:28).

2. Be Transformed: 1:17

You will find that in drawing near to know and respond to the Lord will change you. You will be nourished by the rich “vine” of your new life (John 15:5), and you will begin to mature as a spiritual being from infancy to a mature childhood.

So, when Jesus calls you, he says: “Follow me, and I will **make you become....**” In other words, your growth is the result of the Lord God’s “work” in you. First of all, this work is by “grace” and not by human and fleshly work. In other words, forbid that you think that you are the “designer” of your spiritual growth. In the previous church age, the church stagnated by the proliferation of *fleshly growth tools* that presumed to replace the Lord’s own handiwork that people fashioned themselves into mere reflections of the popular Christian culture or marketplace, but sterile in terms of bearing spiritual fruit.

Instead, endeavor to be the Lord’s own “workmanship” so “created in Mashiach Jesus to do good works” that God prepares for you to do (Ephesians 2:9).

Now, what is the nature of what you are to become? As with human growth, you can surrender to, nourish, and manage the growth process. Spiritually, you do this by simply surrendering to the Spirit's work as it "puts to death the deeds of the flesh" and replaces this with the Spirit's new life (Romans 8:13). Put off the old, sacrificing and surrendering the things of this world, so that you can be furnished with the Lord's new life (2 Corinthians 5:17). Most importantly, that you might grow to resemble the Lord Jesus Mashiach so that he might be the first born of many brothers! (Romans 8:28-30)

Thus, you will "mature" and grow up in your new life as Jesus Mashiach works in your life and transforms you. But, this growth is not in a spiritual vacuum, lest you think you are a spiritual being *forever* meant to live in this world's fleshly and material realm. No, you grow up to become stronger, more effective, and more fruitful in the unseen reality of the Lord's Family and Kingdom! For, the more you grow, the more people you can help both in the brotherhood of the Household and in the world, as the Kingdom rescues the lost!

3. Bring others into Kingdom. 1:17

Thus, when you walk with Jesus, you are bonding with him, growing, and for the purpose of having a kingdom impact. For, you were not meant to live a solitary life in the Kingdom but rather to fill it with people you love—friends, families, relatives, co-workers, all whom the Lord will bring into the Kingdom through you!

So, Jesus Mashiach finishes his call by saying, "Follow Me, and I will make you become ***fishers of men!***" Realizing that "fishing" was the very life of these first disciples, Jesus calls them to "fish" for men. Not just in their spare time, or recreationally, or as an option. But, as integral in the new life which is rooted in the Family of God and his expanding Kingdom.

Not with a single line, isolating contact to only a few select and rare people. Rather, like a net thrown across a wide area, you are to bring the Kingdom's *wide net* to the expansive reach of all whom the Lord has brought into your life, beginning with those nearest and dearest to you! That is why, makes this central calling to "fish" for people a central part of his commission to the church, saying "Disciple the nations" (Matthew 28:19).

Of course, as a disciple learning to *walk* with the Lord, you will simply observe first how the Lord expands the net of his Kingdom. In your casting, know that the Lord and his new life will always be what attracts people to the Kingdom!

4. Leave to gain new life. 1:18-20

Finally, these men experienced the fullness of the Kingdom and the rewards of walking with Jesus immediately, because they learn the secret of walking with the Lord: the importance of acting with *immediacy*. When Jesus calls you, your first impulse is to get up and act in response to his powerful call. For example, when Jesus called Peter to join him in walking on the water, Peter stood on the water because he was responding to the call of Jesus: The Lord always gives you the power to obey His call.

So, when Jesus called the first disciples, they “immediately left their nets (18)... their father Zebedee (20)... and “the hired servants” to follow him. Leave means to not only “let go” but also to “leave in his hands”—to entrust to, sacrifice, offer to Jesus the things of this life that He might give you what is Kingdom-new! This is the secret of Kingdom growth—to offer up what is old and fleshly of this world to receive the Kingdom and its life. This is called the process of “redemption”:



Question:

Further Discovery:

2.3.BP(7).Devoted Prayer: Consecrating Self Daily to God.

Mark 1:35-39.

Mark 1:35-39.

35 And **rising** very **early in the morning**, while it was **still dark**, he departed and went out to a **desolate place**, and (2. Consecrate Live: sacrifice your will) there **he prayed**.³⁶ And Simon and those who were with him searched for him,³⁷ and they found him and said to him, “**Everyone is looking** for you.” (3. Clear Calling: what is his purpose?)³⁸ And he said to them, “Let us go on to the **next towns**, that I may preach there also, for that is **why** I came out.”³⁹ And he went throughout all Galilee, **preaching** in their synagogues and **casting out demons**. (1:35-39)

Background:

Today, we picture prayer as a mental exercise, a silent thinking that occurs, like meditation, alone in quiet solitude. However, the Biblical picture of prayer is not solitary but sacrificial— presenting yourself before the Lord God in his throne room. Before the enthroned God, there was an altar, and your one act was to offer to God what was precious and holy, whether it was an offering for guilt, a fellowship offering, or some other gift. Even prayers can be seen as putting your request on the altar before God and releasing it to his care. Faith in many ways occurs at the altar, where the man of faith offers himself up while making the request, thus surrendering one’s hopes, works, and ability to make the prayer come to pass. The prayer of faith offers oneself up on the altar that the Lord’s will be done. So, when God presented to Abraham the word of promise that his own “Seed-Zara” would be multiplied as the stars of the heavens, Abraham had to respond to this promise in faith. That is, he had to relocate his trust from his Self and fleshly strength to rest upon this Seed-Zera. And, he had to surrender and give up to God all his hopes and desires, all his plans and efforts to accomplish the building of his line by his own power and strength. Only then could he look to the

Lord God and his promised “Seed-Zera” to accomplish all that was promised to Abraham.

In this way, we will consider perhaps the most *holy* of prayers. For, the prayer of the disciple is as intimate as a son appearing before the King, crawling up on his lap, and asking for what only his Father God could provide.

This prayer of Devotion, as Jesus himself modeled, becomes a regular part of the Disciple’s life and a key feature of his life in Mashiach’s Kingdom Family.

And, it is fundamentally different from the detached, anonymous and cheapened prayer that has developed in the last days of the church. In the rich modern church, entitled supplicants would demand as their right prosperity and wealth.

However, the prayer of Devotion, which we see Jesus offer to God as his first sacrifice of the day, shaped his entire life and ministry. Not to secure for himself earthly baubles but to align him with the heart and purposes of His heavenly Father.

Focus:

- 1) Commune with God. 1:35.
- 2) Consecrate Life: Sacrifice your Will and Purpose. 1: 36-38.
- 3) Clear Calling: what is His purpose? 1:39

Consider:

Remember that as a young disciple, your “infancy” involves *knowing* your Lord and your Father God by walking with Him. So, this *devotional prayer*, demonstrate here to us by the Lord Mashiach himself as he met with his Father and *gave himself up to him*, is not just a habit he religiously practiced. It was a primary way that He drew near to the Father to know him, to align his heart with the Father’s purpose, and to always surrender to His Father a life devoted to building His House and Kingdom.

If you are a disciple of Jesus Mashiach, the Son of David, you have in your *family background* the predisposition of King David, the man after God’s own heart. For, it is the *fruit of our lineage* to draw near and seek the *heart* of our heavenly Father, to wait on Him, to desire Him, to give Him our lives along with our prayers, that in

praying, “Your will be done” (Matthew 6:) we also say, “Here I am, send me” and “I have come to do your will, O God.”

Moreover, David’s “heart after God” did not instantly form the moment he stepped on the throne. Rather, seen in the record of David’s Psalms recorded in scripture, David’s daily practice was to *give himself* to the Lord that he might know the Lord’s own heart, that he might know and do all that was precious to the Lord God. This David did from his youth in the quiet watches and solitude of his shepherding, and here is where David became a man after God’s own heart.

So, as a young disciple beginning your walk with God, even as you walk in the wilderness and battlefield that is the Last Days landscape as the whole world is tested. In this wilderness, be like David. Be like Jesus Mashiach. Devote yourself to the Lord as a young disciple that your heart will be ready for the greater tests and the many kingdom victories that will be yours as a man after God’s own heart, doing the impossible works that God has for you in this great Kingdom struggle!

So, let’s learn how to seek the Lord in “Devotional Prayer” as we see here demonstrated by the Lord Jesus Mashiach.

1) Commune with God. 1:35.

First, consider what makes Jesus Mashiach outstanding among his peers, what separates him in his prayer life from sleeping and comfortable companions who still sleep in this “very early” time in the morning (1:35). While the whole world sleeps, Jesus Mashiach “rises” the dark and goes to a “desolate place” to “pray.”

Now, you are right that Jesus could have prayed in the comfort of his own sleeping area, staying where the others were. But, to think this is to miss the whole point of Jesus’s prayer. Jesus seeks out a “desolate place” away from the warmth and comforts of the home because his purpose is not simply to lift up light words spoken in ease and comfort. No, his purpose was *to commune* with His heavenly Father, to meet the Lord God in a holy time shared only between the two of them. A private time where he could give himself fully to His Father in the Father’s very presence.

In this way, see your time of Devotional Prayer as a time spent in the actual presence of God. In the private and secluded place, your spiritual predecessors—Jesus and King David—discovered that the presence and nearness of God is most acutely experienced. King David prayed with the realization that this world is a “dry and weary land where there is no water” (Psalm 63:1)—but time in this

Devotional Prayer in the Lord's presence is to immerse yourself in the presence of the One who is the "fountain of living water" (Jeremiah 2:13).

So, as a disciple in your *infancy*, do not fear the times of lonely solitude but rather, welcome these as your private audience before the King. And, give him what he values most, your heart and life given to Him for his *special service* to build His house and kingdom.

2) Clear Calling: what is His purpose? 1:39 1: 36-38.

Now, we do not know the exact words and prayers that passed between heaven and earth as the Lord Jesus Mashiach presented himself before his God and Father. But, we see the very obvious fruit, the unique way and glory of the Kingdom.

For, Jesus Mashiach sought the Father's presence to know his heart, and it was to this heavenly wisdom to which Jesus aligned his own life and actions.

So, when the group of his disciples finally finds Jesus in this desolate place of prayer, they are full of reasonable and pressing agendas of what Jesus must do next for that day. They say, "Everyone is looking for you" (36) as the reason for their desperate actions, likely thinking that Jesus would fall in step with the pressing needs of the crowd and the compelling social pressures.

But, Jesus responds to them as a man who is free from the dictates of the crowd. He is not simply a popular figure, driven by the crowd and motivated by the *fleshly urge* to blend in, to accommodate, and to satisfy the popular purposes of man. Instead, he is a "man after God's own heart," whose passion still warms his own heart and guides his way forward. So, he says unexpectedly, "Let us go on to the next towns, that I may preach there also" (1:38).

Behind this unexpected direction is not just a need to be contrary. Rather, Jesus explains, "That is **why** I came out."

Having spent time with His Father, Jesus knows for sure the "Why" behind his actions. He knows the Father's purpose guiding his ministry, the purpose that calls him to forego the popularity of staying in one spot to appease the needy crowd.

So, do you want to be a disciple so intimately acquainted with the Father's presence to know deeply the very "heart" of your father and his purposes for you? Do you want the Father and the Lord Jesus to confide in you their greater purposes, the higher reasons driving the Kingdom strategy and the very campaigns they are planning to launch?

If you want to be *this* kind of disciple, a disciple of the battle-tested lineage of King David, who fought the Lord's battles to protect and secure what the Lord's heart desired? Of the Lord Jesus Mashiach, who came to earth to show us how to battle and conquer the *devious Serpent*, who prior to the Kingdom *pillaged humanity with impunity* but now, at the Kingdom's advance, has been "put under our feet" (Romans 16:20) and has "fled" as the saints have resisted him (James 4:7)?

To be shaped and imprinted with the Father God's own heart and passion, meet him in devotional prayer.

3) Consecrate Life: Sacrifice your Will and Purpose. Romans 12:1-2

Yes, your "Devotional Prayer" should be:

- A regular part of your life, perhaps even daily as it likely was for the Lord Jesus.
- A private time to spend with the Lord in seclusion, away from the social presence of others that you may devote yourself fully to the Lord and his presence.
- A seeking of the Lord's purpose for yourself.

Granted, your devotional prayer should be all these things, but how should you actually pray when you come before the Lord in "Devotional Prayer"?

Consider the words of Paul as a template for such a "Devotional Prayer" which is really a prayer of consecration. You are not just offering before the Lord and putting on his altar not simply gifts of worship or praise; not simply prayers as requests; nor are you presenting to him thanksgiving. Rather, you are consecrating to the Lord your whole life, given to him as a "living sacrifice" that you may be used to know and to do His will for that day. Consider Paul's prayer of consecration:

I appeal to you therefore, brothers, by the mercies of God, to **present your bodies as a living sacrifice**, holy and acceptable to God, which is your **spiritual worship**.^[b] 2 Do not be conformed to this world,^[c] but be transformed by the renewal of your mind, that by testing you may **discern what is the will of God**, what is good and acceptable and perfect. Romans 12:1-2

To present your body, the entirety of your being, to the Lord as a "living sacrifice" (12:1) means that your life is *consecrated*—like Samuel given to serve in the Temple, your life is a "living sacrifice," is given over to God—not to live for your

own Self-important purposes but to live for the will of God! Devote yourself to God to know the heart and mind of God.

Case Study: I remember clearly that night in my late 20's, as I sat before the Lord in quiet consecration, waiting on the Lord in my darkened room, the island breeze blowing through my windows. I wanted to know what was on the Lord's heart, and he answered that he had a precious task to be done. There was a blockage keeping His Jewish people from their rightful Mashiach, Jesus.

Satisfying His heart's desire took me from Hawaii to Chicago, to doctoral work spent in the Jewish community for nearly a decade doing fieldwork to understand what kept his people from Mashiach. After many years, it turned out that Israel had not yet realized that God's promise to David that he would "raise up Seed-Zera" for David according to duty-*yibbum* and redemptive right-*geullah* would result in a son whose paternity was of two lineages—of the Redeemer raising up Seed (God/ Judah/ Boaz) and the one for whom seed was raised up (David/ Er/ Mahlon). So, Jesus Mashiach, raised up by the Holy Spirit from David's own genetic material, was both the Son of David (in the flesh) and the Son of God (in the Spirit).

Question:

Further Discovery:

2.4.C(12). The Son of Man as Authority Frees those of Faith: Sin and Disease. Mark 2.1-12.

Read Mark 2:1-12

⁹ Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your bed and walk’? (3. Authority to Restore: Rest) ¹⁰ But that you may know that **the Son of Man** has **authority** on earth to **forgive sins**—he said to the paralytic— ¹¹ “I say to you, rise, pick up your bed, and go home.” Mark 2:9-11.

Background: The Son of Man’s Right to Redeem.

³ So God **blessed** the seventh day and made it **holy**, because on it God **rested** from all his work that he had done in creation. ⁴ These are the **generations** of the **heavens** and the **earth** when they were created, in the day that the Lord God made the earth and the heavens. Genesis 2:3-4

I will put enmity between you and the woman, and between your offspring-Seed/Zera and **her offspring- Seed/Zera**; he shall **bruise your head**, and you shall bruise his heel.” Genesis 3:15

The first promise of Mashiach is God’s promise to humanity’s first family after Adam and Eve were judged for their sinned to lose all that they had been given.

Prior to their fall, our first parents lived in time and place holy to the Lord God-Yaheweh *Elohim*, a garden blessed with God’s presence. Living with God, Adam and Eve and their “generations” were meant to be the heirs of the “heavens” and the “earth” (Gen. 2:4). However, choosing to live as their own “Lords,” they lost everything. And, as their relationship with God *died* as promised (Gen. 2:17), they were removed from the Lord God’s gracious Lordship and enslaved to the power of the cursed Serpent, whose voice they listened to in rebelling against God to sin.

So, the Lord God pronounced a *curse* on the land as the power of death would now rule, replacing God's blessing and peace. And, as Pharaoh employed implements of oppression to enslave the Israelites, now this deadly Serpent used other *cursed devices* to impose his *harsh slavery upon* humanity, devices designed to "break" humanity, afflicting soul (sin), mind (falsehoods), body (sickness), and heart (lusts and idolatrous hardness). Anything form of slavery to "break" the family of man and keep it from the Lordship of God.

As a disciple of the Lord Jesus Mashiach, may the Spirit give you discernment to see what the Lord Jesus saw, the very obvious *enslavements* rendering people helpless and too crushed to repent and trust in God for a new Kingdom. As our First Family's appointed *Kinsman-Redeemer*, the promised "Seed" who would *crush* the Cursed Serpent and disarm his *tools of enslavement*, Jesus Mashiach comes from the Father as the Seed promised to us, who would "crush" the Serpent's domination over us.

So, when Jesus calls himself "the Son of Man," know that he is referring to his responsibility as the Firstborn Son of humanity, the promised "Seed of Woman" (Genesis 3:15), who has the *right* and power from God to restore his family to their original place with God as their Lord and Father. This restoration involves *breaking* the enslaving devices of the cursed Serpent—*sin, disease, and spiritual oppression*.

What should those restored expect? The Kingdom of God returns us to our original place of blessing under the *blessed rule* of the Lord God, reborn in our "spiritual lives" to enjoy God's "holy" realm of *blessing* and *rest* (Genesis 2:3).

Focus:

1. Active Faith: seen by the Lord. 2:1-5
2. Accepted by Faith into Family. 2:6-7
3. Authority to Restore: Rest. 2:8-12.

Consider:

As you see Jesus Mashiach perform his *restorative work* as the Son of Man, the long-awaited Mashiach to free his people from *cursed bondage*, the hostile reaction of the religious leaders is quite expected. Before them is one who has the

demonstrable power to bring freedom to people that the world has never seen before. And, they stand by powerlessly, like the *priests of Baal* witnessing the fire of God fall at the prayers of Elijah. Before them stands humanity's *rightful Heir, its promised Redeemer*. And, they can only watch as the lost children come home to the Kingdom of God before their very eyes, showing that every form of religion, even Jewish religion that names the true God as Elohim and Yahweh, every religion that resists the work of this Mashiach is mere posturing before the work of the Restorer—not just of Israel's tribes but the families of the whole world. So, discover how the kingdom comes by the liberating power of God, and that true faith is the key to moving from darkness into the light of God's Kingdom Family. As we read the story of this *paralytic* whose healing testifies of the restoring power of Jesus Mashiach, let's view this as a *typical* way that the needy are drawn into the Kingdom from their dark places of enslavement.

1. Active Faith: seen by the Lord. 2:1-5.

At first, we see a crowd of people drawn to Jesus. Now, we must ask, what was the reason they were drawn to Jesus? We have already seen his very public healing of the sick and casting out of unclean spirits. Again, unlike any other human religion in the world, the reality of the Kingdom's power restores broken people to the reality of God's blessing as their Lord and Father. And, it is this *restorative power* that draws people now to Jesus Mashiach.

Consider at this point how far this scene diverges from our modern expectations of how people come into the Kingdom. Have the followers of Jesus Mashiach strayed so far from the mark that we no longer see nor expect Jesus Mashiach to work such overt displays of Kingdom power and restoration? Perhaps generations of *religious doctrines*, more reliant on human theologizing than on the Lord's evident power have shifted our approach to the Kingdom.

Perhaps we should re-calibrate our expectations of how people should be naturally drawn to Jesus. Not by the manufactured religious arguments we design to lure people to Jesus today—that it will “improve” one's life or give one's life “meaning” in the face of philosophical misgivings or modern doubt. That “faith” for its own sake is a worthy prize to secure, that those of the “faith” camp can rally against the hordes of the “faithless.”

Instead, we must recover the original power of the name of Jesus to draw crowds of needy and broken people to the promise of restoration. We must revisit the truth of this world's “brokenness”—not because people live differently from

us, but that we all share *fleshly enslavements* that trace back to our origins as a human family.

So, it is for this original desire for *wholeness* that likely draws the *paralytic to Jesus*. See, he draws near to Jesus with a faith expecting restoration. So confident is he that Jesus has the power to restore that he convinces four men to carry him to Jesus (2:3).

The result? We are told that “Jesus saw their faith” (2:4). The faith that is “seen” by Jesus is a *focused* faith, because this man has found no relief anywhere else so place his expectation entirely and exclusively on Jesus as Mashiach. There is no plan B with the Pharisees, then C with the scribes, then perhaps D with the idolators. No, this man is driven *with great focus to Jesus*. And, his faith is an *active* faith—he and they are so convinced that Jesus alone restores that they are willing to take extreme actions spurred on by their faith. Such active faith, willing to go far to make contact with Jesus, is rarely seen today. For, without preaching Jesus as the Restoring Mashiach, without expecting his real power to free, cleans, and release from bondage, people today have dim views of Jesus. And little reason to hold firmly to him. As a result, the paralytic’s active faith uncovers the tepid nature of modern faith and its faint hope for relief and its dim view of Jesus.

So, you who seek to draw the broken of this world to the Lord Jesus Mashiach, preach Jesus in the surround truth of the Gospel of the Kingdom. That this Mashiach alone has the *right* and the *restorative power* from God to deliver from the enslaving darkness to deliver into the Father’s rule of light!

Driven by such a singular focus on this restorative Mashiach, the four men dug through the roof and presented the man directly before Jesus!

2. Accepted by Faith into God’s Family. 2:6-7

Again, in the story of the kingdoms of darkness and light, faith is the relational connection which humbles us before the Lordship of Jesus that gains our *rebirth* as children into the realm of God’s blessing and protective Lordship. So, the humbling act of faith also prepares us for our humbled life in the Kingdom as children of God, children who honor the Father and subject themselves under the Family rule of God. So, when this man *places his faith in Jesus as his Mashiach and restorative Lord*, such relational faith secures for him a relationship with Jesus in his family, so Jesus addresses the paralytic as “Son.”

The paralytic is a “son,” because Jesus Mashiach, the Son of God—the heir of the family of God, has seen this man welcome Jesus and his restoring power; he

has stepped into a *restoring relationship* with Jesus. And, since Jesus is the Kinsman-Redeemer, sent to redeem his own kin, this man is now “family,” so Jesus addresses him as “Son.” His faith has been seen and rewarded by the Spirit’s “rebirth” into the family of God (1:8).

3. Authority to Restore: Rest. 2:8-12.

When Jesus looked down upon the paralytic, he saw a person whose condition was not much different than anyone else. Yes, his bodily paralysis was not common. But, in the spiritual reality, the *deadness* of this man’s spirit due to sin was no different than anyone else.

In this way, we are like the surrounding crowd. We rely on our visual acuity to assess the condition of our fellow humans, but these visual cues only scan surface appearances. So, assess *vitality* based entirely on bodily appearance, mistaking mere bodily life for a more holistic reality of life or death.

But, Jesus Mashiach sees with spiritual eyes, having been clothed with the Spirit of “wisdom and understanding” that sees to the reality of the paralytic’s condition. The man before him lies dormant, crippled, and lifeless as the infinite debt of his sins weigh on him, separating him from God, and defiling his heart and soul. So, Jesus Mashiach chooses to heal this much more consequential debilitation first, saying “Your sins are forgiven” (2:5).

What *right* does Mashiach, the Son of Man possess, to make such a pronouncement? When the Lord God promised the “Seed-Zera” of the woman raised up to crush the “Head” of the cursed Serpent, the first power to be destroyed is “sin,” the very act of rebellion which robbed us of our lives with God.

Who knows? Without being forgiven by the Lord of his sins first, this paralytic may have still been crippled by the weight of his sin-debt. So, Jesus forgives his sins first.

But, when challenged, the Lord also releases this man from his *paralysis*, showing that the Son of Man’s has authority to help those who come to him by faith.

While everyone has *sinned* and has fallen short of God’s glory, needing forgiveness (Romans 3:23), some, like the paralytic, have bodily conditions which weigh upon and hold captive their very souls. These in bondage to their bodily conditions need relief. So, the Lord Jesus will often heal those with afflicting conditions to show them the Kingdom’s power, that they may then turn to the Lord for salvation as well. He does not simply heal diseases to replace medical care

but for the purpose of freeing their “souls,” giving them the respite they need to turn to Him.

Case Study: Praying for Mental Illness.

After having our two children, my wife’s chronic depression and self-harm/ suicidation returned. At one point, she was hospitalized for about a third of the year for several years. During this time, her bodily condition, which included her mental health, was so broken that it overwhelmed her. The brokenness she splintering her mind was all she experienced, and she was isolated in this prison of depression. At that time, she turned away from God and abandoned faith, seeing nothing but her affliction.

Of course, we prayed for her. The children prayed for her “sleeping” sickness or her “wobbly hands.”

By God’s grace, the Lord lifted this affliction from her, and she regained her sense of “self,” have the capacity to respond to the Word of God and humbly return to the Lord by faith.

Question:

Further Discovery:

2.5.C(12).The Son of Man Restores Rest as the Lord of Shabbat. Mark 2:23-38.

Read Mark 2:23-28.

²⁷ And he said to them, “The **Sabbath** was **made for man**, not man for the Sabbath. ²⁸ So **the Son of Man** is **lord even of the Sabbath**.” Mark 1:27-28

Background:

Sonship or Service: Why was man made?

Earlier, it was discussed that *earthly religions* imposed upon God an identity that emerges from human experiences and expectations. For, our fleshly nature eschews uncertainty, mystery, or intimacy when it comes to our deities. So, the mystery that starts out the first chapter of the Bible, “b’reishit bara Elohim et hashamayim v’et ha’aretz” is a grammatical conundrum, for *Elohim*- the name of God, is morphologically a plural form of *Elohe*, singular “god.” Yet, this plurality of “God” creates—bara—as a perfect oneness. So “God created” is an act of a Plurality creating as One.

So, Judaism’s teachers have openly seen this a mistaken usage, suggesting that it would better align with their sensibilities if Elohim were actually revealed as “Elohe.” If this “plural unity” we see in the Bible is our standard for what we would call a “Biblical monotheism,” than Judaism would prefer something different, a “monadism” when thinking of the Godhead. A singular, detached, and peerless deity, unapproachable and resistant to any influence. Such a solitary being, from the beginning ever alone, would create human beings as mere tools to serve a purpose.

Such an extreme “monadism,” resisting even the labelling of God as *echad*, “one,” preferring instead the solitary isolate “yachid” to describe God’s holy

isolation. Such a monadism agrees with Islam in this view of God, for the word the Muslims use to call on God is a term akin to *elohe*, the Arabic word *allah*. As the Quran states, “God has no son, nor does he beget.” In saying this, Muslims share in the reasoning of Judaism that God exists in unapproachable detachment, undefiled by human contact.

Both positions impose upon God a very utilitarian and functional purpose for man’s creation, and a detachment closer to a toolmaker’s feelings for his tool than the Biblical picture of God who exists eternally as a Father, saying to Mashiach: “You are my son. Today, I have begotten you” (Psalm 2:) and to David concerning the Seed to be raised up as Mashiach, “I will be a father to him, and he will be a son to me” (2 Samuel 7:14).

For, the Biblical monotheism seen in Scriptures presents God not as an unapproachable and forever-alone and sterile being, but rather as a Father who shares his name and nature with even “man,” first sharing with humanity his “image” and “likeness” as a family resemblance, given to those who would receive his Father’s blessing, and even breathing into the founders of his chosen line his very “breath” (Genesis 2:7) that they might even be called the “sons of God” (Genesis 6:2). In fact, he says of those who are the family of His coming Mashiach, “You are *Elohim*, sons of the Most High” (Psalm 82:6).

Thus, for the *monadists*, God makes man to serve his higher purpose, in the same way that a toolmaker fashions a tool to work toward a set end. For Judaism and Islam, this *end* is to *serve* a religious system and sets of laws he has ordained. Man is meant to serve and obey these laws perfectly, with those failing in this service receiving the most merciless of punishments. This is the way of human religion, a heartless dispensing of punishments and penalties service to the system wanes.

Now, consider the rationale behind Biblical Monotheism. If God-Elohim is indeed a Father, originally to Mashiach as his Firstborn Son, then to the next and other sons to be born of him, he does not subjugate and demean in sons as mere *tools* in the service of a *dehumanizing religious system*. Rather, he treats his sons as he would his Firstborn Son, as heirs to be lavished upon with his grace and inheritance.

For, fathers and sons are meant to identify and know one another. Family is not meant to be avoided, shunned, nor neglected. Rather, a God-Elohim accustomed

to saying, “Let us” (Genesis 1:26) is a Father who creates “good” for his people rather than ruin, who expects to *share* in his holy rest and peace (Genesis 2:3) with his sons rather than use it as leverage to punish and subjugate them.

As Jesus and the Pharisees dispute the Sabbath, their underlying view of God is revealed—did God make man as a tool meant to serve a religious system, or did God make man to share in his life and nature, as those who would one day join the family of his Son as fellow heirs?

Focus:

1. Enslaving Rules: Fallen World.
2. Entering House of God: Spiritual Reality
3. Enjoying Original Grace and Rest: restores plan

Consider:

As we look into this interaction between Jesus and the Pharisees regarding the Sabbath, let’s view this as glimpse into life in the Kingdom of God as it differs from human religion. For, as disciples of Jesus Mashiach, we likely have all come from some family or religious tradition. As heirs of the Kingdom of God, we might see these religious past experiences as, Paul would say, a “tutor” that leads us forward to Christ and his Kingdom. But, once in the Kingdom, we acclimate to a new-found freedom and grace, being no longer under the authority nor subjugation of these old religious systems.

1. Enslaving Rules: Fallen World. 2:23-24.

The command calling for the honoring of the Sabbath was given to the Israelites to ensure that they share with the Lord God the “holy” and “blessed” time (Exodus 20:11) which the seventh day was created for (Genesis 2:3). Originally, God created Shabbat to be a “blessed” time that would be “holy” because he would share this rest with those who were his very own “holy” people, his *sons* whose

“generations” would inherit the “heavens” and the “earth” (Gen. 2:4) with His Firstborn Son and Heir, the Son-*Elohim*.

So, when we are reborn into the Kingdom of God as God’s “sons” (Galatians 3:26), our lives in the Kingdom are immersed in this Shabbat rest, for we live in the Kingdom in fulfillment of God’s promise to bring his people into His Rest, his “holy” and “blessed” eternity of Kingdom peace and rule. When the promised Kingdom overtakes the rule meant to foreshadow and prepare, then there is no need for the partial.

Instead, the Torah commands regarding “refraining from work” are meant to lead to *faith in Mashiach* by avoiding *fleshly work* that replaces the Lord’s redemption with a human Self-righteousness. But, having already been redeemed by the Lord Jesus Mashiach, these disciples are not bound by Torah Law (Galatians 3:24-25).

Moreover, the Pharisees do not even cite the Biblical command to cultivate faith in the disciples but rather to impose rules to obtain compliance and control. For, of all the things in the world which are used to *enslave* people and keep them out of the Kingdom, whether sin, disease, or spiritual oppression, fleshly religion is likely the most insidious, because it disguises itself in religious terminology. But, unlike the original commands, given to *promote faith* in the “Lord your God who brought you out of Egypt, out of the house of slavery” (Exodus 20:20).

So, as a disciple of Jesus Mashiach, recognize the need to seek the *freeing* of people from this world’s bondages—whether chains of the soul forged from the trauma of our broken bodies; the defilements of sin which war against our souls; or actual demonic oppression. But, of all these forms of bondage, it is bondage disguised in the righteous language of the Bible which is the most stubbornly resistant.

Consider how in the appearance of Godliness the monadic religions keep people from needing the redemption of Mashiach, whom the Lord God promised as the only one raised up to be “Yahweh Tzedekenu,” the **Lord our righteousness** (Jeremiah 23:6). For, only the One born as “The son of David” (2 Samuel 7:12) **and** “The Son of God” (2 Samuel 7:14) could redeem us with an infinite ransom for our infinite sin debt.

Yet, these monadic religions assure their people that “God does not have a son, nor does he beget” (as does Islam) or Mashiach is simply a human descendant of David (as does Judaism), despite the Scriptures addressing Mashiach: “Your

throne, O God, is forever and ever... so God, your God, has anointed you” (Psalm 45:6-7). Rejecting this God-anointed Redeemer, these religionists instead tell people to *fast* as a way of attaining a Self-righteousness of their own works, because they are well capable of Self-Redemption.

These adherents of Self-Redemption are Jews and descendants of the Israelites crushed under Pharaoh’s rule so that they would not even listen to God due to their “broken spirits” and ‘harsh slavery” (Exodus 6:9), yet these generations are so emboldened that they boast of a redemption by their own hands and a victory over a foe mightier and more impossible to defeat, being of spirit, the cursed Serpent (Genesis 3:15).

The Bible warns these self-redeeming monadists that there will be a day when they will be at the mercy of powerful enemies. Will they still claim Self-redemption and rely on a frail, flesh and blood Mashiach made in their own image, a Mashiach to assail their enemies with Talmudic wisdom and a barrage of tractates? What “wall of fire” could such a Shneersen muster for them, as the hellfire of missiles and the weight of a million boots march through their streets?

So, as disciples of Jesus Mashiach, we must never consider life in His Kingdom merely an add-on to fleshly religion. Yes, the Kingdom fulfills what religion promised, but once we are reborn into the Kingdom Family of God, putting ourselves in bondage to our former traditions, habits, or customs is incompatible with the freedom we are called to under Mashiach’s rule. If we live in the fulfilled realm of *shalom* and *rest*, how can we choose to labor under the fleshly control over those ruled by religion?

2. Entering House of God: Spiritual Reality. 2:25-26.

Responding to the Pharisees and their claim that religious rules are inviolable and immutable, Jesus refers to David and his companions, who ate bread dedicated to God in the “house” of God (2:26).

The Lord Jesus mentions David to show that the Lord’s *anointing*, whether it is recognized by the people or not, gives the anointed one authority from God. At this point in his life, David had already been anointed by Samuel (1 Samuel 16:13) but had not been anointed over Judah or all of Israel.

So, if this anointed predecessor had God’s blessing to *survive*, how much more does the Anointed One to inherit humanity’s original mandate and blessing from God, the Son of Man, have the right and freedom to act in life-sustaining ways?

This is a teaching opportunity for the Pharisees to learn that God prioritizes and authorizes his Anointed One and the Kingdom's life-saving mission. What matters for everyone, including the Pharisees, is to be redeemed and restored into the Kingdom. Ultimately, it is debatable that picking grain constitutes "working" on the Sabbath, for it is not unlawful to eat on the Sabbath, to pick a piece of bread off your plate and put it into your mouth. So, while Torah commanded people not to "work" but take time to "rest" in the Lord, anything beyond that is a man-made rule, rules which would eventually be compiled into books competing with the Torah's divine authority.

So, it is clear: it is better to accompany the Lord and have the sustenance to serve him, than follow out of fear man-made rules and abandon him in the mission!

3. Enjoying Original Grace and Rest: The Lord of the Sabbath. 2:27-28.

To make his point even clearer, Jesus states: "The Sabbath was made for man, not man for the Sabbath" (27). To make the point most broadly, the Lord's original purpose, which takes priority over all else, is that He created "man" to be made holy, adopted to share in God-Elohim's most holy nature, to enjoy an eternal state of *blessing* and *rest* in his family, sons sharing the inheritance with his Firstborn Son and Heir, Mashiach.

God is not *Elohe* (or Allah), a forever detached and lonely deity who constructs man a mere tool to serve a greater religious apparatus.

Rather, God is Elohim, a forever family unity of Father, Spirit, and Firstborn Son, who creates man to bear his image as a family resemblance (Gen. 1:26) that one day the sons of Adam might be *Redeemed* from their bondage of sin and death to finally become the "generations" of sons inheriting the "heavens" and the "earth" (Genesis 2:4).

Thus, in this Redemptive Mission to populate the Kingdom with sons, Mashiach has the right to ensure that his companions are provided for. For, they are entering the long-promised "Rest" which the Shabbat was meant to be.

Finally, to leave no room for doubt, Jesus plainly states: "So the Son of Man is lord even of the Sabbath" (2:28).

The mission of Mashiach to restore men to the Kingdom of God is *authorized* by his rights as "the Son of Man," humanity's Firstborn Heir, who has the *redemptive right* to "crush" all the enslaving devices of the *cursed serpent* (Genesis 3:15) and restore God's children to their original birthright of true "rest."

Now, it is a good time to examine your life as a disciple of this Son of Man. Have you been freed of all the *enslaving devices* used by our enemy to entice and enslave your flesh, keeping you from the true *Shabbat* which is your birthright?



Enslaved and Bound

Freedom and Rest

Yes, the Lord Jesus Mashiach has freed me from the bondages of the world:

- ☐ **Free and Forgiven of Enslaving Sin:** I am not walking in sin. When I do sin, I confess it immediately and repent, removing any objects of stumbling from my life
- ☐ **Brokenness enslaving my Soul, Heart, or Spirit.** I have sacrificed to the Lord and asked him for his healing any areas of brokenness, hardness, or unforgiveness that would enslave me in soul, heart, or Spirit.
- ☐ **Unclean and Oppressive spirits.** I have rejected and rebuked any unclean and oppressive spirits.
- ☐ **Fleshly Religion and Falsehood:** I have left fleshly religion and human-designed rules in order to live in the Fullness of the Kingdom!

Question:

Further Discovery:

2.6.Ca(10).Physician: Calls Sinners to Repent. Mark 2:13-17.

Read Mark 2:13-17.

¹⁷ And when Jesus heard it, he said to them, “Those who are **well** have no need of a **physician**, but those who are **sick**. I came not to **call the righteous, but sinners.**” 2:17

For God did **not** send his **Son** into the world to **condemn** the world, but in order that the world might be **saved** through him. John 3:17

Background:

To understand the reality of life in a particular realm, we must start first by knowing the heart of its king. In this story of Jesus encountering a new group of friends who are seen by the world as sinners and outcasts, we see in the heart-felt, warm welcome he give to these outcasts the true nature of this coming Kingdom of Heaven.

Watching Jesus welcome these sinners and outcasts, the religious leaders scoff at the welcome he is wasting on these low-status misfits.

As we consider in this passage the crucial question: who is the kingdom for? And, “what must I abandon” in order to live and assimilate into life in the Kingdom?

This passage highlights the core difference between the Kingdom and fleshly religion. Between the welcoming heart of its eternal king and the condemning hearts of Israel’s religious leaders. The latter, seeking to preserve the sanctity of their religious community, seeking to keep the unworthy on the outside.

However, the Lord Jesus has an entirely different goal for the House and Kingdom he is building. In his House, sinners are welcomed and the weak are embraced as long lost children returning home! Sinners are welcomed into this new House and Kingdom, but they must first repent and forsake their own lives

In contrast, the *Judaism* practiced by these religious leaders was exclusive. It separated the world into the “good” and the “unworthy,” based on the standards of Jewish standards and customs. This exclusion allowed them to serve as the gatekeepers, identifying the “good” people and judging others as falling short, unclean, and kept apart.

Thus, we see that Jesus Mashiach has an entirely different goal. Realizing that *all* people need to be redeemed and released from their enslavement to sin, he freely welcomes all who are broken and burdened to come to him for relief and new life!

As we shall see, this model is what the Kingdom of God is meant to be—life given to all freely to populate a kingdom of the Living.

Jesus, as the epitome, the Firstborn Son of the Jewish people, incarnates who Israel is meant to be—not race of fault-finding gatekeepers turning away the masses, but the picture of the Jew beloved and trusted by all the world, the picture of the renowned Jewish doctor. Skilled, life-saving, and welcoming with open arms all who need to be relieved of their burdens!

Focus:

1. Welcomes Needy: sinners and outcasts. 2:13-15



- 2. Wellness is Goal of Physician: not judgment. 2:16
- 3. Walking with Lord in wholeness: Calling. 2:17

Consider:

This story that you will read starts with Levi's conversion. Levi, a tax collector and presumably of the tribe of the Levitical priesthood, starts to follow Jesus as his Mashiach and does what comes naturally—he throws a dinner for Jesus and invites all of his associates and friends to meet Jesus! What a vivid picture of the Kingdom as a place of discovering new life—who can help but to share this goodness with those most beloved in our lives?

Tellingly, this celebration of new life provides a clear contrast between the natural, free, *home-coming* vibe of the Kingdom as it baffles accustomed to fleshly religion. And, this contrast revolves around the uncomfortable question, “What do do with the sinners?”

The Kingdom's response is easy, because the wisdom of God reveals the true state of the world. In this world of “darkness” and “the shadow of death.” The cursed serpent dominates all the earth's people as *sin*—the selfish actions of the flesh opposed to God—ensnares their lives and keeps them from God's rule and kingdom. Some sins are blatant in their lawless flagrancy, and the lives of Levi's guests were clearly *defiled* by their obvious sinning. But, some sins hide well in good company, taking root in the heart, and these sins grow mainly from our *fleshly nature of unbelief*- to seek to control and Self-rule our lives, even couching our resistance to God's presence and Lordship using the very language of Torah Law. So, when these religious leaders rely on their own Self-righteousness in the presence of these flagrant sinners, they also, like Job, are guilty before God of the insulting falsehood to think that man can be righteous by his own works apart from the redemption and mercy of the Lord God.

1. Welcomes Needy: sinners and outcasts. 2:13-15

What is the attitude of Jesus Mashiach toward these “tax collectors” and “sinners” (2:15) whose lives were clearly not honoring God at the moment? Notice that Jesus does not tolerate them nor put on a pleasant face but inwardly burn with disgust and contempt and these “sinners”? Rather, as “the Son of Man,” the One of all of us who can really help our brokenness, Jesus instead actually “reclines”

with them to share a meal—a humble and trusting act that shows the true welcome of *hospitality* and *friendship*.

To explain why the Mashiach, sent by God into the world, behaves this way, we must understand the purpose of his mission. God did not send Jesus into the world as a kind of *auditor*, compiling a record of offenses which would justify some later judgment. As the Scriptures say, God did not send his Son into the world to “condemn” the world but to “save it” (John 3:17).

Yes, Jesus understands the *defiling sin* which has left its crippling mark on these sinners now sharing a meal with him. But, his purpose is not to entrap and cast them aside but to heal them. It is this hope of healing, this promise of a future kingdom thriving with the *spiritually alive*, which moves the heart of Jesus.

As a disciple of this Mashiach, be sure that your heart beats with the same purpose as his. Knowing that the only fellowship you will share in the Kingdom is with brothers and sisters who were dead in their sins but are now alive, who were lost in their own Self-important delusions but now see clearly to gaze gratefully upon the face of their Savior. There is grace and healing for all, for all were once dead in sin, whether or the people around them realize the depravity or not.

2. Wellness is Goal of Physician: not judgment. 2:16

So, as Jesus and his disciples eat with their friends, this Kingdom hospitality strikes the eyes of the religious leaders as shameful impropriety. They whisper, “Why does he eat with tax collectors and sinners?”

Again, as disciples of the Kingdom of God, we must no longer view sin from the eyes of our religious tendencies. Human religion, by design, uses the label of “sin” as a means of control. The justification to belittle and dismiss our fellow human beings. To persecute. To abuse and manipulate. To create different categories of people—the “holy” and the “damned.”

But the Kingdom only sees people as either the “alive” or those “needing life.” Those “free,” and those “needing to be freed of their sin bondage” that they too may enter the Kingdom. As “brothers” and “not yet brothers.”

So, Jesus explains how he, as the World’s Redeemer, as the Firstborn Son sent to bring *all* the children safely home, sees this “sin.” Not as an opportunity to boast over the unfortunate, but to view them as their *needed physician* (2:17).

Jesus speaks as what we would later recognize as the prototypical Jewish doctor. For some reason, Jewish doctors are known and preferred not necessarily for their *sharp insight*, *their intolerance for substandard care*, *nor for their*

exemplary skill. Rather, collectively, Jewish doctors seem fierce advocates of life itself, and they will *doggedly fight* for the life of their patients, as if holding a personal grudge and *generational feud with death itself*.

This is how Jesus, the physician, feels toward these sinners. He will fight for their lives, even losing his that they may live. To say they are sinners is simply to state an obvious truth. They are indeed “sick” in their sins, so they need a doctor to “call the sinners” to leave death and come to life (17).

May we be such advocates for life. I personally look forward to the day when the Jewish people leave their “religion” for the life of the Kingdom, and legions of Jewish “doctors” of the Kingdom are unleashed on the world’s sick masses!

3. Walking with Lord in wholeness: Calling. 2:17. At this point, you may be thinking that Levi had an advantage over us, who are separated from the Lord’s physical presence by two millennia. However, by faith, know that it is we who have the advantage. Now that the Lord Jesus has been raised, he sends out his disciples as if we are trauma teams sent out into this world’s carnage. We bring the presence of our Lord with us, for when “two are three are gathered in my name, I am there with them” (Matthew 18:20) he says to us. Like Levi, may we gather our needy friends and family as if to specialized wards of a hospital. For those brutalized by sin, let them gather in *places of urgent care*, being comforted and forgiven as they meet with our Lord. For those battling brokenness, suffering from diseases needing excision, or afflicted by invasive virulents, let them all come to Jesus for healing and life!

Case study: Levi-dinner.

In graduate school in Hawaii, my fellow disciples and I decided to host free dinners to invite anyone would come. We posted signs simply saying, “Come and eat!” We had no agenda for these dinners. But, as children of the Kingdom, we simply thanked the Lord for the food given to us and prayed that He bring his blessings and kingdom to everyone who joined us! We did our part, and the Lord Jesus showed up! In conversations across the years, the Lord started to work in hard hearts, to reveal needs that we would pray for, and make himself known. A dozen became disciples and dozens repent of their atheism to believe in God! One woman, a staunch atheist and doctoral student in the biological sciences at first refused to eat with us. But, sitting with me after a few months, she simply asked, “So what is this Jesus-thing all about?” She became a disciple soon after!

Have dinner, invite your friends, and pray for the Lord Jesus to join you! We had one rule: come and eat, but for your first time, you are not allowed to bring any food. We just want you to be blessed! Our friends would eventually bring food, and they’d bring other friends too!

Question:

Further Discovery:

The Jewish people have long been enthralled by their Judaism, a religion which they admittedly formulated through their own “oral Torah,” as if God’s Word was not sufficient in itself.

The Scriptures are clear. One day, Israel will look upon Jesus Mashiach, and immediately, they will abandon their Judaism for the reality of the Kingdom (Zechariah 12:10-14).

But, Israel’s greatest unspoken fear will never materialize. Their distinct position before God will not be erased. Rather, once Israel embraces its place in the Kingdom of Jesus Mashiach, its people will realize that the Kingdom does not obliterate their life as a family, it honors it by placing them first among the nations.

The Lord God has never abandoned the family of Adam, the generations of Noah and his sons. Rather, his plan has always been to Redeem all his family home to himself through his appointed Firstborn among the families of the nations. As God’s Firstborn Son of the other families of earth (Exodus 4:22), Israel has:

- Become the House from which the Mashiach is raised up as a Seed of David for the world’s redemption.
- Received the Right and Responsibility to bring Redemption to the world. As a result, it has suffered a period of testing and alienation from Mashiach that all the other families of the Earth might come into the Kingdom first.
- Been Tested through all its generations, as Job was tested, that it would be freed from the insidious ruin of *fleshly religion* and *Self-Righteousness* so that it will forever be the Seat of Jesus Mashiach’s eternal rule. This is why the Church was always temporary, not having been tested so that the roots of fleshly religion eventually terminated the Church Age.

Once Israel takes its place as the Firstborn Son of all the families of the Earth in the Kingdom of God, it will be honored as the World’s Redeemer.

But, as long as Israel clings to its own Fleshly Religion, Judaism, it will stand alone as it separates from all of earth’s nations.



2.7.Cb(11).Bridegroom: Mashiach center of Kingdom's Celebration. Mark 2:18-22.

Read Mark 2:18-22.

¹⁹ And Jesus said to them, "Can the wedding guests fast while **the bridegroom** is **with them**? As long as they **have the bridegroom** with them, they cannot fast. 2:19

Background:

When the human family was once simply three main families, the three sons of Noah and their wives, we all shared in the knowledge of the true God, *Elohim*. But, at the tower of Babel, the Lord God judged humanity and sent its families to populate the entire earth. The family of the eldest brother, Shem, occupied the lands of our origin, settling in the Middle East. Shem was destined to be the one brother to be a spiritual dwelling by which the other families would return home, so he retained the knowledge of the true God, Elohim. The other families of Ham and Japheth spread through the whole earth. Having lost their original language, they soon forgot God as Elohim, and their quickly fading memories of God became splintered, in each family, into its own religious tradition. This family memory and character, what we now call "culture," shaped this distant memory of the true God, so that religious traditions focused on what each of the families valued. And, these religions and their cultural focuses multiplied and became as varied as the number of tribes and cultures covering the earth.

But, before this great "forgetting," all the families heard God-Elohim's promise of a promised Son, a chosen "Seed-Zera" who would bring us all back home to God one day (Genesis 3:15). And, this promise lay dormant in each family memory, in many ways getting grafted and retold in the language of that family's tradition and religion. But, like a long dormant thought ready to be remembered, the hope of Mashiach is older than each of the world's religions, buried in the memory of what it means for us to be human.

There is a often-repeated but half complete saying, that "All religions lead to God." This is false, because Jesus Mashiach is the only Redeemer of our family,

being the only Son of God and the Son of Man to bear sins, and he stated clearly: “I am the way, and the truth, and the life. No one comes to the Father except through me.” (John 14:6). While all religions do not lead to God, we might correct this to boldly say: “All religions lead to Jesus Mashiach, and Jesus is the only way to God.”

One day soon, the Christian Church will be taken by Jesus Mashiach so that the age of denominations will come to an end. Then, all that will remain is Israel and the nations. On that day, Jesus Mashiach will belong to all the families of the Earth. The families of the earth will realize that their traditions and religions set them on a path that ends with Jesus Mashiach in the coming and earth-spanning Kingdom of God, but they must choose to complete this journey of faith. Understanding that their early steps do not dictate or define the Kingdom, they just merely prepare them for the journey forward. The worship and devotion to Allah does not mean that Elohim is Allah. On the contrary, as we have already considered, Allah is a mere foreshadowing, an incomplete shadow that should drive the worshipper to understand and know the fullness of the true God-*Elohim*, of which Allah, or Zoraster, or Zeus, or Vishnu are distorted and misremembered ideas which should point to the true God in his glory and Lordship. In this way, as you read this clash of the adherents of religion with the disciples of the Kingdom, you will see the clear difference separating them is one of focus. Religion focuses its adherents on what is most culturally relevant, whether it is “Law” or outward religious observance as we see here. But, the Kingdom is unlike every religion; it is the original reality which first defined life with God for us and is soon to overtake the entire world, covering it in the rule and shabbat and shalom of Jesus Mashaich himself. And, the Kingdom’s reality and focus, its sun-source and center, is always the Mashiach, the Heir of Heaven as the Son of God and the Heir of Earth as the Son of Man/David. He is the glorious center of the Kingdom and its source of celebration. So, Jesus Mashiach as creation’s Heir, is the center of its unending, joyful celebration. Listen to this explanation of Mashiach’s preeminence:

¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins. ¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by ^[f] him all things were created, in heaven and on earth,

visible and invisible , whether thrones or dominions or rulers or authorities—all things were created **through him** and **for him**.¹⁷ And he is before all things, and in him all things hold together.¹⁸ And he is the head of the body, the church. He is the beginning, **the firstborn from the dead**, that in everything he might be preeminent.¹⁹ For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
Colossians 1:13-20.

The Lord God, naming Jesus Mashiach as His Heir, is pleased to give all creation as his inheritance so that “all things” are made “through him” and “for him.” And, not only to inherit what exists now, the current creation, but the Kingdom to come, the new age which is characterized not by this age’s *bondage to death*, but the next age’s *freedom from death*—for the founder of the next Age of the Kingdom is the One, the only one, who has died and has *risen from the Dead*. It is this Mashiach, risen from the Dead, who will inherit all of the coming Age of the Kingdom, the Age of Resurrection, as well. And, to think of this Age when the past and the future are *wedded*, and all God’s people are no longer alienated but brought home, and when Jesus Mashiach, as the Heir of heaven and earth, finally receives to Himself his people as He takes for himself his own House among the many houses of his brethren, even receiving territory in Israel. This culmination of the ages is depicted as the “Wedding Feast” of the Kingdom!

Focus:

1. Celebrating Mashiach as Heir of Kingdom. 2:18-19.
2. Center of Kingdom Joy: Jesus Mashiach).2:20
3. Containing New Life: Sacrifice old life). 2:21-22

Consider:

² “The kingdom of heaven may be compared to a king who gave a **wedding feast for his son**,³ and sent his servants to call those who were invited to the wedding feast, but they would not come. Matthew 22:2-3

As a newly born disciple of the Kingdom of God, it is important that you not view the Kingdom as if it were just another human religion. Though the stories of religions may involve great and unseen forces, their practices are invariably rooted in base human experiences and agendas. So, in this encounter when Jesus was asked why his disciples did not *act* in recognizably *religious ways*, he answers that the Kingdom is a *realm* rather than a *religion*.

And, at the center of this realm, is the unlikely and unfathomable interaction of God- *Elohim*. As the first chapter of Genesis shows us, God exists as Elohim, a family unity of Father, Son, and Spirit. Or, as the story of Genesis reveals, God as Head (that is, Father of Family Oneness- Genesis 1:1, 6), God as Obedient Maker (that is, Son and Heir of this Family Oneness- Genesis 1:7), and God as Spirit (that is, Spirit of Elohim, of the Family Oneness-- Genesis 1:2).

So, to understand this realm, understand that the Lord of this Realm, God- *Elohim*, is like a Father intent on honoring his Son with a “wedding banquet” (Matthew 22:2). For, there will come a Day, when the Son accomplishes the Redemption of Family, bringing the *lost children of man* back home to the Father. So, there will be a glorious consummation of all that had been promised, as the Father honors His Son and rewards him with great celebration.

As disciples of the Kingdom of God, we are honored guests of this celebration, for we labor with our Lord Jesus to bring about the redemption of the world. That the Father may honor the Son of God.

This is the central focus of our Kingdom, the celebration of the Son of God as the beginning and worthy recipient of all the riches and goodness of the coming Kingdom. This is our focus as disciples, because it is the focus of our Father God—to celebrate the Son of God as our Kingdom’s Redeeming Mashiach.

To understand the fullness of the Father’s lavish Kingdom celebration planned for the Son’s honor, consider the Last Days picture of the Kingdom, which promises in Ezekiel 45:7 the “prince’s portion” in the land, actual territory assigned to the House of Mashiach—that is, Mashiach and his heirs. And, understand that Mashiach’s rule is not over a temporal but a global and even heavenly realm spanning the “heavens” and the “earth” (Genesis 2:4). This eternal throne is portrayed in Psalm 45:6, a picture of the glorious Kingdom of the Son of God and David who rules forever, giving his “sons” places of honor and rule in this eternal Kingdom (Ps. 45:16).

Note: Eternal Eunuch or Kinsman-Redeemer?

The idea of the Mashiach as an actual “Bridegroom” and reproducing actual sons and daughters, *princes* and *princesses* for his house, is offensive and incomprehensible to the Christian *religious* mind. For, Christian theology abstracts and sanitizes its objects of worship to make them inert objects of veneration. One young disciples was horrified to think Jesus Mashiach would ever have a “queen” (Ps. 45:9) or children. “What about us?” she wondered in fear. Christian theology is Self-involved, reducing Mashiach to an *eternal eunuch* for its own self-serving purposes.

In this respect, the Jewish view of Mashiach as Kinsman-Redeemer who is responsible for continuing the line of David by raising up sons to continue the house and receive an inheritance is closer to the picture of Mashiach in his Kingdom. Suffice to say, the Bible’s last days prophecies often allude to procreation and houses continuing and expanding. For me, it is comforting to know that the coming Kingdom of Mashiach will not be a sterile and abstracted mausoleum as anticipated by Christian philosophers. Male and female identities, procreation, families and lineages, are aspects of creation that will not be abolished but glorified in the New Age.

1. Celebrating Mashiach as Heir of Kingdom. 2:18

According to Jesus, *fasting*—to forego food and drink to earnestly seek God-- has a place in the Kingdom. But, it is the timing of *fasting* that distinguishes his disciples from those of the Pharisees.

The disciples of the Pharisees fast to express yearning, to pray for fulfillment of what God has promised in his Word. Religion yearns for God’s answer to questions and needs still pending.

But, the Kingdom finds its fulfillment in Jesus Mashiach. For the disciples of the Kingdom, your greatest needs have been fulfilled in Jesus Mashiach and the New Life of the Kingdom he brings to you.

When you are *reborn* of the Spirit, you have been made *alive by the Spirit* (John 1:12-13) and are now tasting and participating in the Kingdom’s Reality which the prophets and saints in the past ages could only imagine. When the Holy Spirit slakes your *soul-thirst* with Living Water (John 7:37), this is a life in you which will never die but only grow.

As disciples of the Kingdom, we have everything in Jesus our Mashiach, “who has become for us wisdom from God, that is, our righteousness, sanctification, and

redemption” (1 Corinthians 1:30). For these first disciples, the Kingdom had come fully in the person of Jesus Mashiach, who dwelled among them.

2. Center of Kingdom Joy: Jesus Mashiach).2:20

So, the timing of *fasting* and the emotional ebb and flow of the Kingdom all depended on the person Jesus Mashiach.

For, Jesus is not only the Redeemer of his people, but he is the Heir and Bridegroom, whose inheritance becomes our inheritance and whose celebration is the source of our joy!

As we read in Matthew 22:2-3, our Heavenly Father himself organizes the Kingdom around the honor and celebration of his Son. So, when the Mashiach’s presence is near, when we see Him working among us in power, then we celebrate his power and work! But, when he was taken from the earth to ascend to the throne of God, we now fast as we yearn for his revealed presence among us, his work, his sovereign rule, in our lives in this world of testing.

3. Containing New Life: Sacrifice old life). 2:21-22

Clearly, experiencing and advancing this glorious Kingdom of God on earth, living in the holy presence of the Lord Jesus Mashiach, and experiencing a joy and celebration that derives from the Father’s own celebration and honor of his Son, the Mashiach. This Kingdom of God that is within our experience is our inheritance as the Sons of the Kingdom (Matthew 5:3). Clearly, this Kingdom is incomparably valuable. But, what does it take to experience the Kingdom now?

Jesus Mashiach leaves us with a final warning. The Kingdom is not a religion—to reduce Kingdom living to mere religious practice will strand you in this material world’s limitations and human-constructed practices and rules. Sadly, the Kingdom in the Church Age was eventually overcome by the degrading influence of *fleshly religion* and its comforting and predictable practices. People flocked to this predictability, abandoning the sacrifice and the need to take hold of a Kingdom that is only known by faith and which demanded one’s all.

Therefore, Jesus warned that the active *life* of the kingdom and its expansion and life-changing power would ruin any *religious confinement*. The Kingdom must never be seen as simply Judaism + or even Christianity +.

Instead, the “new wine” of the Kingdom’s New Life, the Kingdom’s joyous celebration of its Bridegroom, such sheer joyous libation must only be put in “fresh wineskins.” (2:22). What is a “fresh wineskin” made of? A newly sacrificed

animal. Only “sacrificial” worshippers, ready to abandon to old to take hold of New Life in Jesus, can contain the Kingdom’s celebration!

Question:

Further Discovery:

2.8.CP(9).Praying for Healing and Cleansing: Kingdom Restoration. Mark 2:29-34.

Mark 1:32-34

³² That evening at sundown they brought to him all who were **sick** or **oppressed** by **demons**. ³³ And the whole city was gathered together at the door. ³⁴ And he **healed** many who were **sick** with various **diseases**, and **cast out many demons**. And he would not permit the demons to speak, because they knew him. Mark 1:32-34.

Background:

The offer of New Life in the Kingdom of God seems like a compelling and irresistible offer. Who wouldn’t choose as their Lord the good and Self-sacrificing Jesus as their Mashiach? Rather, the people of this world’s current darkness choose to stay enslaved under the harsh and life-stealing reign of the Dark Serpent. What is stopping people from rushing into the Kingdom of God for New Life?

The Bible is clear. People are not free agents choosing in a completely neutral spiritual vacuum. Instead, they are under the *dark power* of this world’s current

ruler who, from the beginning of our human story, has used the brokenness of our sin-damaged lives to keep us captive.

In the parable of the Sower (Mark 4:2), the first condition of life resistant to the Word of God's life-giving growth is a life resembling a *worn path*, hardened by constant trampling underfoot. In such hardness, the Word is easily snatched by the enemy. In this way, our lives have been "trampled underfoot" by forces that we are helpless to stop. Whether it is *sin, sickness, or spiritual-demonic affliction*, our lives are abused even to our *very souls* held captive. We see our deepest self as damaged, powerless, and helpless to even believe that anything can change. In this way, think of how the entire nation of Israel was held captive by Pharaoh's oppression, to the point that they would not even listen to God nor Moses due to their "harsh slavery" and "broken" lives (Exodus 4:22).

In these conditions, the Anointed One, the promised "Seed" of the Woman, the Son of Man, must act powerfully to free these captive souls from whatever binds them.

So, as you learn to walk with the Lord Jesus Mashiach in his healing authority and power, learn how to pray that the people in your life are *freed* of whatever captivates and enslaves them! Consider how to pray to see the Lord's healing liberate those held captive in your life!

Focus:

1. Tell Jesus Need. 1:29-31.
2. Take needy into Presence of Jesus. 1:32-33
3. Takes away Bondages for Service. 1:31, 34.

Consider:

When Jesus Mashiach exercises His power to heal and cleanse from unclean spirits, he is not simply demonstrating his irresistible power. Rather, he is fulfilling Scriptures by living out the anointed role for which he was sent.

To understand the reason for his works of power, remember that the promise of Mashiach far-preceded the promise God gave to David when he talked about Mashiach as the ruler on David's throne. Rather, the first promise of this chosen One traces back to the very first need of our family when the sin of Adam and Eve

cast us out from the Family Life with God prepared for us as the “generations” of the “heavens and the earth” (Genesis 2:4). At that time, the Lord God promised that the chosen “Seed-Zera” would “crush” the Serpent’s head, thus restoring his family to the :”Shalom” promised to us in our primal garden existence (Genesis 2:3). Thus, it is this “Seed of Woman,” the Firstborn Son of the family of Man—hence, “The Son of Man”—is responsible as our family’s Kinsman-Redeemer to restore us our original Life with God, living in his blessings and resting in His peace, “shalom.”

Thus, walking with Jesus Mashiach, you are to see and experience His restoring power as *the Son of Man*—healing people of the bondage and oppression that keeps their souls enslaved. But, restoring them from *sin’s ravages* (Mk. 2:10) and to bring us into the Lord’s *shabbat* (2:28).

So, let’s see how the first disciples learned to work with Jesus Mashiach as the Son of Man to see people healed and cleansed of unclean spirits!

1. Tell Jesus Need. 1:29-31.

The simplest form of praying for people is just to “tell” Jesus about their need, as Simon did when his mother-in-law was “ill with a fever” (1:30). Now, how does this Mashiach, who is the *Son of God*, respond to the report that someone close to Simon was “ill with a fever”? Would this Lord, accustomed to problems on global or cosmic scales, dismiss as *trivial* the suffering of this woman with a fever? Would he simply work his power from a distance to not be further bothered by such a personal problem?

Walking with the Lord on this ordinary occasion, the disciples saw the *deeply personal* way that Jesus Mashiach responded to the report of Simon’s fevered mother-in-law.

Clearly, this woman mattered a great deal to Simon. So, when he tells Jesus of her condition, Jesus took a personal interest in her too. What a powerful lesson these disciples learned. That by telling Jesus about the people on their hearts, they could *direct his heart* that the Lord of all power would become *personally interested in them too!*

The people who matter to us matter to the Lord as well, for he *cares for our relations*.

And, not only does Jesus share your personal concern, he draws near to privately free them of their affliction. Not dismissively, as if the ailment was just another problem to deal with. But, Jesus Mashiach draws near to this ill woman

privately, being sure to “take her by the hand” (31) so that she could know his care and attention. And, giving her his full focus, he then “lifts her up.” She is not anonymous at that point but seen and cared for.

This is your Lord Jesus Mashiach’s heart response when you tell him about the people on your heart and what holds captive their souls. Your prayers move your Lord first to be *personally involved* in the people that matter to you. His heart inclines and his attention focuses on them. Then, so moved, he attends to them personally. Coming to them, making his presence and care known, and then lifting them from their burden.

Test out your prayer life in this way, and see how the Lord Jesus answers you! You will see the *kingdom’s life-giving work spread throughout your net of relationships!* As a disciple of the Lord Jesus Mashiach, pour out your heart’s burdens for the people in your life. Move his heart in their direction, to consider them and act.

2. Take needy into Presence of Jesus. 1:32-33

Not only did the disciples tell Jesus about the people in their lives who needed his touch. But, they and the crowds *brought to Jesus* “all who were sick or oppressed by demons” (1:37), helping the needy come in direct contact with the Lord Jesus and his healing power. As expected, he “healed” the sick and “cast out” the unclean demons (34).

Now, how would that translate today, to bring the needy *into the presence* of the Lord Jesus for healing? For both cases, prayer from afar or prayer in his presence, the oppressed or needy one should want to be healed. That is, disciples should ask if they would like to bring their needs to Jesus the Lord. They should be willing participants in this prayer. For, by turning to Jesus and placing their faith in him, they must necessarily repent of their *defiling Self-reliance*. Self-reliance dishonors God and his Mashiach, because it highlights the *defiling ungodliness at the “Tree in the Garden*. Self-reliance spurns God and his redemption, seeking instead fleshly self-redemption. Such an isolator should expect to receive nothing from the Lord.

But, when an outsider agrees to receive the Lord’s help, they must look to Jesus with expectation and trust. Such faith Jesus rewards with his saving touch and relief from their oppression.

So, agreeing to receive prayer for their area of need, they wait expectantly for the Lord. Here is the difference. When one is prayed for and touched from afar,

the answer to prayer is a demonstration of power which points to the Kingdom's reality. However, when they are in the presence of Jesus and are healed, then the power is a sign pointing to Jesus himself. Especially if the disciple is able to share accompanying words or promises from the Bible which the Spirit may also provide.

Case Study: Praying for Restoration:

In my experience, the person's level of faith may determine the type of prayer experience they are willing to undergo.

#1: K, an atheist. In my early years at the university, a German friend of mine, K, was clearly unfamiliar with Jesus and his Kingdom. But, as she would eat at our monthly dinners and see how we blessed the food and our guests, she became less skittish. However, all of this talk did not intersect her real life experiences, until one night when she stayed late to clean up after a dinner. I noticed that she had a pained look on her face. When I asked her if I could pray for what she described as a months-long tooth infection, she looked perplexed. How could prayer do anything in this real world of dental crises? But, she finally consented. A few months later, as we talked on the beach, she asked if I had the power to heal. "When you prayed for me, I was healed!" she admitted. I said, "No, I have no power. The Lord healed you to show you that he loves you!" That, I hope, brought her one step closer to the Kingdom.

#2. A, a disciple. After a long counseling session, A realized that her father's abandonment when she was a little girl still affected her. I asked her if she'd like to pray and invite the Lord to be with us as she sought his healing. As we prayed, the Spirit started to work in her heart to show her how the trauma was still a weight that she needed to surrender to Jesus. As she step-by-step gave to Jesus the pain, the fears, and even the stubborn unforgiveness, the Lord gently removed and healed her heart. It was all very powerful and intimate.

It was A's highly level of comfort of knowing the Lord which encouraged her to come into his presence. The Spirit also worked so that the interplay between prayer, hearing, and speaking, happened seamlessly. Some spiritual seekers may be open to this, but I would check to see that they have at least some faith, some expectation or curiosity to know the Lord.

3. Takes away Bondages for Service. 1:31, 34.

Finally, notice how this removal of this *debilitating sickness* which held Simon's mother-in-law captive led to her start to "serve them" (1:31). In this way, the Lord Mashiach's unmistakable responses to prayer are often the open door of the

Kingdom. Freed of the enslaving obstacles, people have a stronger Kingdom inviting them to “come home.”

Remember that the Lord reminds Israel that He is the only “Lord our God” who brought them out of “the House of slavery” (Exodus 20:2). Redemption, the powerful action to free the captives, always precedes *obedience, worship, or service*. Without the first commandment, to submit to the Lord God’s “redemption,” to his Kingdom power to overturn the works of the world and its ruling Serpent, there can be no obedience. For, until the Lord frees us, we, like Israel, are “broken” in our lives and by the “harsh slavery” of the world (Exodus 6:9) so that they nor we can even hear, much less believe, the Words of God. Israel had to be freed from Pharaoh’s power before the people could serve God and worship him.

Question:

Further Discovery:

Mission	1 Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1. Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59. Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11:20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed. 2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

- 0A. Stage 3. Childhood. Connected in Mashiach. M
- 3.1.A(14). Lord Appoints Members-House-Kingdom. 3.13-21
- 3.2.B(14a). Living Together in House by Faith. 3:22-30.
- 3.3.BP (15). Prayer. Binding Strong Man. 3.27-35.
- 3.4.C.(16). Sowing Word. 4 Faith Responses. 4.1-20
- 3.5.C. (18). Sowing Word. Growing Kingdom. 4.26-34.
- 3.6.C. (19). Weeds. Choking Faith. 4.26-41
- 3.7. (20). Hard Path- Bondage. 5.1-20
- 3.8.C.(21). Good Soil. Faith over Fear. 5.21-41
- 3.9.C(22). Rocky Soil. Hardened Views of Jesus. 6.1-6

Master Chart.

Stage 3: Childhood. Connected Disciple. Mark 3:13-4:20.

In the first two stages of discipleship, you built your life on its only sure foundation, on the solid rock of Jesus Mashiach and his authority as the Son of God and the Son of Man. Your growth was like a newborn bonding with his or her parent and learning to walk with him in the world. However, children born into the world are not meant for isolation but live and grow up in families. For, in these secure and kindred relationships, children can freely play, experiment, and discover the ways of connecting which will form the lasting bonds in future households, families, and generations of children.

The third stage of your discipleship is to become a “Connected” disciple—living with other children of the Lord’s House and Kingdom in freedom and unity.

Now, you might wonder why this third stage of development is important, following the dramatic growth that has already happened in your spirit *rebirth* and the honor you’ve experienced as you have learned to follow and walk with the Lord Jesus Mashiach himself.

In human development, one might ask why “play” in childhood matters, and in the spiritual development of disciples, why is it important that disciples now learn to *know* Jesus Mashiach **together**?

In this third stage of your development as a disciple, these questions uncover a key mystery of the Lord God’s plan for Mashiach and his future Kingdom. For, if discipleship merely spanned two stages of growth, and the Lord Jesus Mashiach

gathered to himself an anonymous crowd of servants, an army of unrelated individuals, could he still not achieve the Kingdom's victory over the earth?

To think this way is to ignore the Lord God's original covenant with David and his purpose for David's Seed raised up as Mashiach. God does not simply want a Kingdom imposed upon this earth by a sheer act of power. Rather, Mashiach is God's Heir—as the Son of God, an Heir who from the beginning was destined to inherit the “heavens” and the “earth.” And, as God's Firstborn Son, Mashiach was not meant to inherit as an *only child* but as the Firstborn among “many brothers.” For, as Mashiach, the “pierced One” (Psalm 22:16, Zechariah 12:10) says in the heavenly congregation: “I will tell of your name to my brothers; in the midst of the congregation I will praise you” (Psalm 22:22). So, why is *knowing Jesus together as disciples* a needed next step?

- **Born into a Family and House:** Jesus Mashiach must be the “firstborn” of many brothers (Romans 8:29-30), so we were born not into abandonment and isolation, or even anonymous attendees of a “megachurch,” but we were spiritually born into the Family of God and its family structure. So, to be part of Mashiach's family Household is the *greater purpose* for your salvation. Contrary to selfish western thinking, you were not redeemed for your own sake but for *His*.
- **Unifying relationship:** Remember that the defining quality of the Son of God's family of *Elohim* is its “oneness” (Deuteronomy 6:4). So, the unifying bond connecting all the members of the House of God with one another, through our generations, across all dividing lines, is our Lord Jesus Mashiach, who makes “one” two distinct populations (Ephesians 2:15). Knowing Jesus individually and then “proclaiming him” to one another enables us to “present everyone mature in Christ” (Colossians 1:28).
- **Sanctifying the Flesh:** Though we are Spirit-born children of God, we still are tested on this earth, remaining in our *fleshly bodies* which naturally long for the *lusts, isolation, and pride* of this world. So, to live together, we must live in *subjection*—“submitting to one another out of reverence for Christ” (Ephesians 5:20). Without the restraints and the corrections of our familial relationships, the Kingdom would become a place of self-ambition, domination, and tyranny.

- **Entrusted with Family Responsibility:** Consider the great and history-culminating work of the Kingdom of God. Who will be given this great responsibility to *establish* the rule in human hearts of our great Lord and Redeemer, Jesus Mashiach? Strangers and the mercenaries? No, our Father God entrusts to his sons the royal calling to bring households into the Kingdom and to disciple them to honor our Lord Jesus Mashiach! God entrusts this great responsibility and gives the spiritual power to accomplish this work to his sons! For, it is these sons who will be appointed in the Kingdom when it comes, lest the rule be given to strangers.

Thus, as you move into Stage 3 and the “childhood” season of your discipleship, be ready to connect with your fellow brothers and sisters to live in the Lord’s Kingdom House!

For, only *together* as his “body” on earth, will you experience together the Lord’s power and authority revealed to overcome the *enemy’s* dark Kingdom. Together, as his Household, you will have the power to advance the Kingdom of God in the face of *spiritual opposition*. Together, you will plant the Word of God and will see a harvest of faith spring up around you!

Key Verse.

13 And he went up on the mountain and **called to him** those whom **he desired**, and they came to him. ¹⁴ And he **appointed twelve** (whom he also named apostles) so that they might **be with him** and he might **send them out to preach** ¹⁵ and have **authority** to **cast out demons**.

Developmental Disciple Stage:

In human development, children develop the foundational skills of interaction both in the home and at play with peers. Importantly, childhood provides safe and forgiving relationships which help the child grow out of selfish isolation to learn to share, negotiate, and cooperate with their peers.

In your discipleship, the same valuable characteristics of *fellowship*—to share and cooperate with your family members—is developed in the safety of the *family of God*, furnished with God’s “grace and peace.”

In the *family of God*, learn to obey the Lord's calling on your life to live in *subjection* with others "out of reverence for Mashiach."

Milestone/ Abilities:

In this *third stage* of discipleship, the growth milestone is your ability to live in *fellowship* together with other disciples, moving out of the *formative periods of isolation* which so critically centered your life in the life of Jesus Mashiach. Now, share him and what you have learned of him with your fellow disciples, that you might all mature in knowing him together.

To reach this *milestone of unity in fellowship*, you will need certain skills: being able to share the Word to build faith in others; learning to encourage the hearts of your family, so that you together can grow into maturity in Mashiach; and, growing in faith to begin to bring the Word of God to people in the world.

A. Knowing/ Responding to Jesus:

As a disciple, it is a necessary step that you move in Stage 3 from knowing Jesus individually and personally to know him as the Lord and Head of the entire family, lest you become fixated on your own personal needs and interests. In the early years of its life, a small child naturally is focused on his own needs and growth. But, growing into childhood and being part of a larger family teaches the child that he is neither the center of his parent's life nor the focus of the universe! Rather, he is part of a larger family, and, together, they share in their Lord's purpose for the family—not simply to meet the needs of the children but to take its place among other families.

Thus, to know Jesus as Mashiach, who builds a Household for David (2 Samuel 7:11) and for God (13), is to know him as part of a family. For, he is sent as the kinsman-redeemer of his family, restoring from their exclusion and exile. So, if are to be *reborn* by the Holy Spirit, you are reborn into the Household of God as your Father and Jesus Mashiach as your family Lord, the Head of his Household. If you refuse to be part of this *unity of God's household*, there is no place for you but as a "withering branch," cut off and destined for burning (John 15:6).

But, how shall we know Jesus as Mashiach as part of his household? He is our personal Lord, so how does this differ from his role as the Lord and Head of our family?

- **Serving the Lord who Identifies with us:**

Because we all *abide in Jesus Mashiach* as the “branches” live together in the “vine” (John 15:5-10), to know and grow in Jesus are processes that occur *in his “body,” the disciples whom he indwells* on earth. How we treat even the least and neediest among us is to help Jesus directly. If the smallest tooth becomes infected, the pain engulfs the entire body and person (1 Corinthians 12).

- **Proclaiming the Lord to each other.**

The Lord works and reveals himself to each brother/ sister disciple in Mashiach’s *body* on earth (Colossians 2:19). So, when we “proclaim” (1:28) him to one another, we all share in these insights of the Lord and how he works, so that our “body” builds itself up in love (Ephesians 4:16).

- **Maturing as disciples to know the Lord according to our development.**

In the household, each disciple will be at different stages of growth, and each stage of growth allows them to know the Lord Jesus in a maturing way. As we have seen, the early stages of growth teach the disciple to know Jesus in the power and provision of his Lordship, coming to him in total dependence and walking with him faithfully. The gap in maturity separating Lord and his disciple is vast. Yet, as the disciple grows, he or she is given more responsibility and shares the Lord’s burden to care for the Household. As disciples grow, they increasingly resemble and model their lives after their Lord, and their relationship become more mutual and sharing. Eventually, disciples *shepherd* the family as the Lord Jesus works through them as the Over-shepherd. They partner together in feeding the flock.

Thus, living together in the Lord’s house provides the relationships, needs, and responsibilities necessary for disciples to grow up in their intimacy and fellowship with the Lord Jesus himself, maturing into fellow servants with him in caring for the family. It is like an infant looking up to his older brother. As this infant passes into adolescence and then adulthood, raising a family of his own, this once great gap has now closed so that the brothers can relate to one another as fellows. Even so, Jesus says to his maturing disciples, “I no longer call you servants but friends” and “go and tell my brothers” (John 15:15; Matthew 28:10).

Remember. As you grow up as a disciple and the great distance becomes a brotherly fellowship between you and your Lord, He will always remain the “Lord your God” and worthy of your subjection and worship, even as he calls you near as his “friend” (Jeremiah 30:9)!

B. Living in His Household:

When you are a disciple of Jesus Mashiach, your family is to be the chief House of all the houses of the earth, for our calling is to be the family of God and Man to inherit the “heavens” and the “earth” (Genesis 2:4). So, our Lord Jesus is not called exclusively to meet the needs of his disciple-children, but he is called **purposefully** *to build a House* (us), that will establish the “throne” of his “Kingdom” ruling all “heaven” and “earth” forever (2 Samuel 7:16). This is his high calling, so it is our shared family calling as well.

So, in this third stage of your development as a disciple, you are to know Jesus as the “Lord of his House,” who calls and appoints the members of his household together. Hear, then, the Lord’s calling to a family. For these first disciples, it was to gather as brothers as “the Twelve.” Other households are more diverse generationally, socially, or strategically. Most families are called to share life in Jesus together as *kindred members*. Other family groups have more strategic or focused purposes—to bring the Kingdom to dark and inaccessible places; to endure hardship as a witness to the hard-hearted; to establish the Kingdom’s presence amidst opposition. Regardless, every household to which our Lord Jesus calls you is marked by his characteristic *unity* and *love*, so that you might stand against the enemy Kingdom to draw its captives into the freedom of our family.

C. Establishing His Throne and Kingdom:

Because you are now of the House of the Lord Jesus, called to “bind” the strong man to dispossess him of his captives, Jesus Mashiach now entrusts to you and to all of us the “secrets” of the Kingdom of God. Most importantly, Jesus reveals to us how the Word of God bears the fruit of faith as it takes hold in hearts. But, different heart conditions will affect the Word’s growth: hardened, rocky, or choking conditions must all be overcome for the Word of God to take root.

Assessment Question:

Further Discovery:

3.1.A(14).Lord of House appoints Members. 3:13-21.

Read Mark 3:13-21.

13 And he went up on the mountain and **called to him** those whom **he desired**, and they came to him. ¹⁴ And he **appointed twelve** (whom he also named apostles) so: that they might **be with him** and he might **send them out to preach** ¹⁵ and have **authority** to **cast out demons**. erse:

Background:

Your third stage of development prepares you live together with other disciples in the Family and Kingdom of God. You may have noticed that the first two stages of growth were personal. As a newborn disciple, you learned to cling to the Lord, the Son of God, for your very spiritual life. You rejected your *dead old life* by repenting of your sins, and you received his life-giving Word by faith. Then, in the *infancy* of your discipleship, you learned to walk with Jesus Mashiach as the *Son of Man*, bonding with him and giving yourself to him to know his *freeing power and rest*. And, you learned of how his power frees those in all types of bondages to the flesh.

Now, in this third stage of growth, you are entering what might be seen as your *childhood*—you are learning to know the Lord *together* with other disciples, relating to each other in unity as members of the Lord's household.

In each of these stages, you may have noticed that the *Lord Mashiach* calls you out of what is old and into what is new, requiring that you let go of, to surrender what is of the past to move forward with Him. So, as a newborn disciple, you had to *let go* of your sin, repenting of it and letting the Lord crucify and put your old life, the flesh, to death. Then, as you began to walk with him, you needed to surrender to him the enslaving things of the world that would deter your *faithful obedience* to him. Perhaps it was a besetting sin, an area of brokenness that held captive your very soul, some spiritual oppression, or even *fleshly religion* that ensnared you to the *rules and customs of* mere men (read Colossians for more on this).

Now that you are accustomed to walking with the Lord and receiving from him life itself, building your life of the foundation of Mashiach himself (Colossians 2:6-7), you are ready to enter the third stage of discipleship, your spiritual *childhood*.

As you grow spiritually, you develop a sense of responsibility for *self-care*. You know when you are hungry, and you eat. You discern a problem, so you seek the Lord for help. This responsibility over your Self now prepares you to be responsible for others, other members of your family! This *discipleship childhood* is the time when you take your place in the family. You discover your brothers and sisters, your elders and mentors, and you grow not independently but now dependently and together with your other family members!

For, the danger of growth is that right about now, you are learning to care for yourself, so there is a danger that you will care *only for yourself*—that your dependence and contentment in Jesus will lead you to be Self-sufficient, Self-reliant, and isolated. But, this isolation is not God’s will for you.

Jesus Mashiach put it this way:

⁵ I am **the vine**; you are **the branches**. Whoever **abides in me** and I in him, he it is that bears **much fruit**, for **apart** from me you can do nothing. John 15:5
Notice that when Jesus Mashiach describes himself as the “vine,” he says that he is part of all of his disciples *together*—there is a “corporate” life he shares with his “body,” for, as Paul says: “Now you are the body of Christ and individually members of it” (1 Corinthians 12:27).

To be *in Mashiach* is to “abide” in him (15:5), to live in him, and that means not to live in isolation, like a branch by itself, but to live as a *branch* connected with the other *branches*.

So, imagine your third phase of a disciple as learning to live together and know Jesus together as the Lord of his Household. To live together with other disciples, you will need to let go of your fleshly impulse to live apart and in isolation. Again, this impulse of isolation is at the root of our original fall, for Adam and Eve chose to live apart from the Lord God, independent and Self-ruling. So, you must surrender this spirit of isolation, this Self-rule and selfishness, so that you live humbly, subject to others in the body. As Paul says:

³ Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Philippians 2:3



Focus:

1. Family Called Together: Lord's Heart Desire. 4:13
2. Fellowship Appointed Together: live together. 4:14.
3. Fruitful Purpose: Starts with fellowship with Him in the Family. 4:15-21

Consider:

1. Family Called Together: Lord's Heart Desire. 4:13

Jesus Mashiach does not just call you personally as a disciple like a shepherd calling you as his sheep by name (John 10:3), but our Lord calls you *together* to know him as part of a family. In Jesus Mashiach, the entire Kingdom is supported by this spiritual House into which Jesus Mashiach redeems you. So, the Lord Jesus builds his House by gathering his people into *families* taking a variety of forms and configurations. Of course, many families are households which turn to the Lord by faith. But, other "families" may be a gathering of brothers or sisters together, as was the case with the Twelve, who were called to live as a *family of brothers* in the Kingdom, gathered around the Lord Jesus.

For, at the head of every family stands the One who calls us to live together as a family, the Lord of our Household.

So, notice the *strength and bond, the foundation* of each family: "And he went up on the **mountain** and **called to him** those..." (3:13a). The foundation of every family in the Kingdom is our Lord, who "calls us" to Himself. Hearing His call, obeying His Word together, settles our House on the rock of Jesus Mashiach and His powerful Word (Matthew 7:24).

So, to whatever family the Lord Jesus calls you, be sure that all the members of your family are drawing near to Jesus to obey the Lord's Word. In that way, you ensure the durability and strength of your house.

Also notice that the Lord's *very heart* is the depth from which he calls you together as a family, for "He... **called** to him those **whom** he **desired**" (3:13).

As the Twelve heard the call of Jesus and came to him, forming a *family unit* we now know as 'The Twelve,' each was there because the Lord "desired" him to be together with these other family members. So, in the deep desires stirring in the Lord Jesus Mashiach's heart, knowing each member as a shepherd knows his

sheep, the Lord builds his family as he wills. And, when he calls you to be part of one or more family units for the Kingdom, the Lord's "call" is also his anointing you with his power to serve your other family members well!

You may be called in your nuclear family as a *parent* to shepherd your children, so his call equips you with power to serve your spouse and children in that way. Or, he may call you to a band of brothers or sisters, to encourage one another and to grow and minister as a family. Or, he may even call you to congregate as a family, as he pours out his specialized gifts that you may thrive as a congregation—a home group, an outreach group, or a gathering of home groups.

So, If you are a family of parents and children, you who are older be sure to feed the Word to the little ones until they can hear and obey for themselves. If you gather as brothers, sisters, or a congregation, there are two ways that you build your house. First, the older ones must share and instruct the Word with the younger ones, like parents feeding their children. Know that the Lord's call on your life also equips you to serve the other family members as part of your call!

Second, brothers to brothers and sisters to sisters are called to partner and share the Word for their up-building and growth. Recognize that each one is progressing as a disciple at their own rate, so help them take the next step.

It is important to note here that families grow, they multiply, and they add family members. Knowing the Lord's call may be to sense His call to multiply your household into two families, as when a child is sent out to start his or her own household. In this way, the Lord's calling to a family shifts as families become extended families, congregations, and clans.

For, it is no trivial detail that the Lord calls this first family of Twelve to come to him on the "mountain," for mountains in Scriptures often depict great nations and peoples. In this way, this single *family* of Twelve brothers because the great mountain of God's people in the church age.

2. Fellowship Appointed Together: live together. 4:14.

When the Lord called his "Twelve" together as a family unit, he gathered them as a Kingdom Family for two purposes. The first purpose of every Kingdom Family, whether it is this first family of apostles or the final family that comes into the Kingdom in the times of future Tribulation. The first and key purpose is this: "that they might be with him" (14). That is, Jesus is present as the head of each family, because we must know him together as a family. For, knowing Jesus Mashiach as part of a body protects us from any family member going astray, either growing

cold in their love of Jesus or developing a *deviant* view of the Lord. But, knowing him together is a safeguard to ensure the vitality of his presence and work in a family. For, the Word instructs us:

¹⁶ Let the **word of Christ** dwell in you richly, **teaching** and **admonishing** one another in all wisdom, **singing** psalms and hymns and spiritual songs, with **thankfulness** in your hearts to God. Colossians 3:16

Knowing Jesus together and sharing in his presence is the first reason why you gather as a family. The second is that your family is the stronghold, the staging ground to send out its members to testify of the Lord and bring his Kingdom, for he gathered the Twelve that “he might send them out to preach” (14).

As a safe and sheltering place of prayer, the family members support one another as they each go into the world and testify of Jesus Mashiach!

3. Freeing Power: Starts with fellowship with Him in the Family. 4:15-21

Wherever you meet as a family, you establish and claim “holy ground” for the Kingdom. To families, the Lord gives his “authority to cast out demons” (16).

Notice that something as powerful as the Lord’s “freeing authority” is not given to individuals but to the disciples *together*. Power in single hands easily overwhelms, corrupts, or abusive. So, the Lord’s authority is given to the family together, that they might together direct the Lord’s power as he wills.

Question:

Further Discovery:

3.2.B(14a).Unity: Living Together in Household of Faith. Mark 3:22-30

Read Mark 3:22-30

²² And the scribes who came down from Jerusalem were saying, “He is possessed by Beelzebul,” and “by the prince of demons he casts out the demons.”²³ And he called them to him and said to them in parables, “How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. 27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house. Mark 3:22-27.

Background:

Unity in the Body of Mashiach:

⁷ If you **abide** in me, and **my words abide in you**, ask whatever you wish, and it will be done for you. John 15:7

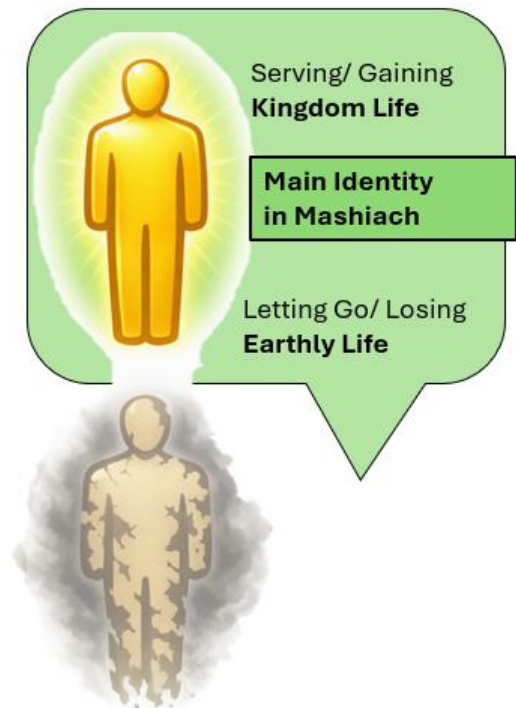
And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you **persecuting me?**” Acts 9:4

Remember that as a disciple of Jesus Mashiach, you are no longer a *mere human being*. You are no longer live as ensnared in this material, limited, corporeal existence in the body. For, if you live as if this *earthly world* is the entirety of your reality, you will be blind and cut off from the rich life of the Kingdom of God that is *yours by birthright*. For, “blessed are the poor in spirit, for theirs is the Kingdom of

God” (Matthew 5:3). The Kingdom reality of heaven’s realm is not a future inheritance, a hope of a better someday. No, the Kingdom is *yours* now. But you must choose to count the Kingdom reality, though unseen, a more pressing reality by *faith* than what you see.

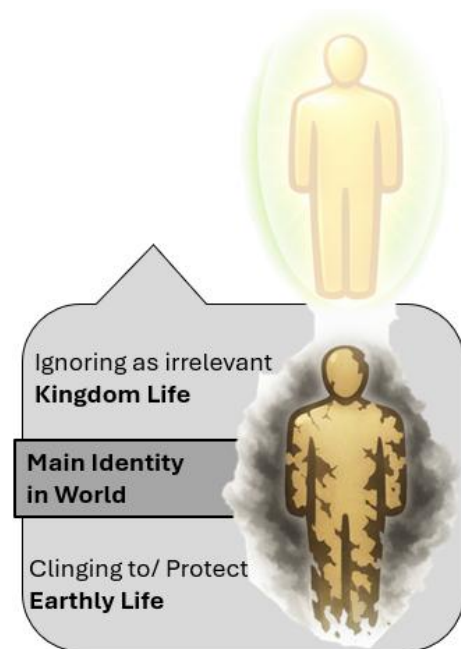
This Kingdom Reality defines how you see yourself in this world. By default, we grow up seeing ourselves as independent, Self-interested, and free agents who do what we please. But, in the Kingdom of God, you are no longer an isolated individual. You are called to ‘abide in Jesus” (John 15:7). That is, you are not isolated but “in Jesus Mashiach”—you dwell in his presence, his power, his name, and his blessing.

Because of this spiritual connection, Jesus identifies with you, that you are a part of his life. What touches you touches him. Together as disciples, Jesus identifies with all of us together as his “body,” members together under his “headship” and shared life. From a limited, fleshly perspective, this language of abiding “in” Mashiach is *figurative* language—for fleshly mind cannot conceive of anything but its own awareness. However, by faith, we realize that this spiritual belonging in Mashiach’s “body” is a spiritual reality so that Mashiach considers you and me as part of him. So, when Saul attacked the members of the early church, Jesus Mashiach was pained to ask: “Saul, Saul, why are you persecuting **Me**?” he is stating a spiritual reality. Jesus actually experienced and shared in the pain of his people. This identification with his people as his “body” also serves a functional purpose.



Together as the Body of Mashiach, we function in unity to “nourish,” “grow,” (Colossians 2:19), and even serve by “holding fast to the Head.” Not only does Jesus Mashiach appoint us and authorize us to function in the Body, but he gives each a specific gift and role to use to do His will together with the others we are called to serve with.

So, to function in this way, you must sacrifice your former Self-important, Self-interested, and Self-ambitious ways—your name has been made alive in Mashiach, so live through him in his body (Galatians 2:20).



Peace of Mashiach rules

¹⁵ And let the **peace of Christ rule** in your **hearts**, to which indeed you were **called** in **one body**. And be thankful. Colossians 3:15

And, binding all the members of Mashiach together and following Him as their Head, it is the “peace” of Mashiach that rules over all. Recall that God-Elohim’s original design for the “holy” realm to share in life with his people was a place of “rest” (Genesis 2:3), a place of Shabbat by which any enmity, any division or separation, any self-exalting fleshly striving was overruled by the “rest” established by God. Likewise, members find “rest” in the body and kingdom of Mashiach because his redemption establishes a hard-won “peace”—a shalom that reconciles the adversarial, that replaces fleshly work with grace, and which covers all that is broken and sinful under its enveloping redemption. This shalom of Mashiach rules that its members can *rest* in the assurance that they are ever at peace with God, with one another, for His grace and forgiveness have covered all. Thus, disciples can live together in Mashiach in a unity that first characterized the family unity shared by Adam and Eve when the two became one flesh, *basar echad*.

Focus:

1. Unified Kingdom: Opposed to Satan’s Kingdom. 3:22-23

2. Underlying House: supports Kingdom Unity. 3:24-25

3. Unstoppable Assault: Rescue captives of Satan's kingdom. 3:26-27.

Consider:

When you are reborn into God's spiritual family as a disciple of Jesus Mashiach, you are also born into a family at war. For, the Lord does not just redeem people into random spiritual families. You are reborn into the house of *the Son of God*, the royal family of God-*Elohim* himself. And, this royal house is engaged in a creation-spanning warfare against its rival Kingdom, the Kingdom of Darkness.

So, when the *scribes* comment on the power Jesus Mashiach displays to cast out demons, they rightly understand this assault against the unclean spirits is an act of kingdom warfare, for only great power can dispossess entrenched demonic oppressors. So, these scribes accuse Jesus of drawing on the *dark power* to cast out the *dark powers*, which Jesus uncovers as baseless.

But, these critics have a basic understanding of this spiritual conflict. So, let's start with God's promise of the coming Davidic Mashiach, raised up as David's Seed. In his promise to David of a Seed-*zera* raised up in the flesh, God culminates a string of promises of his *chosen Seed-Zera*- overcoming this *dark kingdom's ruler, the Serpent* (Genesis 3:15). By the time God meets with David to promise that his "Seed-Zera" will be raised up to sit on the throne, he reveals exactly how this Son of David, the Mashiach, will succeed in unseating the dark kingdom's power to liberate earth and its people.



- Redeem a people.

When God promises to “raise up” Seed-*zera* for David, He is acting in his rightful capacity as David’s *kinsman-redeemer* to raise up his Seed a the kinsman-redeemer of his house. Thus, it is Mashiach’s right, as Kinsman- Redeemer, to save his people from their enslavement. This ancient right of redemption traces back to the “Seed of Woman’s” right to “crush” the Serpent’s head and power. So, the Davidic Mashiach must be “disciplined for iniquity” (2 Samuel 7:14) to fulfill his messianic mission to “atone for iniquity” and bring an “everlasting righteousness” (Daniel 9:24).

- Build a House.

But, this redemption has a purpose: to free people and depopulate the dark kingdom in order to build the House of *the Son of God*, the House of Elohim. It is this House, raised up from the line of Adam and also reborn by the Son of God, that was originally chosen as the “generations” of sons to inherit the “heavens” and the “earth” (Genesis 2:4) with their Firstborn Son, the Mashiach. Born into the “house of God” (2 Samuel 7:13) and the “house of David” (2 Samuel 7:11), these sons from all the nations are “sown” as “seed” into David’s house (Jeremiah 31:27) do not dispossess the *sons of David and Judah* but rather join God’s house from the “families of the earth” blessed by Abraham’s Seed (Gen. 22:17). They join the house as joining a commonwealth, ready to establish Mashiach’s Kingdom over all the earth. So, the many peoples joining God’s house are instru-mental, as were the Elders of Judah, in establish-ing Mashiach’s throne over the earth.

- Establish a Throne.

This great House of those alive and meant to rule over both *earth* and *the heavens* is a “great and powerful people” (Joel 2:2) and the “clouds of heaven” (Daniel 7:13) who accompany Lord Mashiach in establishing his rule over the entire earth, with his capital in Jerusalem. These heavenly house are the *hosts*, the armies of heaven, but before the Lord “brings down his warriors” (Joel 3:11) to the earth, this great hosts spreads the Gospel of Jesus Mashiach through the earth, binding Satan and freeing his captives for the Kingdom of God.

- **Rule a Kingdom forever.**

So, once the dark Kingdom has been robbed of its captives and the Kingdom of God built up, then the Lord Jesus Mashiach will place his brothers on thrones to rule with him as kings of the Earth, ruling an eternal kingdom forever (2 Samuel 7:16).

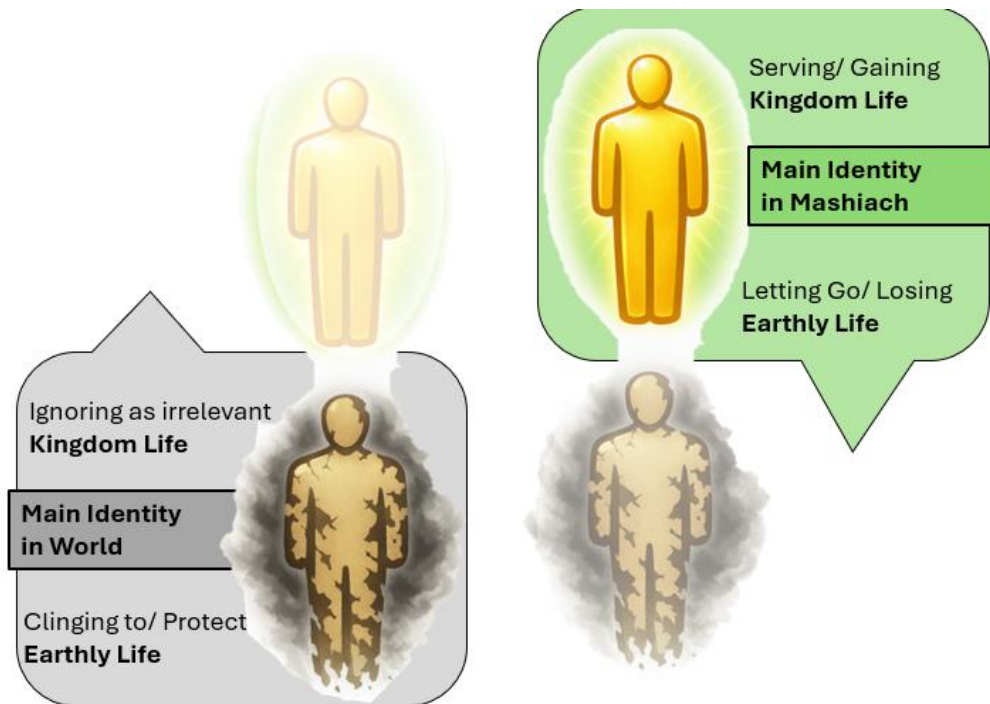
1. Unified Kingdom: Opposed to Satan’s Kingdom. 3:22-23

Clearly, the Kingdom of God and its power by the Holy Spirit is intent on “*casting out Satan*” in order to free his captives to sin and death that they may find new life in the Kingdom of God. For Satan to capitulate to the Kingdom of God willingly and to freely release its captives would, as Jesus says, signal its end. But, this Kingdom conflict with proceed to its bitter end, as the Lord Jesus uses increasing force to win a final victory against Satan and his dark kingdom.

But, as ludicrous is the idea of Satan opposing Satan, has the Kingdom of God indeed opposed itself? Again, we learn from the fleshly failings of the Kingdom’s first incarnation, the Age of the seven churches.

As we talk about in the series on Job, the Gentile church was entrusted with the spiritual Kingdom of God. But, because its people were not tested as thoroughly as the Jews, the *fleshly and earthly ways of religion* eventually snuffed out the church’s witness. Due to fleshly religion, the Kingdom was reduced to fleshly religions battling and competing against one another, leading to the Church’s exhaustion and fall.

So, as you disciples of the next age seek to advance the Kingdom’s rule, be sure that you crucify any trace of your former Judaism—no flesh can inherit the spiritual life of the Kingdom. Again, be sure to crucify the fleshly life so that your identity is from the start rooted in Jesus Mashiach as your frame of reference.



2.

Underlying House: supports Kingdom Unity. 3:24-25

Thus, it is the strength of the House and its family members that the Lord Mashiach employs to establish His rule. Because this royal Kingdom House consists of members *reborn* into the family of God, the strength of the house simply rests on each brother or sister disciple enthroning Jesus Mashiach as Lord in their hearts (Colossians 2:6-7), obeying His Word (Luke 6:46) so that their own Households are built upon the Rock of His Word.

3. Unstoppable Assault: Rescue captives of Satan's kingdom. 3:26-27.

No, Satan will not willingly concede, so it is the responsibility of the Lord's House to rob his captives to populate the ruling house of Heaven and Earth. Therefore, the Lord Jesus Mashiach commands us: "Go and disciple the nations, baptizing (rebirthing) them into the family name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

Question:

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Further Discovery:

3.3Bp(15).Prayer: Binding Strong Man. Mark 3:27-35.

Read Mark 3:27-35.

27 But no one can **enter a strong man's house** and plunder his goods, unless he first **binds the strong man**. Then indeed he may **plunder his house**.

28 “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, ²⁹ but whoever **blasphemes against the Holy Spirit** never has forgiveness, but is guilty of an eternal sin” — ³⁰ for they were saying, “He has an unclean spirit.” Mark 3:27-30.

Background:

The Lord Jesus is clear that before people can be rescued and redeemed into the Kingdom of God, the “strong man” must first be bound.

On this subject, there is not much that needs to be said except to act on the words of Jesus Mashiach by faith. For, in this topic of “binding” the strong man, there is nothing that can be added except to simply pray to the Lord asking that the “strong man,” that is, “Satan,” is bound and that he release the ones we are praying for.

Regarding this “binding” of the strong man, you might consider some simple pointers:

- **Pray in the Spirit at all times.** Ask the Spirit for discernment, for in certain encounters, the enemy may be actively working against your witness or ministry.
- **Rebuke or cast out unclean Spirits:** Be sure to be quick to cast out or rebuke unclean spirits that may be at work.

- **Confess Sins/ Repent of any Stronghold:** The enemy will work in your life if there is an area, a “foothold” of sin in your life. For example, letting the sun go down on your anger opens the door for the devil.
- **Pray for an area or household to be cleansed:** especially when you are entering a new area of ministry, pray against any spiritual opposition.

Personal Experiences:

Regarding prayer to “bind” the strong man, there are times when the person you are seeking to minister to are likely “bound” by the evil one, so prayer before ministry is key. Here are some experiences I’ve had:

- Flying into Tokyo with a mission’s team, we experienced an immediate darkness of a large area under the uncontested control of the evil one. The first half of our ministry was fruitless, as the presence of opposition was dark and thick. But, our host church had an overnight intercession for us, which opened a wide door for good ministry in the week that followed, with several people turning to the Lord.
- I witnessed to a young Thai girl at the restaurant owned by her parents, with an idol and altar displayed at the front of the restaurant. Before sharing the Gospel with the girl, I prayed for the devil to be bound and cast out and for releasing for J. That night, she turned to the Lord Jesus.
- A young lady attempted suicide and broke her spine and her legs. She turned to the Lord, and he healed her so that she could stand and walk again. But, a persistent use of *substances* kept her bound to the enemy and at risk. Several times, the team had to pray for her life to be spared, as she was spared from ending her life. Only after God’s discipline and consistent prayer was she freed from the enemy’s grip and started to grow as a disciple.
- A young lady served the Lord out of guilt for many years. Only after an extended counseling and prayer session in which the Spirit uncovered and she surrendered to the Lord traumas that were breaking her heart was she finally freed. The enemy apparently used these buried hurts and hardness to still oppress her. Only after the prayer was she visibly relieved.

So, as you consider this passage as a disciple of Jesus Mashiach, there is very little we can pass on to you except the need to pray and ask the Lord to “bind” the Strong man. There is no special way to do it, except be sure to address this very

real aspect of sharing the Kingdom Gospel. For, we only see the surface but are blind to the underlying areas of soul, spirit, mind, and heart to which the enemy has access. So, pray against this dark power and ask for the Lord's mercy to release those who are bound!

Focus:

1. Bind Satan's Power: Stop His work. 3:27
2. Beseige Enemy Territory: Kingdom's Presence 3:27
3. Break Free Captives: Bring to Kingdom of Light. 3:27

Consider:

Again, the Lord Jesus gives us instruction which we must follow by faith. When seeking to share the Kingdom Gospel in new areas, be sure to "bind" the strong man and ask for the Lord's mercy that captives may be released and that the influence of unclean spirits may be cleared away.

1. Bind Satan's Power: Stop His work.
2. Beseige Enemy Territory: Kingdom's Presence
3. Break Free Captives: Bring to Kingdom of Light. 3:27

Jesus states a spiritual problem and its solution very simply, so all we can do is act on this truth revealed.

First, we must note that the enemy, called the "strong man," has power and control over the occupants of his "house."

- Control ovr fleshly people: shockingly, when Simon Peter gives in to his fleshly fear in responding to the predicted death of Jesus, he was being used by Satan (Mark 8:33). So, fleshly unbelief may open the door for Satan's influence.
- Opposition to the Mashiach: those who openly deny the Mashiach are called "anti-Christ" and the Jewish people, who deny Jesus as Mashiach openly, are called a "synagogue of Satan." Apparently, in the spiritual conflict, to reject the Kingdom of God as it comes through Jesus Mashiach puts you on the side of Satan.

- The entire world is captive to Satan’s oppression due to the widespread rule of sin and death. In Isaiah 9:2, the world is called a land of “darkness” in the “shadow of death.” That is, the sin of Adam introduced death—the absence of God’s life—as the new state of the world, and in this death, Satan rules.
- The power of the enemy to oppress is likened to a foreign army: People are “burdened” by the dark yoke, bound by the “staff for his shoulder,” and beaten by the “rod of his oppressor,” and “trampled” by the warrior’s boot (Isaiah 9:4-5).

But, the arrival of Mashiach, “born” as the Son given as our Redeemer, overturns Satan’s oppression with a greater power. (9:6).

So, Jesus states that to “plunder” the “goods” of the “strong man,” he must first be “bound.” This tells us:

1. The strong man has a “right” to *his goods*—that is, due to their sin, enslavement to the flesh, and spiritual deadness, Satan possesses them. So, Jesus Mashiach, with a stronger “right” of redemption, is the only one to over-rule the enemy’s right. (Note: this explains why there is no possibility of Jewish “Self-righteousness” achieved by Law-keeping. Their sin enslaves them to Satan as long as they resist Jesus as their Mashiach.)
2. Jesus Mashiach has attained the power to “disarm” the strength of the strong man by ransoming his people on the cross (Colossians 2:15). So, praying and asking the Lord to “bind” the strong man is imperative.

Question:

Further Discovery:

3.4.C(16).Sowing Word + 4 Faith Responses. Mark 4:1-20

Verse.

¹⁴ The sower **sows the word**. ¹⁵ And these are the ones along the path, where the word is sown: when they hear, **Satan** immediately comes and takes away the word that is sown in them. ¹⁶ And these are the ones sown on **rocky** ground: the ones who, when they hear the word, immediately receive it with joy. ¹⁷ And they **have no root** in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. ¹⁸ And others are the ones sown among **thorns**. They are those who hear the word, ¹⁹ but the **cares of the world** and the deceitfulness of **riches** and the **desires** for other things enter in and choke the word, and it proves unfruitful. ²⁰ But those that were sown on the **good soil** are the ones who hear the word and **accept it and bear fruit**, thirtyfold and sixtyfold and a hundredfold.” Mark 4:14-20.

Background:

As a disciple of Jesus Mashiach entering the “childhood” of your maturation, you are taking a significant step from a “personal” to a “public” experience of the Kingdom of God. Remember, the growth and strengths you have acquired as a “reborn” then “infant” disciple should never be abandoned. Always walk in repentance and faith to receive the New Life of Jesus Mashiach daily. Always walk in fellowship with the Lord, drawing near in daily devotion to present yourself to him. A newborn, having progressed from milk to solid food, does not stop eating! Or, an infant who learns to walk does not stop walking but eventually also gets faster, goes further, and puts this motion to practical use!

But, as you progress to this third stage of your discipleship, a “childhood” for you, consider this a time to discover with other disciples as you enjoy your freedom together! Try out the works of the Kingdom! Experience your “firsts”—the first time gathering “sinners” to meet Jesus, the first time “planting” the Word, and the first time leading a “new disciple” into life! In short, enjoy your childhood! In the Kingdom, be “freed” (Galatians 5:13, 16) to *play*—to test, to discover, to have fun as the Lord watches and cultivates your time to bear fruit!

Remember, as a child, always expect the Lord to be showing you and equipping you for this new phase of sharing the Kingdom together! Remember what the Lord says to you:

¹¹ And he said to them, “To you has been given the **secret** of the **kingdom of God**, but for those outside everything is in parables... Mark 4:11

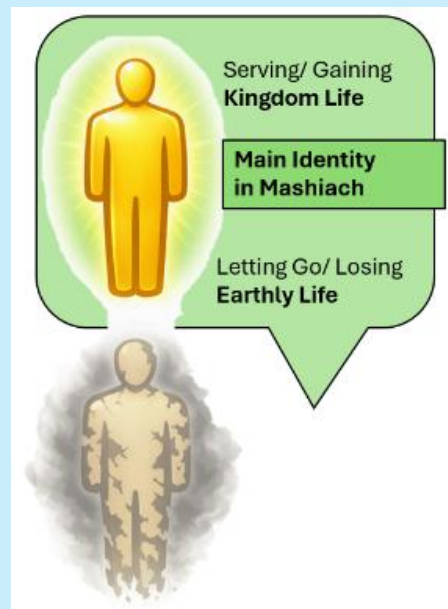
The Lord gives you the “secret” of the Kingdom because this is your “birthright” (Matthew 5:3). If you want the Kingdom, humbly receive all Jesus has for you, and it is fully yours!

I have seen some who have seen personally the power, the fruit, the multiplication of the Kingdom because they expected it. When Jesus offered them the “secret,” they were eager to hear! So, take hold of the secret.

As you read the parable of the Sower, of the Farmer, and of the Field, *hear* with ears ready to act on what you hear. These are proven ways to bring the Kingdom to see it multiply and to bear life-changing fruit.

Case Study: Hungry for the Kingdom. I will tell the story of N. again, but there are no better examples of people who have received the fullness of the Kingdom that I have seen. N. came to the kingdom as a man whose life was over. Following a divorce and a mental health breakdown, N. had nothing but the Word of God, which he devoured hungrily. He had gone to a church whose people were mainly grounded in the world, but then he heard the Gospel of New Life, and he new his *life* was no in Jesus Mashiach with his treasure and soul now joined with Mashiach in heaven. So, he ravenously absorbed all the Kingdom Life offered to him.

N. walked by faith as a responsible farmer, cultivating all that the Lord gave him. He led his mother, then his sister to the Lord. He served with then married his best friend, and he was led to a new church where he became a key leader. The Lord blessed him with a son in his likeness, the joy of his heart. Everywhere N. has gone, the Lord has filled his world and people with blessing. He has made an impact for the Kingdom.



So, listen to what the Lord will teach you know. This is how the Lord grows his Kingdom in this world, in the lives of people from any background: enslaved, hardened, misguided, or ready—and this is how you can minister to any condition of life to introduce them to the King’s New Life!

Focus:

A. Word Sown: New Life of the Kingdom 4.10-14

1. Captive Souls: Need Healing to be freed from Oppression 4:15.
2. Hard or Broken Hearts: Need healing to receive Word deeply. 4:16-17.
3. Cluttered-Misguided Mind: Needs Strange Growth cleared away. 4:18-19
4. Receptive Life: Needs nourishment to bear abundant fruit 4:20

Consider:

A. **Word Sown:** New Life of the Kingdom 4.10-14

The first secret the Lord Jesus Mashiach reveals to you is how to plant the Word and cultivate Faith in any possible life. Jesus tells the parable of the “Sower,” because you are really planting “new life” like a Seed whenever you bring the Word of God to the “outsiders” in the world. So, as new life grows like a seed, you will need to learn to cultivate, to prepare the soil, and to harvest when the time is ready.

Note: The Kingdom of God has only one seed, for only the Word of God has the power of God, being “inspired—breathed in” with the Life of God (2 Timothy 3:16) to bring spiritual life (1 Peter 1:23). Be sure to “plant” the Word in whatever form your listeners will accept it. Summarize it. State key words. Quote whole or parts of passages. Introduce and personalize by saying, “This is what Jesus said” or “God said in his Word.”

For, many in the Church Age mistakenly thought that the “ideas” of scripture would suffice. While you can and should explain, paraphrase, or incorporate the Word of God in language that is understandable, you *must* be sure to plant the Word itself as part of your message. So, learn the lesson of the parable of the Sower.

1. Captive Souls: Need Healing to be freed from Oppression 4:15.

First, we see people whose lives resemble hardened “paths” that have so beaten down and trampled, that there is not even an ability to receive the Word. Thus, this *captive soul* is powerless and Satan easily removes any trace or memory of the Word from their lives (14).

I don’t think it is an accident that the first thing Jesus Mashiach revealed to his disciples was his authority to forgive sins and his power to cast out demons and to heal as the Son of Man (Mark 2:10). For, we saw that Satan uses all things entrapments to keep the souls of people crushed and powerless: *debilitating disease, addictive sin and guilt, spiritual oppression, and even religious regulations and traditions*.

2. Hard or Broken Hearts: Need healing to receive Word deeply. 4:16-17.

Illustrated by the “rocky ground,” Jesus teaches that there are some lives with hardened, impenetrable areas of life which resist and work against faith. Often, the “hard” and rocky obstructions are hidden and buried in the deep places of life, in a person’s heart. Because these *hard* places resist the Word, they leave little room for faith to grow so that it has no “roots” (17). In Isaiah 61:1, we are told that Mashiach specifically “binds up” broken hearts by removing the sources of hardness that break the heart.

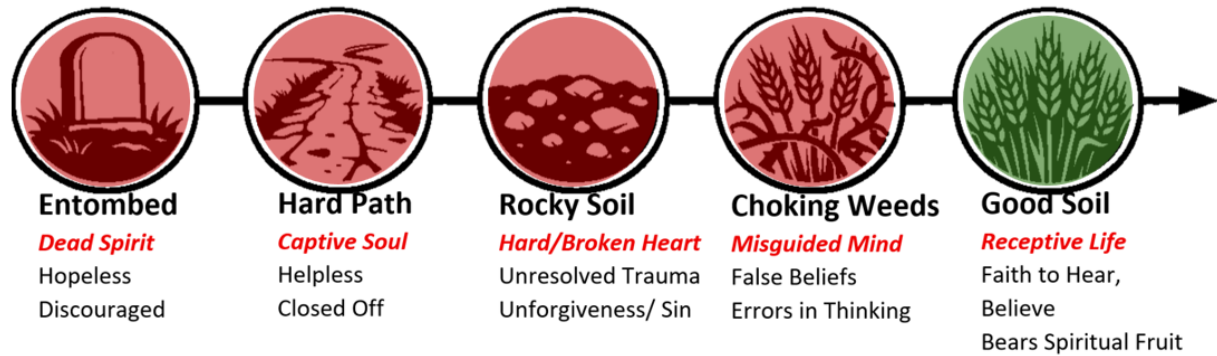
3. Cluttered-Misguided Mind: Needs Strange Growth cleared away.4:18-19.

Some people are likened to “thorny” soil. For these, the faith that begins to grow is slowly “choked” by a competing growth, errant “cares of the world, deceitful riches, and the desires for other things” (19). In this way, the *cluttered mind* focuses and holds to competing beliefs or powers that grow alongside faith, eventually choking off and subverting faith in a disciple. Often, errant ideas or teachings which are enticed by the flesh with offers of “riches,” “objects of desire,” or “personal cares” will throttle growth.

4. Receptive Life: Needs nourishment to bear abundant fruit 4:20

Finally, Good Soil represents the person who “accepts” the Word, and, with persistence, bears good fruit (20).

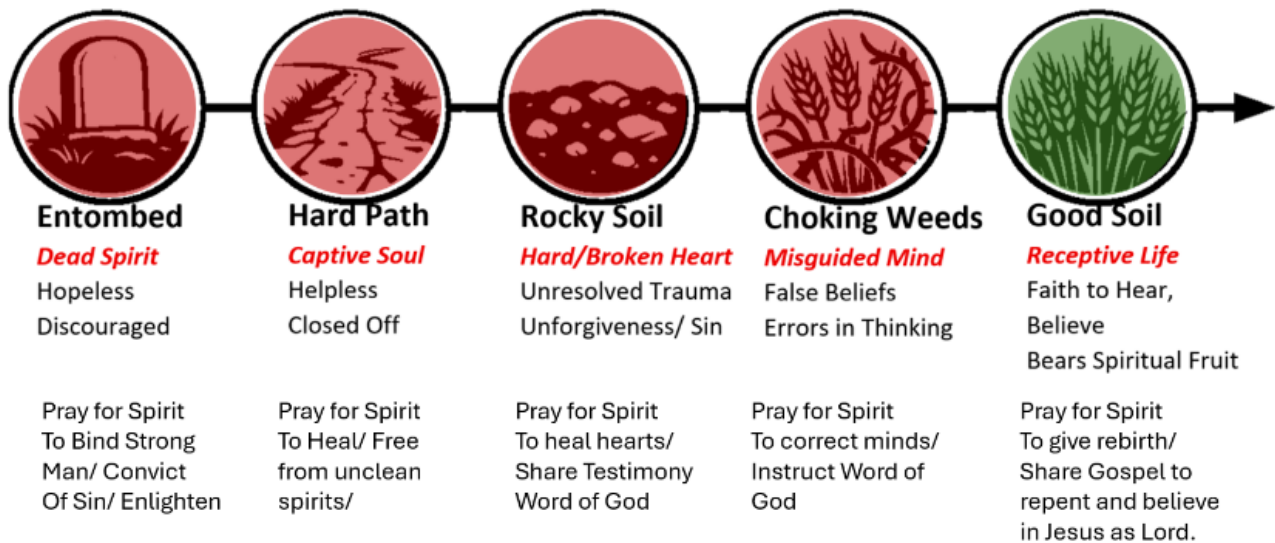
Notice that these conditions of life develop sequentially as well. The disciple who plants may consider a person moving from the most helpless states to a readiness for the Kingdom.



Question:

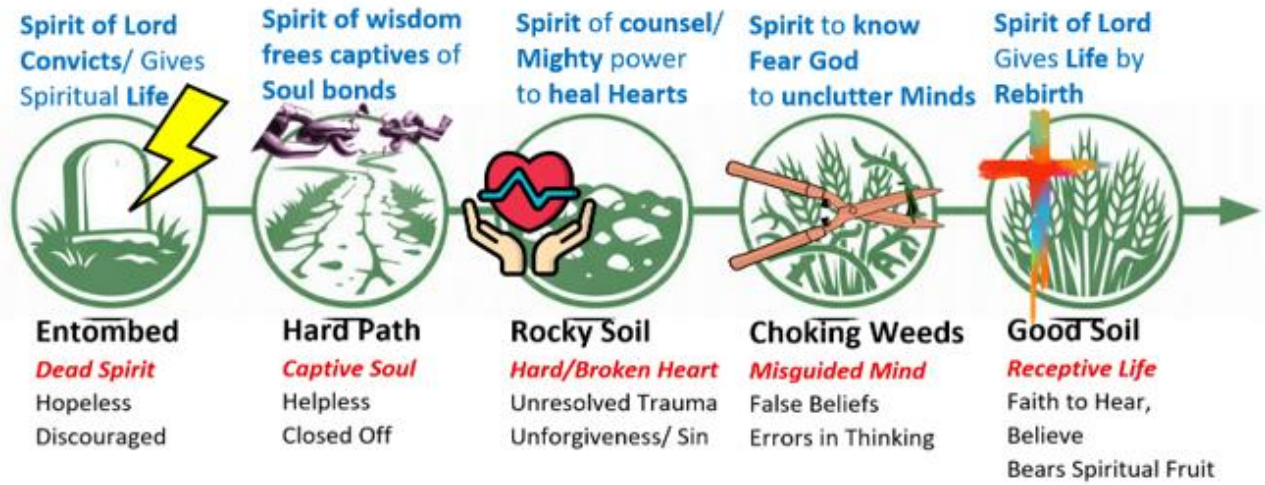
Further Discovery:

Sharing the Gospel:



Kingdom Ministry:

Kingdom Ministry by the Holy Spirit



3.5.C(18).Sowing Word- Growing Kingdom. Mark 4:26-34

Read Mark 4:26-34..

26 And he said, “The **kingdom of God** is as if a man should **scatter seed** on the ground. ²⁷ He sleeps and rises night and day, and the **seed sprouts and grows**; he **knows not how**. ²⁸ The earth produces by itself, first the blade, then the ear, then the full grain in the ear. ²⁹ But when the grain is ripe, at once he puts in the sickle, because the **harvest has come**.”

³⁰ And he said, “With what can we compare **the kingdom of God**, or what parable shall we use for it? ³¹ It is like a grain of mustard seed, which, when sown on the ground is the **smallest** of all the seeds on earth, ³² yet when it is sown it **grows up** and becomes **larger** than all the garden plants and puts out large branches, so that the birds of the air can make **nests** in its shade.”

³³ With many such parables he spoke the word to them, as they were able to hear it. ³⁴ He did not speak to them without a parable, but privately to his own disciples he **explained** everything. Mark 4:26-34.

Background:

Kingdom Growth:

It is no accident that in explaining the Kingdom of God and its growth, that Jesus Mashiach uses the imagery of seeds being planted and growing. Now, as he talks about the *ways* and *structures of growth* by which the Kingdom takes shape.

For, farmers know that “growth” occurs when the conditions for growth are met: *seed* planted in good soil. But, apart from watering the seed, there is very little the farmer can do as the natural processes of life *take over the growth*.

In this way, as we learn the “secrets” of how the Kingdom of God grows and the structures it takes as this growth happens, we disciples of the Kingdom must know how we should responsibly respond and work with this growth in our relationships on earth:

- **Responsibility:** Our responsibility as disciples is to Sow, to Assess and create supportive conditions for growth, and to Harvest when the time is right.

- **Manage Fruitfulness:** And, as disciples multiply as disciples reproduce themselves, we must know how to manage this growth rather than manufacture or force it.

But, we must never think that we have the power of *life*, to take over the process of causing growth or to factories that will profit from this growth.

Sadly, in the previous Church Age, such fleshly machinations in the end let to churches when *took over* the processes of Kingdom Growth and replaced these with fleshly institutions and curricula. For, Kingdom Growth is fueled by the very life of God. But, since mere people of *flesh* cannot capture this ephemeral force, the Churches created *close facsimiles...* that mimicked growth but lacked the power of the Kingdom's fruit.

So, Churches taught "disciplines" and "systematic theologies" to be mastered. They marketed the church so that church "attendance" and "new pew-sitters" were mistaken as God's "blessing" and Kingdom growth, but no one noticed that the Biblical "fruit" of Kingdom growth was missing. Disciples were not reproducing themselves; not being changed to love sacrificially and serve with a spiritual fervor; to experience the joy and the peace of the Kingdom of God where there once was chos and hungry barrenness.

So, our words to you, who are disciples of the Kingdom with the apparatus and false machnery of kingdom-like growth dismantled. We urge you: learn of the way the Kingdom grows and do not presume that you are the "master" of this growth. That is why you need to know that the mistranlation of the Lord's commision does not say: "Make disciples of all nations" but rather, "Disciple the nations" Matthew 28:19. For, no human can "make" a disciple, one "reborn" by the Holy Spirit and who grows, as you are seeing in this series, through a *natural* spiritual process. No man can "make" a disciple as you cannot "make" a baby. Parents couple, and the biological processes of growth then take over.

Structures of Growth:

So, as a field or a forest takes shape as a natural system, a living eco-system where the parts naturally form and work together, so the Kingdom grows naturally into *living structures*.

So, the natural structures by which we are "fruitful and multiply" as humans are family structures, so the kingdom grows and takes shape in family structures too.

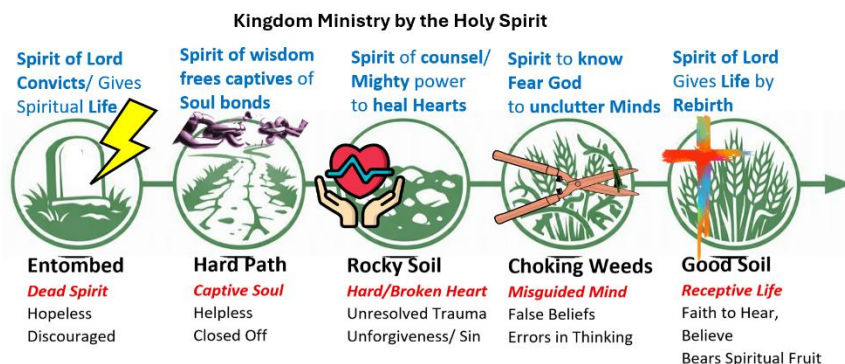
The Church started and never should have stopped being a network of spiritual households, which kept multiplying and reproducing to fill towns, regions, areas, languages, and nations. For, the enduring and durably fruitful structure of households and networks of households is enough to permeate geographic spaces and demographic populations.

The reason the former age abandoned this structure is the simple notion of control. The Flesh cannot control the *decentralized* and active network of multiplying families, nor can it profit from it or create hierarchies of power in such fraternal equality.

So, make it your ambition in the Next Age to only advance the Kingdom at whatever risk, sacrifice, or cost must be paid by your people. For, there is no time or need to accumulate earthly wealth or power—the time is too short. On the Day Israel is transformed by gazing upon the face of the Lord Jesus Mashiach (Zechariah 12:10) and is redeemed to bring the Kingdom to the World, there will be three and a half years of sowing the Word and reaping a harvest. And, in these 3.5 years, Israel will bring the Kingdom to all the earth—a task the Church was unable to complete in 2000 years! But, 3.5 more years of bloody persecution follows. After that, you enter and receive your full inheritance in the Kingdom's glory!

So, set your eyes on the Kingdom prize. We look forward to celebrating your amazing Kingdom work and will await you on the other side.

Here is a reminder of the power you will receive by the accompanying Spirit as you bring the Gospel of the Kingdom to the world! Read Isaiah 11:1-3 for more.



1. Faith in Lord's Work: Plant/ Watch for Growth/ harvest. 4:26-29.
2. Faithful in small things: Small to Large. 4:30-32

(3. Fullness Explained: Ask Lord to explain Kingdom to you.) 4:33-34

Consider:

When Jesus tells the parable of the Growing Seed, he tellingly describes the *farmer* and his role in the growth process, saying: “He knows not how” (4:27), for the Seed keeps growing even when he “sleeps” or “rises.” That is, as the children of the Kingdom responsible for seeing to this field, we must not think that we have the control to *create* or *manufacture* growth ourselves. For, when a fleshly creature substitutes what we can reasonably do for the active life of the Kingdom, we end up with a lifeless, mechanical substitute. Fleshly religion can never substitute for actual Kingdom growth. So, let’s discover how the Kingdom Grows and how we can be good care-takers of this growth.

1. Watch for Growth: Sow/ grow/harvest. 4:26-29.

Oddly, we are reminded that the first step of seeing the Kingdom of God grow among us is to rest in the fact that we will never “know how” this growth is happening because it is the Lord’s active work. This is why the crowds were always either “amazed” or “afraid” at the works of Jesus Mashiach among them. The Lord acts in ways that our earthly minds cannot anticipate nor replicate. We need only watch and see what the Lord may be doing. In this way, we workers in the “Kingdom fields” must simply be obedient to what the Lord tells us to do: plant the Word. Watch for and nurture growth. Harvest. But, in watching, we recognize that the Lord Himself brings growth, so we are always asking, “What is the Lord doing now to grow the Kingdom?”

What to watch for:

When Jesus was ministering on the earth, he said:

¹⁹ So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. John 5:19

By faith, Jesus was open to the Spirit’s leading to show him what the Father was doing. Whatever you see the Father doing, wherever you sense the Lord is leading you, whatever you know the Lord wants you to say or do, do that.

Specifically, watch for so that you can join in on these works of growing the Kingdom:

- Where to Scatter Seed: Ask the Lord and look for open doors or receptive hearts to plant. Who is the Holy Spirit convicting of Sin? Who is open to hearing the Word?
- Seed sprouts and grows: At some point, the seed breaks out of the ground. The Word of God is no longer dormant but is changing life and bearing observable fruit. Watch for not only new disciples coming into life, but also learn to see how disciples are growing in their faith to approach reproduction!
- The Harvest has come when a seeker is ready to turn to the Lord Jesus Mashiach and repent of their sins. At this point, ‘harvest’—bring them into the Kingdom that they may call on the Lord and receive the Holy Spirit!

Case Study: Watching for Kingdom Growth. I had shared the story of how my Team was led to make dinners for graduate and international students at the university of Hawaii. As we prayed for the Kingdom to come and touch our friends, the Lord blessed. First four guests joined us. Soon, our monthly meals gathered a dozen, the three dozen, with seekers inviting their friends. Soon, we had sixty people eating together at the monthly dinners.

But, the Lord was not only increasing numbers but opening hearts. Atheists started to experience God’s healing power as prayers for them were answered. Cynics were moved to find out who this “Jesus” was. Some even started to pray and call out to God. At each point, we watched the Lord soften hearts.

Then, we saw the Kingdom taking shape among the people. When we were at around sixty people, we noticed *friend-groups* starting to form. Some groups were of mixed couples. Some with people with ties to China. Another was with people in similar research fields. Seeing this, we prayerfully put a disciple in each of these groups to be a witness to them and to pray for them. The Lord was even opening a door for converts of this community to meet before dinners to worship and pray. So, if people in these little groups came to the Lord, each one could form a *household of faith* to meet and pray, worship, and read the Word together! After two years, a number of house-churches would have been ready to form. Out of the 350 people attending the dinners over the years, 60 atheists turned to God in faith, and twelve became disciples. Of these, a disciple from Japan even went home and started his own house church!

2. Faithful in small things: Small to Large.4:30-32

The fleshly heart loves large and powerful, because that is how the world operates as the Self-interested mind seeks to accumulate wealth, power, and status. So, when fleshly leaders infiltrate the Kingdom, they often plan big initiatives which

will provide the greatest return. But, the Lord is concerned with the “small,” the least, and the overlooked. For, the Kingdom of God starts small and from this small growth reproduces exponentially for a harvest!

Using this kingdom mindset of “small to large,” Jesus wisely invested his time in the lives of eleven men. Paul had a handful of young men he was raising up to join him in his ministry. As Paul said to Timothy:

and what you have heard from me in the presence of many witnesses entrust to **faithful men**, who will be able to teach others also (2 Timothy 2:2).

Also, as we already discussed, build the Kingdom around the strong yet humble unit of the Household. As families and spiritual homegroups become outposts for the Kingdom of God, they not only can practice hospitality together but also be a place to raise up young disciples then reproduce themselves as new households are sent out.

Think of how cleanly efficient and natural is this process of multiplying home-based households of faith compared to what happened in the previous age, when resources were poured into building great congregations sometimes with thousands and thousands of attendees congregating in laving facilities. Yet, lacking the intimacy and the flexibility of home-based Kingdom life, these structures often “hollowed out” and led to increasingly weak and unproductive attendees.

3. Fullness Explained: Ask Lord to explain Kingdom to you.) 4:33-34

Finally, as you and your people start to build the Kingdom, be sure to ask the Lord for his mind on any subject or issue, for he gladly “explains everything” to you as an Heir of the Kingdom.

Question:

Further Discovery:

Case Study #1: Faithful Planting:

I was called to pastor at Morningstar about twelve years ago. Coming into the church as an outsider, I first started to disciple people who already had the

foundation of Jesus laid. Sometimes, the foundation needed to be rebuilt or strengthened. But, I liberally sowed the Word, not knowing how the seed would grow. But, the Lord faithfully grew up fruitful leaders who have born fruit and have often reproduced themselves across several generations. Here are some in whom I have seen fruitful growth:

- Leader (N.O.-R.O>) Word- Worship-Leader-Elder.

When N.O. came to our church, having recently passed through personal trauma, had a rudimentary faith. So, we taught him about repenting from the flesh and subjecting himself to Jesus as Lord, and his zeal kindled. N.O. read the Word with his mother and sister, and he led them to the Lord. Then, his sister R.O. led a young lady hospitalized with a broken spine and legs to the Lord, and she saw her young disciple healed to be able to walk again, freed from drug addiction, and sharing the Gospel with passion.

- Elder (W.M.) Zeal-Word-Wisdom

W.M. was always faithful, prompt, and eager. We spent several years going through Mark, and he became a battle-tested Elder to lead the church through a great crisis. Through it all, his zeal and wisdom were perfected as he preached the Word to a healthy South Asian house-church.

- Planter (RC). Faithful-Word-Unity

When R.C. came to our group, he was a very devout Church-Goer. But, the Lord called him and his wife to become group shepherds, and they served as newlyweds! After a few years, he helped his father-in-law with a Church Plant.

- Shepherd (DB-ZB) Word-Heart-Multiply

D.B & ZB were already shepherds when they started learning about discipleship. Coming from a church background, DB struggled with seeing life-change in his people, who themselves were often not interested in walking with the Lord as disciples. But, DB & ZB remained faithful, even in the midst of personal tragedy, as their grandchildren themselves were drawn into the world.

- Overseer (RR) Devout-Word-Instruct

Having a solid Biblical foundation, RR started out very legalistically, so the discipleship curriculum helped him recenter his faith on the Lord Jesus himself rather than on any doctrine or theology.

- Mentor (CD). Faith-Word-Nurture

CD is a very intuitive leader, but he has learned to let the Word direct his life. So, faithfully, he has led a HomeFellowship for people on the outside and marginalized.

He has recruited and equipped with hands-on-mentoring a new crop of leaders to work with, and his labor has born fruit at last.

- Evangelist-Shepherd (JB&AB). Plant + Mentor

In CB's group were JB & AB, a couple who had hearts for ministry but always stumbled in the details and the routine of being consistently there for people. However, their Shepherd's hearts finally matured, and they faced and passed an amazing test!

When the wife of JB's friend was hospitalized in critical condition, JB and AB rushed to the hospital to pray for them. They shared the Gospel with the husband E. first, then, after A. came out of her coma, with her too. They both turned to the Lord but were severely *attacked by unclean demons*. A. saw a cloaked figure who said to her, "More of us are coming. You have one last chance. Don't call on that name again!" But, the group shepherds of our church prayed, and they were delivered from this darkness and are now praising God with worship songs AB taught them!

- Evangelist-Mentor (RD-AF&JS).

Among are youngest disciples are AF, whose broken spine was healed, and her friend RD, who has shared the gospel with many young men. When JS turned to the Lord, he quickly began to share Jesus publicly, and RD mentored him. Now, RD and JS will be ministering to young men their age.

- Elder-Mentor (DB/).

DB was a faithful church-goer who then got a vision for growing as a disciple. He eventually led several groups and led the Church through another major crisis as the Head Elder. The years of ministry took a toll on him, and when his term ended, his body was depleted and worn.

So, the Word of God encourages you to plant the Seed liberally, because you do not know when or how the Lord God will cause the growth. But, when growth produces fruit, the House and Kingdom are built! There is a great unity and fellowship among those committed to walk as disciples of the Lord Jesus. But, it is the fleshly *religious* ones who are responsible for undermining unity and impeding Kingdom growth! Having their minds set on the things of man.

3.6.C(19). Weeds- Choking **False Views** of Jesus Mashiach. 4:26-41

Mark 4:35-41

³⁷ And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion. And they woke him and said to him, “**Teacher**, do you not care that **we are perishing?**” ³⁹ And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. ⁴⁰ He said to them, “**Why** are you so **afraid**? Have you still **no faith?**” ⁴¹ And they were filled with great **fear** and said to one another, “**Who then is this**, that even the wind and the sea obey him?”

Mark 4:37-41:

Background:

Faith and Fear:

Remember that the Mashiach’s mandate as the Son of Man is to bring you into God’s original state of *rest* for you. That is, you can truly *rest* and not feel a need to manufacture, defend, struggle for, or control the aspects of life because you are now under the Lordship, the dominion of a Lord who has all power to keep you safe and fill your life with his “grace”—providing every “good” and perfect gift you need (John 10:10) and “peace”—the assurance and security of knowing that you have been reconciled and brought near to all in the family. You can enjoy an eternal *shalom* with God, knowing that He surrounds you and causes all things to work for your “good” now that you are in his “rest” (Romans 8:28).

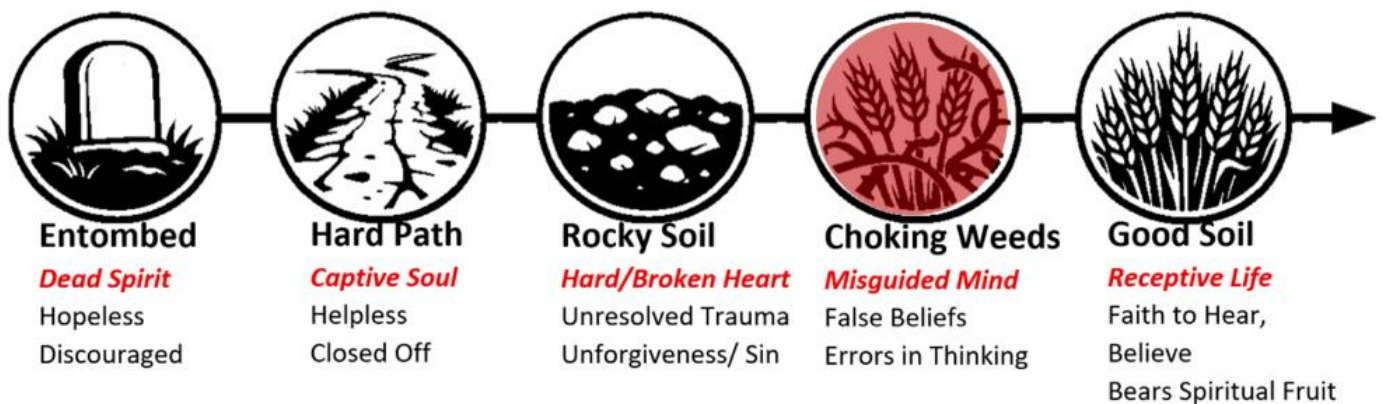
So, faith is the assurance and living out of this “rest”—this shabbat—in a world that is full of trouble, of chaos, of testing and deprivation. In this world of testing, your Lord covers you in his Kingdom and gives you rest.

When defining *faith* in this way, to rest in full assurance in the Lordship of Jesus Mashiach in his Kingdom, you can see that the opposite of this faith is *fear*—to be filled with a sense of dread, not knowing whether you will be protected or not.

So, as you read this story of the faith of the disciples, ask yourself, what is the source of their fear? Or, in other words, what is the *false growth* that is choking

the Faith of the apostles? Understanding the source of this fear through this trial they face will certainly help their faith strengthen as this *foreign growth* is excised.

As a disciple, you may also want to check your life for the *falsehoods* that are growing in your life that are choking your faith. What are you afraid of? You can trace these fears back to areas where your mind is being misguided so that your trust in Jesus as your Lord is being undermined.



Focus:

1. False View of Jesus: leads to Fear. 4:35-38.
2. Fear- Choked Faith Rebuked. 4:39-40.
3. Further Doubt: Fuzzy view of Jesus 4:41

Consider:

When we pick up the story of Jesus and his disciples traveling by boat across the lake, know that these men have accompanied Jesus for a period of time. They have seen him heal the sick and cast out demons. They have heard him preach and have heard the testimony of John, anointing Jesus as the Mashiach and naming him the beloved son of God.

In the other Gospel accounts, they have even heard the Scriptures speak of him and point out that this Jesus has fulfilled all that has been said of him. He is the

one speaking in parables, anointed by the Spirit, and carrying our disease and afflictions.

1. False View of Jesus: leads to Fear. 4:35-38.

But, as the great “windstorm” arises (37), it is not to the Word of God that they are looking but to what they can see with their eyes, the “waves” battering them and the “boat” filling with water.

● Test #1: Where are you looking?

Faith grows when the Word of God grows and changes our lives. So, the basis of faith is entirely the Word of God. But, in times of trial, if we look not to the Word but to what we can see in the world, if we rely on our own experiences to understand what we are seeing in this material reality, then we are being guided by the “flesh,” and this fleshly attention of our minds, based on our understanding and experience, will always be misguided and steered from the path of faith. This is what Jesus meant when he said that building our lives, that is, our confidence, on anything but His Word, is building your “house” on the “sand” (Matthew 7:26).

● Test #2: How do you view Jesus?

So, the first step the *faith failure* of the apostles is that they relied on their fleshly understanding rather than what the Word of God said. And, relying on their “flesh,” they had a *misguided view of Jesus*.

The disciples were not unique in developing this *faulty view of Jesus*. It is far too easy, especially among those who have already become disciples, to let these “choking weeds” of **falsehood** deter, weaken, or even undermine our faith.

In this moment of crisis, these disciples merely saw and called out to Jesus as “Teacher” (38). Of course, Jesus did teach, but calling him “Teacher” denied him the centrality of his works and calling. Jesus did not simply come to this earth to “teach.” Rather, they traveled with Mashich, the Lord whom Simon Peter had witnessed command even the fish of the sea (Luke 5:5).

So, the *fleshly mind* diminishes the power and authority of Jesus Mashiach as “Lord.” And, its *limited view of Jesus* as “Teacher” rather than “Lord” not only minimizes his power, it also maligns his character, for they also say: “Do you not care that we are perishing?” (38). Let’s count the number of falsehoods they cling to in that statement:

- Jesus Mashiach **does not care** about them or their safety.
- They are **certainly perishing**, and Jesus is unable or unwilling to change this inevitability.

Thus, because in crisis these disciples fall back to trusting their fleshly understandings, they acquire a “**false view** of Jesus” as an uncaring and powerless figure who can only teach but do nothing else. This *false view* of Jesus as merely a powerless Teacher chokes the vitality from their faith, for, it replaces all the truth of the Word of God with falsehood. This falsehood *asserts*, Mashiach is not “the Son of God,” which God promised David concerning the coming Mashiach (2 Samuel 7:14), and neither is he the “Lord” as John the Baptist preached (Mark 1:3) to fulfill God’s promise in Isaiah 40:3. What they see before them is simply a guy named “Jesus” who taught us a few things most recently.

Incidentally, when our *fleshly minds* focus on the false things of this world as legitimate, these “falsehoods” also become the “choking weeds” Jesus foretells in the parable of the sower: the falsehood of *fleshly religion* that renders Mashiach a mere idea or virtuous role model to support our *fleshly efforts to be* Self-redeeming and Self-righteous. The falsehood of money as real power, which shifts faith away from the Lord to the practicalities of *monetary power* to effect change in the world.

2. Fear- Choked Faith Rebuked. 4:39-40.

So, when Jesus speaks the word “Peace! Be still!” to the raging waters (39) to impose a great calm to settle the waves, he reminds the disciples of the reality of his true power as the Lord.

Then, the Lord rebukes their *weak faith*, saying, “Have you still no faith?” (40). By this time, the Word of God should have changed their experiences so that they would know better—to have a clearer and **true view** of Jesus Mashiach as both “Lord” and “the Son of God” who rules even the waves.

By testing, which they failed, the faith of the disciples was still too weak to make a difference in how they responded to this current threat.

3. Further Doubt: Fuzzy view of Jesus 4:41

Interestingly, even after the storm was settled, they still were “filled with **great fear**” (41). The source of their fear, this *false view of Jesus*, still took hold in their hearts, because they still said: “**Who** then is this, that even the wind and the sea obey him?” (41).

The response of the disciples even after their safety was assured shows the *deep-rooted* grip of these “choking weeds.” When the disciples asked, “Who then is this?” They were still relying on their fleshly mind and their earthly experiences to understand Jesus. So, the real “choking weeds” which replaced their faith with fear was not so much this “false view of Jesus” but the source of this falsehood. That which choked their faith was perhaps the Misguided Belief that said: “We can understand Jesus based on human experience.”

But, because our experience and understand is irreparably limited by our *fleshly weakness* and even our own brokenness as sinners, we cannot “reason” the person of Jesus Mashiach. We can only base our faith on the Word of God.

So, our *misguided minds* of the flesh will always produce for ourselves *falsehoods* that will suffocate the truth and vitality of our faith. So, the falsehood “Jesus is just an unreliable, powerless teacher” is like any other “choking weed” that springs up from our fleshly mind:

- I can only rely on money in this world for true safety.
- My religion is the only truth that I must follow.
-

Question:

Further Discovery:

Correcting Unbelief:

Matthew 23:

Sources of Unbelief:

1. Hypocrisy: Self-Standard. Preach but don’t practice (23:3). Make selves unchanging basis of understanding.
2. (23:4): Abusive: Value power and the use of power to control others.
3. (23:5): Social Accountability not Spiritual: Fear of Man not Fear of God.
4. (23:6). Self-Honor. They have personal ambition that is sustained by fleshly religion. Seek Self-honor not the Sacrifice needed to honor God.

Replacing Unbelief:

- 1) (23:8). Brotherhood: do not elevate or honor anyone above the others.

- 2). (23:9). Loyalty- Fear God. God alone is honored and feared, not man.
- 3). (23:10). Teaching Authority. Mashiach alone has teaching authority. Teachers should not speak on own authority but only Word of God.

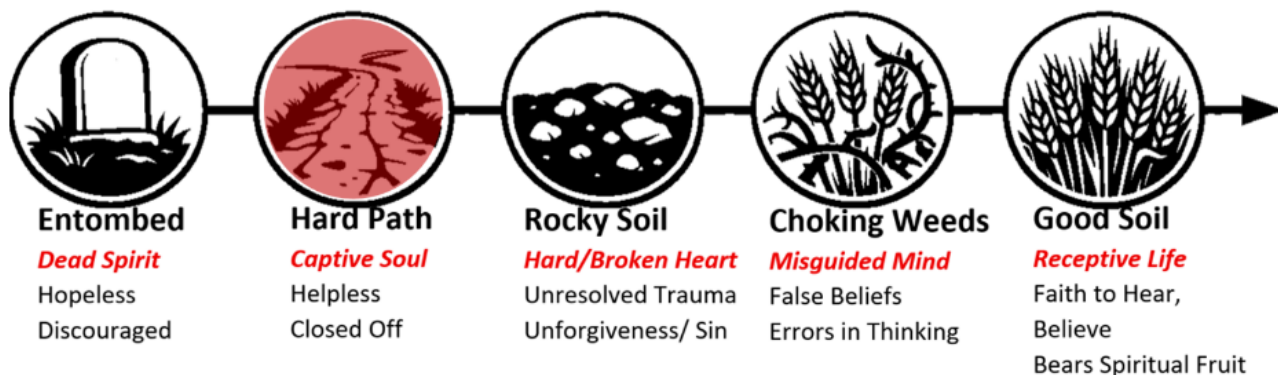
3.7.C(20).Hard Path: Freeing from Spiritual Bondage. Mark 5:1-20.

Mark 5:1-20.

⁶ And when he saw Jesus from afar, he ran and fell down before him. ⁷ And crying out with a loud voice, he said, "What have you to do with me, Jesus, **Son of the Most High God**? I adjure you by God, do not torment me." ⁸ For he was saying to him, "**Come out of the man, you unclean spirit!**" ⁹ And Jesus asked him, "What is your **name**?" He replied, "My name is Legion, for we are many." Mark 5:6-9

Background:

Free Will or Captive Souls?



What we think of as the "Self" is what was formerly called the "soul," the memories, character, and uniqueness that may you uniquely alive in this world. In the modern mind, the "soul" or "self" is naturally "free" and exercises choice and will as a completely free agent operating in a *neutral* landscape of other *free agents*.

However, the Biblical reality is far different. The Bible recognizes that we are not born into a neutral space but a world ruled by powers, the highest being the unseen spiritual powers whose influence far outranks earthly powers as the heavens are higher than the earth.

And, if the "freedom" to choose is the ability given to living things, we as a human family and our generations have lived in spiritual *deadness* from the very beginning of our story. In this spiritual deadness, we not only lost any rights we

had as the chosen family of God, but we are under the dark power who caused this widespread death, the corrupting Serpent who first deceived our first parents to reject God as their Lord and sin against him, renouncing his *spiritual life* which he had passed to them to make their souls alive—*hai nefesh* in both body and spirit, having been given his very breath—his *nashoma*. Under the Lordship of God, we humans were truly free in the family grace of God-*Elohim*. Ironically, seeking to be freed from this *Lordship*, we became enslaved to the power of death rather than life, to a tyrannical lord whose only goal for us is to “steal, kill, and destroy” (John 10:10).

With souls with no *spiritual life* from God to animate and emancipate us and *our fallen, dead flesh* captive to the dark lord of this world, we are unable to turn to God or choose his good, for truly, “nothing good dwells” in us, that is, in our “flesh” (Romans 7:18).

So, when Jesus Mashiach teaches that the “Word of God” sown to produce a liberating “faith” in us often falls on the “Hard Path”—that is, the Word is sown in those whose “captive souls” have no possibility at all to choose to receive the Word, for Satan’s enslaving devices render the Word inaccessible and easily removed.

Thus, the only hope for the Word bearing the fruit of faith for those whose souls are held captive by Satan’s enslavement, is the promise of liberation—the power of the Lord Jesus and his Kingdom is needed to break these bondages by God’s direct intervention:



- **Heal Diseased Body:** Because our souls are bonded with our bodies, the afflictions, diseases, and pains which trouble our bodies also imprint our souls. Anyone who has suffered through dental pain, or broke a bone, or lost a limb knows the affect of this pain on one’s self of well-being and wholeness. So, the enemy uses bodily affliction, such as when Job was

plagued with painful boils, to enslave us and keep the word inaccessible. So, when the afflicted experience the Lord's healing power to give them relief, they understand the mercy of God who seeks their wholeness.

- **Forgive Debt of Sin:** Our original bondage has always been the weight of the infinite sin debt which crushes our souls, knowing that we are dead and condemned before God. So, when Mashiach, "the Son of Man," forgives us and releases us with his forgiveness, which he has paid for by the ransom of his own infinite life as the Son of God, our souls are unburdened to draw near to hear what this merciful Lord has to say to us!
- **Cast out dominating unclean spirits:** In the realm of the spirit, unclean spirits or demons will defile or even dominate a life to captivate a soul. As serving the dark lord whose rule of death rightfully subjugates those who are dead to God, so these lesser demons will dominate a person's life and soul first by the enslaving snares of sin, addiction, and idolatry. Through these enslaving devices, unclean spirits can advance their domination of a person until his or her choice is overruled by this dominating spirit. Only a greater power, the Kingdom power of Lord Mashiach, has the right to cast out these dominating spirits.

Of these three forms of soul-domination, the power of the Kingdom must overpower the Kingdom of darkness and its rule before the person might be open to the Word of God.

However, there is a final form of domination that stubbornly captivates the souls of its subjects: **false religion** is likely the most devious method of enslavement, because such religious deception removes the need for redemption



and even undermines the Spirit's witness of the Kingdom. Jesus warns that by denying the Kingdom the Spirit's rightful witness, false religion blasphemes against the Spirit so that its adherents reject the Word of God as their act of devotion (Mark 3:29). So, captive souls must be freed of the control of deceptive religion before the Gospel of the Kingdom can reach willing hearts.

Focus:

1. Dominated: Unclean Spirit controls life. 5:1-7
2. Freeing from Bondage: Man: Jesus permits unclean spirit to leave. 5:8-13
3. Testifying of Lord's Mercy: 5:14-20

Consider:

As disciples seeking to plant the Word of God in people whose souls are held "captive" to the enslaving devices of the dark lord, we must understand the degrees by which a *soul* might be captivated to know how we can appeal to the Lord for appropriate release.



Bodily afflictions captivate the soul by *distorting* and *defining* a person's sense of "self" so that the light of the Word of God is met with a *darkened unreadiness*. For example, the leper, whose body was in a state of *decay*, viewed himself as also *unclean* (Mark 1:40). More destructively, **sin and the debt** of its impending punishment *destroy* the soul, taking away the *image* of God we were meant to bear and dehumanizing the sinner (1 Peter 2:11). But, more seriously, **unclean spirits** dominate the soul, exercising the power of death and darkness to *take over a person's life*. We can see this in the inevitable way that habitual sin and addiction will so weaken and drain the soul that the next step is a total spiritual domination by the unclean spirit.

But, of all these means of *soul captivity*, the most resistant to the Word are **deceptive religions**, whose teachings directly undermine and reject the Word of

God. So, deceptive religions captivate the soul by *denying it* the ability to choose and receive the Word, using human relationships and customs as convincing reasons to reject the Gospel.

1. Dominated: Unclean Spirit controls life. 5:1-7

When we first are introduced to this man of the Gerasenes, he is described as a “man with an unclean spirit” (5:2). This man’s soul is so captured by these unclean spirits that no trace of the man is seen. All his actions and words are taken over by this unclean spirit, and he lives *lawlessly* (5:3) and in wild rebellion against order and human society. Thus, we can see that this man’s demonization has so overwhelmed him to his very soul, which is powerless to resist. Under the control of the demon, this man has no option to choose to turn to the Lord or hear his Word.

2. Freeing from Bondage: Jesus permits unclean spirit to leave. 5:8-13

As a spiritual being, this unclean spirit is fully exposed to the realm of the spirit, revealing that the power of the Lord Jesus by virtue of his status as the “Son of the Most High God” is irresistible.

It is interesting to consider here the connection between these two realms of “heaven” and “earth,” of the unseen spiritual realm of demons and heavenly sonship, and the seen realm of men and boats and chains.

Though the realm of the spirit is unclean, it has the powerful place to dominate and influence the seen world of human bodies and actions. So, the demonized man, driven by this unclean spirit, was able to resist “binding” by even “wrenching the chains apart” (4). So, fleshly, human ability alone has no power to constrain the spiritual realm. In the flesh, relying on our purely human abilities, we will be easily overpowered by spiritual beings.

But, Jesus comes as both the Son of Man and the Son of God, and this duality impacts the spiritual realm, where the power and place of Jesus as the Son of God is not diminished. So, though we have no fleshly ability to resist the unclean spirits, we have the right to *pray* and ask the Lord and our Heavenly Father to “bind” or “release” in the spiritual realm—to “bind” and render powerless these unclean spirits, and to “release” the captives held under their oppressive power.

So, when the Lord Jesus commands, “Come out of the man” (8), the demon must obey. Notice the irrevocable power that Jesus exercises. As “the Son” of the Most High God, he shares in the Father’s authority over the demons. The demon is forced to obey against its will, even though it *delays to plead for mercy*. So, even

the “legion” of demons possessing the man could not stand against a single command from the Lord.

This incident reveal that *in the flesh*, we have no ability or impact at all over the spiritual realm, for we grasp neither the scale—a *legion of demons* nor the damage afflicting the soul in the unseen realm. To presume that any human person or even group or institution can stand against this darkness is foolish. But, like Jesus Mashiach, we are made part of the *household* of God and so are “recognized” as legitimate heirs with a rightful part in its power. In this way, Paul was “recognized” by the demons who dispatched the sons of Sceva as being with “Jesus” (Acts 19:15).

3. Testifying of Lord’s Mercy: 5:14-20

The result of being *freed* from this legion of demons is that the oppressed man came to his “right mind” (15). He regained his life back, and his soul was freed now to choose to follow the Lord, begging to “be with” Jesus (19). With compassion, Jesus sends him back to his “home” to testify of his work as the “Lord,” which he did as well as proclaim His works “in the Decapolis” (20).

So, as you seek to bring others into the Kingdom of God to live under the Lordship of Jesus Mashiach, know that many like this demonized man are unready and unable to respond to the Gospel because their souls are “captivated” by the dark lord through some form, whether it is disease, sin or its addiction, unclean spirits, or most powerfully, through *deceptive religion*. Be sure to pray and ask the Lord to free them first that they be in their “right mind” to respond to the Word of God!

Question:

Further Discovery:

Acts 19:11: Seven Sons of Sceva.

A. Sons of Sceva. Unknown/ Human Authority
Human reputation.

1. Jesus Mashiach: Known Spiritual Authority.
2. Paul: Recognized: Under Spiritual Authority.

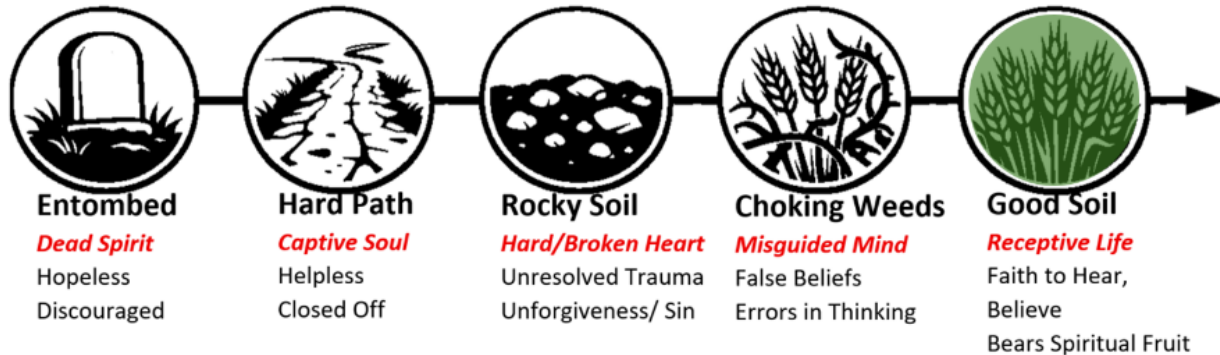
3.8.C(21). Good Soil: Listen to Jesus- Family Faith overcomes Fear. Mark 5:21-43.

Read Mark 5:21-43.

²¹ And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. ²² Then came one of **the rulers of the synagogue**, Jairus by name, and seeing him, he fell at his feet ²³ and **implored** him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live."

²⁸ For she said, "If I **touch** even his garments, I will be made well." ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. : Mark 5:21-23, 28-29.

Background:

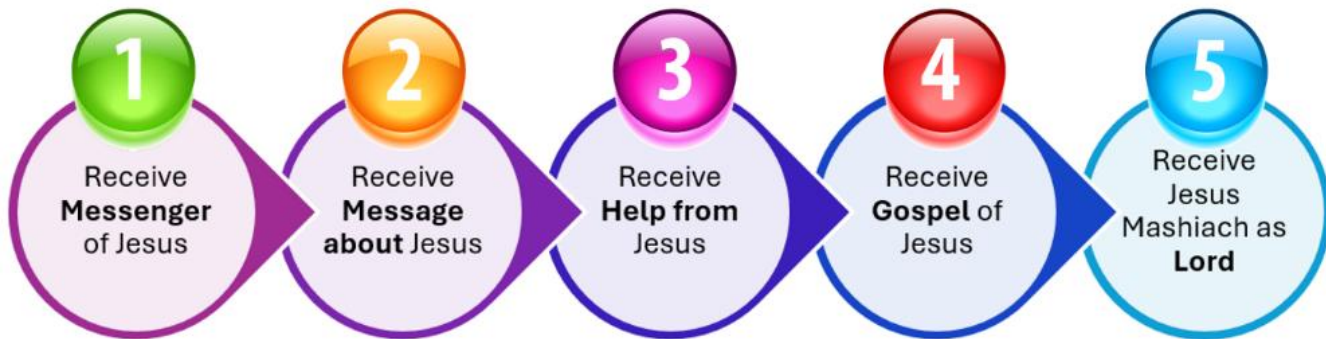


In the Kingdom, the Word planted will find good soil and produce a crop multiples of what was sown! This "good soil" represents lives which not only receive the Word of the Kingdom, but they are so moved to receive the King Himself!

As a disciple and member of the House of God entrusted with planting the Word to reap a harvest of Faith in Jesus Mashiach, be sure to also recognize "Good Soil" that is ready to produce a harvest.

As we saw with the man *possessed* by the "Legion" of demons, once freed and given back his life that had been *dominated* by Satan, he immediately shifted from being like the "beaten path" to the "good soil" for the Kingdom, proclaiming in all the Decapolis the glorious work and power of the Lord Jesus.

Receptivity to Jesus:



In this story of two examples of “good soil,” let’s consider this *receptivity* to Jesus as having steps ending in the ideal soil for harvesting a bountiful crop, people who are not just open to the message about Jesus but welcome Jesus Himself, in the fullness of His power and Lordship!

When Jesus Mashiach sends out his disciples to proclaim the Kingdom, from household to household, he expects some to refuse them but for others to receive them and the blessing they bring (Mark 6:11). So, receive his “**messengers**” is the first step to receiving Jesus himself. For, to receive his messengers is to believe the **message** they proclaim about Him, the second step. From these messengers and message proclaimed about Jesus, people begin to know the “name” of Jesus and His promise of redemption as the Mashiach.

Case Study: The Gospel of Jesus Mashiach as Lord. Paul says, “For we do not preach ourselves, but Jesus Mashiach as “Lord,” and ourselves as your servants for Jesus’ sake.” (2 Corinthians 4:5). As we realized when first looking at the message of New Life God gives us, this New Life is found only in his Son, Jesus Mashiach. Not in a religious formula, a creed proclaimed or doctrines recited.

In the later days of the Church Age, the “Gospel of Jesus” was reduced to a mere *religious four-step formula*, in which Jesus was merely step #3 to be invoked superstitiously to power up the process. What a humiliation, that this God-honored Son would be thought of us a mere “means,” a “step” in the more important process of bringing salvation to man.

So, the Gospel was preached without informing people much of the person of Jesus or his role and identity as God’s Firstborn, our promised family-Redeemer, or his rightful Lordship as the Son of God. As a result, many Gospel presentations simply said, “God sent Jesus to die for your sins on the cross, so believe in him!”

In Chicago, I remember explaining the Gospel to a young man. When we read that Jesus was “the Son of God,” we looked at what God had promised about his Mashiach as our *family-Redeemer* to save not just the house of Abraham but the sons of Noah as well. Understanding the Gospel, he turned to the Lord for salvation. He was thankful, because in the past he was told, “Jesus died for your sins,” but he thought, “Who is this Jesus?” Who is he to die for my sins? It was like saying, “George died for you!” Without explaining and honoring the promise and person of Jesus Mashiach, how can people “receive him” personally as their Lord?

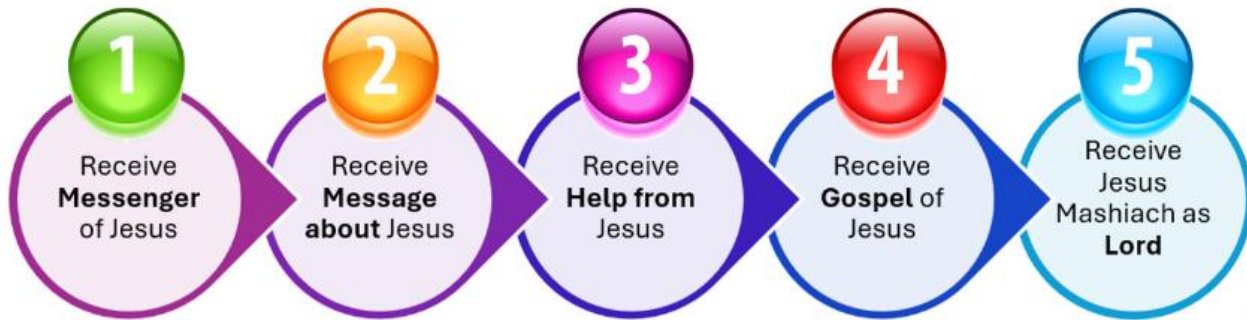
So, as a servant of the Lord Jesus Mashiach and one entrusted to help people of the “good soil” come fruitfully to Jesus, to receive him personally as their Lord and Savior, consider the steps that people take in receiving Jesus: 1. Receiving his messengers; 2. Receiving the message about him; 3. Receiving Help from him; 4. Receiving the Gospel of his redeeming work; and 5. Receiving Jesus as one’s own Lord and Redeemer!

In this passage, we will see two people who we might consider “good soil,” being receptive to Jesus but in different ways. On the one hand, Jairus is desperate, and he “receives help” from Jesus. This openness is rewarded. But, we will see that this woman receives not just *help* from Jesus but wants Jesus himself—pushing forward by faith so that she can “touch” him. If Jairus might reach the third step of fruitfulness, this woman moves all the way to the fifth step, receiving the person of Jesus into her life, thus entering the Kingdom by claiming Jesus as her own and being called “daughter” by the Lord himself.

Focus:

1. Receptive Lives: hopeful view of Jesus. 5:21-29
2. Rewarded with Mercy: Jesus responds to them. 5:30-36
3. Reversal: Witnesses mockery to amazement. 5:37-43.

Consider:



At this point in the Gospel narrative of Mark, the disciples have been gathered together as the “twelve” to live as *family* in the kingdom of God. And, they have been instructed to go and plant the Word of the Kingdom throughout the land. Now, we see the Word planted to find good soil in both Jairus and this anonymous woman suffering from *bleeding* for twelve years. Both individuals show a “receptive faith” in Jesus Mashiach and his power as Lord, but their faith varies on how they receive Jesus. Again, if we track how people receive Jesus on a scale:

Jairus clearly was open to receive “help” from Jesus Mashiach as the Lord who heals. And, while the woman suffering from a discharge of blood also sought relief from Jesus for her condition, she would not stop until she actually “touched” Jesus himself. She wanted not just *help* but the *person* of Jesus himself.

1. Receptive Lives: hopeful view of Jesus. 5:21-29

Recalling his early healing of the paralytic, we remember that Jesus Mashiach responds to the *active faith* of those who come to him, which both Jairus and this woman display.

If active faith is what gets the attention of Jesus, then Jairus clearly sets himself apart from the surrounding crowd. At this point, it is important to note that the “crowd” of anonymous bystanders is often seen surrounding Jesus. In the Gospels, proximity to Jesus or knowledge of Jesus is not the same as an *active faith*. However, in the past age of the Church, such a proximal *awareness* of Jesus was often taken for faith. People would recite *facts and truths* about Jesus, thinking that this is what constituted life-changing faith. But, throughout the Gospels, the

crowds showed no signs of life change. When disputing with some Jews who *agreed with—that is, believed in what he had said* (John 8:31), Jesus still accused them of being enslaved to sin (34), murderous (37), and children of Satan (44). It was the “crowd” that both welcomed him into Jerusalem (Mark 11:9) and cried out, “crucify him!” (15:13). So, knowing what Jesus said or even *agreeing* with what he said as “true” and “credible” is not enough for New Life in the Kingdom. Actively stepping out based on what you know to “receive” Jesus constitutes active faith—to know the Word that testifies of him then *come to him* (John 5:39).

So, Jairus shows his *faith* in Jesus Mashiach by his behaviors: “he fell at his feet” (22) and his words: he “implored him earnestly” to help his daughter. The woman also *received* not just the testimony of Jesus as Lord, but she wanted to receive him *personally*, pushing forward through the crowd and resolving to “**touch**” him (Mark 6:28). This woman’s desire to “touch” Jesus is a fitting picture of *active faith*, because it centers its confidence on the person of Jesus himself rather than simply the promise of *life-change*. Again, the Gospel was horribly disfigured in the previous church age when faith was simply the *hope of change*—like wishful thinking, adding “Jesus” to the equation of faith as a sort of *lucky talisman* pushing the process forward. But, no *action* was expected, in fact *nothing* was required of the supplicant lest salvation by “grace” be adulterated into a salvation by “works.” Such *flawed logic* does not work in the real world. The idea of “grace” means that we do nothing to add to the Redeemer’s great sacrifice, but the condition of coming to Jesus for redemption is an active faith, as Hebrews 11 thoroughly proves, not a do-nothing expect-nothing “faith.”

Yes, it is sheer “grace” by which parents freely bring children into the world, with the child adding nothing to their efforts or its own conception. In that sense, New Life is by grace, for no infant ever was forced to *work and pay for its own birth*. But, this *faith* as displayed by the woman is active—it needs to press forward and ensure that it makes contact with this great redeemer. And, “active faith” must be prepared for New Life.

For the infant, hearing that it has *freely received New Life* and owes its parents nothing in terms of birth fees, hospital costs, or delivery charges. Should never think, “new life” requires nothing of me.

On the contrary, new life for the infant will require *everything* and his total effort! The infant must forever abandon the old life of the “womb”—a life of darkness, isolation, and endless sleep. Instead, the infant will be expected to cling

to his parents for life, to grow up, learn to walk, to be part of a family (sound familiar?) if it is to be *viable*. Yet, in the false Gospel that was preached, a generation of still-borns were deceived into thinking they were in the Kingdom when all they held was the mirage of Churchianity, a crowd of spectators who parroted a mantra of orthodoxy as they sought to live their “best lives ever” on earth.

Case Study: The “Good Deal” Gospel.

In late-stage evangelicalism, the “Good Deal” Gospel was the main message coming from churches as the demands of “new life” became less popular and more offensive to the entitled Christian sensibilities. This stomach-turning Gospel turned the Mashiach, the Son of God, into simply a “good deal.” The pitch went something like this:

Hey, eternal life is free. It’s a good deal—just take it and you’re required to do nothing! If you had to do something, that would be works. Jesus paid the price for your sins, so just believe!

1. You are a sinner.
2. Your sins separate you from God.
3. Jesus died for your sins to save you.
4. Just believe in this Gospel and you will be saved! You need not do anything, just take the good deal.

Such a Gospel reduces the promised Mashiach to just step #3 in a 4-step plan. Making him a “good deal” to simply take advantage of, at the same level of any other good deal—like two-for-one toilet paper!

According to this false Gospel, there is a 5th case when the Seed of the Word is sown. Seed is sown, it stays a seed and does nothing—refusing to do anything lest the Gospel be reduced to “works.” What a horrible insult to the Lord Jesus.

2. Rewarded with Mercy: Jesus responds to them. 5:30-36

Both Jairus and the woman were rewarded for their active faith. Jesus came and called his daughter to life, saying, “Talitha kumi” (41) or little girl, arise! By faith, Jairus received the *help* he so desperately needed.

But, the woman did not merely receive “help” from Jesus, though she did receive immediate healing (29) as the flow of blood dried up. She gained Jesus and his welcome into his family, for he said to her: “Daughter, your faith has made you well” (34). For, having come to the Lord, should she cease finding shelter in his Lordship?

3. Reversal: mockery to amazement. 5:37-43.

Though we don't know what the future held for Jairus, the healing of his daughter bore much fruit in testifying of Jesus Mashiach as Lord. For, the mocking crowd who "laughed" at Jesus (40) were "overcome with amazement" (42) at seeing the little girl alive by his touch.

Question:

Further Discovery:

Case Study: Good Soil- N. & A.

We often discover those who are of "good soil" after the fruitfulness is displayed. But, are there any characteristics which may indicate that someone is *good soil* for the Word? Are there any traits which we should not just discern but *pray for*?

In this day and age, we are seeing media and society ruining the souls of many people, hardening hearts against the Word and precluding any possibility of faith. So, perhaps "good soil" are people who seem *counter-cultural*.

When N. showed up at church, the Lord had already started a work in him, so the church family immediately embraced him as he prepared for baptism. In fact, he ended up becoming best friends with and later marrying his baptismal mentor! (Normally, we don't encourage cross-gender mentoring, but it seemed right to let them be the exception). N. is the one who led his mother and sister to Jesus, and his sister R. was extremely opposed to N.'s conversion at first and was living a worldly lifestyle. But, soon after coming to the Lord, N. started attending regularly a homegroup, was mentored as a disciple for years, and helped the church shift online during the Covid lockdown. Became a group leader then Elder at another church. What are indications that N. was "good soil?"

- **Keeping word → Faithful.** N. would keep his word, no matter how small or big the commitment. This discretion in what he said would later emerge as a proven faithfulness. Keeping your word may indicate an awareness of being accountable to God.

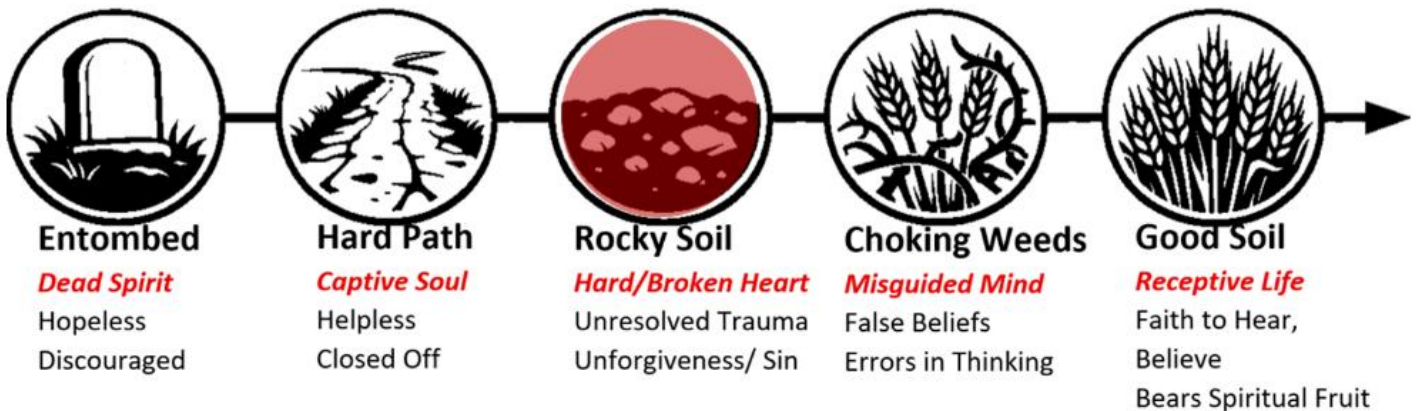
- **Inconvenienced→ Sacrificial.** N. was willing to be inconvenienced, showing that his Self-interests was not the throne of his life. To be willing to be inconvenienced would later bear fruit in his sacrificial service. He spear-headed a prison ministry.
- **Loyal→ Love of the Lord.** N. took his relationships very seriously, and this would later apply to his love for the Lord.
- **Integrity→ Servant heart..** Finally, N. was intentional about doing the right thing. This integrity overflowed to how he treated others, always doing what was right for them.
- **Listener→ subject to authority** Our Lord was seen as a man *subject, as one "under authority."* This willingness to be subject was seen in N's willingness to patiently listen and understand others. In the Lord, this *openness made him open to the Lord's grace and will!*

3.9.C(22).Rocky Soil: Hardened Unbelief/Fleshly View of Jesus. Mark 6:1-6.

Read Mark 6:1-6.

² And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, "**Where did this man** get these things? What is the wisdom given to him? How are such mighty works done by his hands? ³ Is not this the **carpenter**,^[a] the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" And they took offense at him. ⁴ And Jesus said to them, "**A prophet is not without honor, except in his hometown and among his relatives and in his own household.**" Mark 6:2-4.

Background:



We have seen that when the Word of God is sown, it grows fruitfully when it is freely received by Faith. That is, in the lives of those who are “good soil” for the Word, they receive both the Word, the works, and Jesus Himself as Lord.

But, sometimes, the Word encounters what Jesus calls “Rocky Soil”—lives which hard and unyielding areas resistant to the Word. Later in the gospel, we will see that this *hardness* and the site impenetrable obstructions take root is in the *heart*, the area of our lives which *clings to* what is most important to us, whether good or bad. For this reason, Jesus comes as Mashiach to “bind up the broken-hearted” (Isaiah 61:1-3).

Here are a few things which people tend to lock up in their hearts, whether good or bad, obstructions which often develop as first-hand experiences and are clung to in the heart; or, things of earth which are too precious treasured can become idolatrous, breaking the heart.

- **Formative experiences:** these experiences become *fixed* assumptions about how the world works, and these might resist anything the Word says to us: “You can’t trust anyone” or “Everyone will let you down” or “you have to fight for what is yours.”
- **Bad experiences (trauma):** These often form and develop into *common sense assumptions about the world*, about one’s Self and identity, that are just assumed to be true. Or, unresolved hurts lead to a bitterness or hopelessness impervious to the promise of Scripture or resistant to the commands of Jesus to “repent.”

- **Unforgiveness:**
- **Ingrained Sin/ Stronghold:**
- **Good experiences, desires, dreams.**
- **Treasured things/ people. (idols)**

Clearing the Ground:

As Jesus described it, hardened *obstructions* in the heart constitute areas of “unbelief” that prevent faith from taking root. So, as the Word is read, certain hardened areas of the heart *resist* its call of New Life to sacrifice what is old to receive the New.

Without the “roots” of faith changing and taking root in one’s life, the growth one feels can always be overturned and uprooted.

Case Study: Obstructing Unbelief.

Sometimes, disciples are willing to break up the hardened areas of unbelief in their hearts so that their faith in Jesus has a chance to truly take root. At other times, the obstructions have become too *naturalized*—taken for the common sense assumptions that define one’s world and the way it should be, or which define one’s self—so that this way of thinking “has to be true because that is who I am.”

One recent convert was convinced that his “understanding” and “mind” was the arbiter of reality. Somewhere in his past experience, he became convinced that he had the infinite capacity to understand everything, and that if he didn’t understand something, it wasn’t true. At first, he was urged to accept the Word by faith, and its promise thrilled him. But, soon it was clear that in D.’s heart, there was a hard place of his personal “understanding” and what “made sense” to him. Actually, this place of “making sense” is a legacy of the original tree of “knowing good and evil” (Genesis 3:). Our first parents wanted to take God’s place of deciding what was “good” and “evil” based on their own understanding. Tragically, this place of “making sense” differs for each person, depending on their personal or religious history. So, for Nicodemus, the possibility of a “spiritual birth” did not “make sense” to him (John 3), for it flew in the face of his Jewish experiences. For D, it was not enough to be “told” something, as the “revealed truth” God tells us. It needs to square—“make sense” with his own experiences. In the end, D. simply abandoned the faith, deciding that his own personal experiences *disqualified and negated* everything that Jesus and his apostles claimed to be true.

So, there is not much to be done until the person is willing to honestly confront the hardness of heart and to agree with God that the heart is not a neutral, all-knowing computer. Rather, it is corrupted, biased, evil, and deceitful—choosing to *not understand* what poses an unacceptable demand on the heart. So, unless the heart *surrenders* and is willing to sacrifice the “stolen authority to know all things and to determine reality” and give this right back to God, it will be hardened and blinded by its own “sense” of the world.

As you grow as a disciple, you will learn how to confront the Self-deluded heart. Suffice to say, there are limits to human knowledge, and people have lived in the created order and are subject to its *laws* whether they are known or not to the human mind. Humans have been *breathing oxygen* for millennia before its chemical nature and bio-availability was understood. And, even for those denying the existence of oxygen, they still breathe and face consequences if they refuse to take part in something they do not understand.

Focus:

1. Hardened Views: Limited View leads to Offense. 6:1-3
2. Hinders Faith: Dishonor Jesus/ unreceptive to Word. 6:4-5.
3. Hard Hearts: ruined by Unbelief. 6:6.

Consider:

Here is a statement about our human nature. Babies are so convinced of the rightness and power of their perspectives, that they are convinced that the world disappears and the people and objects in it stop existing when they can't see them. But, eventually, they outgrow this fantasy and realize that what they see and understand is a small fraction of the big world.

But, for the people of Jesus's hometown, they never outgrow the fantasy that they and their vast human understanding are the final arbiters of reality, having the “right” to define and dictate the truth of Jesus, having seen his family. Their experiences shaped their “view” of Jesus, and this view was resistant to what the Word of God said, what others testified about the world-changing power they had

witnessed, and the words Jesus spoke with the “authority” which was recognized by many.

To hold on to the hard places in your heart that form into *dead zones* of unbelief put you in the same class as the infant who intuitively: “I don’t see it so it doesn’t exist.”

1. Hardened Views: Limited View leads to Offense. 6:1-3

From the very beginning of our human family, we have claimed as our inalienable *right* the place to **define** our own **reality**. We gather experiences, and these harden into an unshakeable view of how the world works. To claim that we are always “right” and see and define “reality” and truth in the only way that “makes sense” can be shaken. So, in this story, the people of Jesus’s town were “**astonished**” because he did not fit their simple understanding of the world.

These people were shaken by:

- **Supernatural displays of power** (2)
- **Wisdom beyond** his human training:
- He did **not fit** what was expected from **his occupation**: (3)

That is, these people had direct experiences with Jesus as he grew up in a household with brothers and sisters (3) and as he worked as a “carpenter.” Their experiences gave them the “right” to define Jesus and to know his humbled place in their society. When he did not live according to their expectations, they were “offended” (3).

Now, as a disciple proclaiming Jesus as Mashiach, you will also meet with similar resistance from people whose hearts are hardened by unbelief. Similarly, they will be “offended” when you claim that God anointed Jesus as Mashiach, a claim that flies in the face of their “common sense” of how the world works.

- **Heart assumptions**: Help them identify the sources of **hardness**, such as the experiences of these townspeople with Jesus as a carpenter.
- **God’s Word**: If they are refusing to accept what God’s Word says based on their experience, which view is right?
- **Discrepancies**: Do their **assumptions** create mismatches they cannot explain? For example, if they know Jesus is not a prophet but he does “mighty works” that prove his legitimacy, who is right?

2. Hinders Faith: Dishonor Jesus/ unreceptive to Word. 6:4-5.

Jesus admits that he will not be honored in his hometown, which is blinded by its unbelief. Suffice to say at this point, that Jesus does not force these townspeople to abandon their heart hardness. Importantly, Jesus does not do “mighty works” to persuade them (9). That is, such deep-rooted unbelief will dismiss any sign, miracle, or mighty work.

3. Hard Hearts: ruined by Unbelief but correct through teaching. 6:6.

Rather, the only thing Jesus Mashiach did was to continue teaching, hoping that the truth of God’s Word would correct, instruct, and lead these hardened people to repentance.

Question:

Further Discovery:

Hardened Unbelief:

The tree of knowing “good” and “evil” might be thought of as the *root* of all unbelief. For, the tree uncovers the *secret desire* rooted in every human heart, the desire to be “right.” So, the tree offered our first parents the opportunity to usurp the Lord God’s place as the one authority to command “good” and “evil.” Because man was made in the “image” and “likeness” of God-Elohim himself, he had the capacity to aspire to “be like God,” to usurp God’s place to determine for himself what was “good” and “evil”—to stand apart from God and to determine “good” and “evil” (Genesis 3:5). By displacing God and standing apart from God as the arbiter of “right,” man’s first sin was to presume to be “right” by rejecting God’s Word and believing it was “right” to sin—for eating the “fruit” would be “good” 1) for nourishment in this world; 2) for experiencing pleasure; and 3) to acquire a “wisdom” apart from God’s Word and command (Gen. 3:6). The first human sin was not just that Adam and Eve “broke” God’s command and sinned, but that they considered it “right” to ignore God’s Word and listen to Satan, and that it was “good” to sin.

Thus, people will *harden* their hearts when they put themselves, their experiences, and their understanding, above God’s Word, determining a Self-Righteousness apart from God.



How Heart-Unbelief shapes our View of Jesus: Luke 5:1-10.

1. **Teacher to Student Unbelief.** The highest level of unbelief is to put yourself in the place of the Self-Righteous. You take the place of God, determining for yourself based on your experience or understanding what is “Right”—based on your experience, your feelings, or your own understanding. As the one who determines your “righteousness,” you are “Self-Righteous.” Because your Self-understanding is pre-eminent, you come to Jesus simply as “Teacher.” You still hold the power to decide what you accept from his teachings, so you allow him no real authority over you.

2. **Master to Master Unbelief:**

When Simon Peter called Jesus “Master,” he recognized that Jesus had a religious authority to “teach.” However, Simon still was the “Master” of all things relating to his own life—he was the master fisherman, trusting in his own experiences and what they taught him of the world and its reality. So, Simon still retains control and authority over his life, selectively choosing what words of Jesus he can accept, that align with his “experiences” and what he knows to be “true” from his own understanding..

3. **Lord to Servant: Submissive Faith.**

Only when Jesus Mashiach displays the fullness of His power as Lord in the place Simon assumed was his area of expertise, opened his eyes to the “Lordship” of

Jesus Mashiach and the need for him to sacrifice all of his “rights” and assumptions of what he knew of the world to humbly bow before the Lordship of Jesus Mashiach! He surrenders the hardened unbelief of “Self-Righteousness,” Self-Understanding,” and “Self-Rule” to *subject himself* before Jesus as a poor “sinner.”

Mission	1 Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1. Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59. Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11:20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed. 2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

0A. Stage 4. Young Adult. Shepherd Disciples. Full

4.1A(23). Chief Shepherd authorizes Shepherds to Represent him. 6.7-14

4.2B(24). Shepherd Teaches. 6.30-44

4.3.Bp.(25). Accountable Prayer. 6.45-52

4.4.C(27). Instructing Hard Hearts. 7.1-13

4.5.C(28). Convict Defiled Hearts. 7.14-23

4.6.C(31). Warn Unbelieving Heart. 8.11-21

Master Chart.

Stage 4: Shepherd Disciples. Mark 6:7-8:26

Stage four disciples: Entering **Adulthood**:

As a disciple of Jesus Mashiach, it is imperative that you grow up and bear fruit. In fact, Jesus Mashiach promises that growth and the accompanying “fruit” is the only sign that you are “abiding” in him, the “true vine” and that the Father is at work in your life to “prune” you to greater fruitfulness (John 15:1-2). And, if *fruit* is the one affirming sign of your viability as a disciple, then you should welcome fruitfulness and to see it as the *path of progress* you must take until you reach your inevitable maturity.

Now, the question is, what is this “maturity” that you must grow into as a disciple of Jesus Mashiach? In a fleshly, **man-centered Gospel**, the maturity is entirely *personal*—it is to experience as an individual the evidence of spiritual life. In a man-centered Gospel, whose purpose is simply the *salvation of man*, then the individual’s spiritual survival and satisfaction is all that can be imagined.

Case Study: the man-centered Gospel.

Critics of *late-stage Christianity* pointed out the *selfish* orientation of its religion. Sadly, their observations were correct. Late-stage Christianity, especially what we would call “evangelicalism” and especially “reform theology” was blindly human-centric in its theology and its Gospel. Although embedded within its catechisms and creeds was the *worship* of the true God, its entire system was centered on “the Gospel”—the *truth that Jesus died for me*. And, the entirety of God’s plan was thus fulfilled in “my salvation.” And, my best efforts, calling, and purpose was simply to *recognize, meditate, and repeat* mantra-like the truth that “Christ died for me.” Ironically, Gentiles were as guilty in this *self-fixation* as were Jews who viewed the entirety of God’ purpose of salvation as being “for Israel” and that “God redeemed Israel.”

Both Jew and Gentile misunderstand the “Gospel of the Kingdom” and the divine purpose behind salvation, which is to make Mashiach, the Son of God and the Son of Man, the Heir of all creation, of “heaven” and “earth” (Genesis 2:4) which the Firstborn Son was to share with those others redeemed as sons.

But, limited in their view of the Gospel, the Churches had little need to see *discipleship* and its growth beyond the first three stages of maturity—the *childhood* of disciples which produced the fruit of *new life*, of *repentance*, and of *fellowship*.

For, the next four stages of development into “adulthood” and “parenthood,” being actual spiritual growth stages, would yield a *spiritual harvest* which would establish the *throne of Jesus* and expand the “Kingdom” of God.

Instead, churches relied on *fleshly curricula* which demanded “compliance” rather than “sacrifice,” which were guided by “committees” rather than “calling,” to raise up leaders, to create church structures, with the result that not the Kingdom of Mashiach but rather denominational, church, and religious kingdoms *honoring “man” were built*.

Likely, this is the reason the Church Age eventually *burnt out*, like the last *flicker* of a menorah finally going out, giving in to the cold and surrounding darkness. The fleshly fruit it produced—fleshly leaders, selfish shepherds, and *religious households* was no defense against the encroaching darkness.

Thus, let your generation be the first generation to bear Kingdom Fruit, as disciples reach the *full maturity* called for by Mashiach!

Stages of Adult Discipleship:

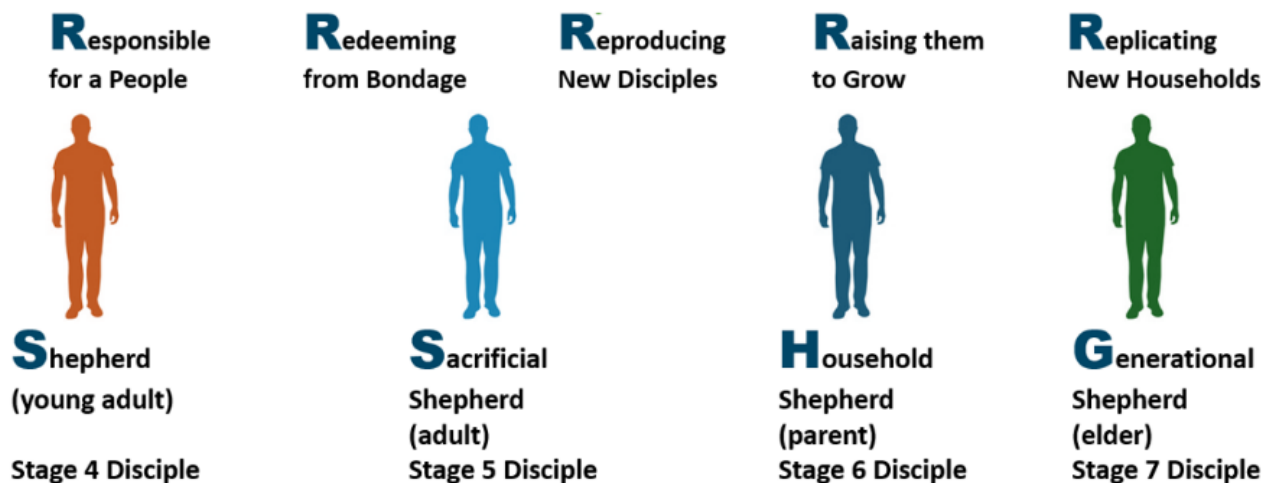
As already pointed out, the first three levels of discipleship should be considered the *formative* years of “childhood” for the disciple. In these formative years, the child is naturally Self-focused, maturing in their personal experience of *new life* in Jesus Mashiach (stage 1), in the interpersonal relationship they develop with Jesus as they follow him (stage 2), and in the social relationships they connect with in community (stage 3). All these stages lay the foundation for *discipleship maturity*. Sadly, the man-centered Gospel of the Church gives little reason to mature beyond church-membership which, in fleshly terms, is the pinnacle of growth because it produces the *commodities needed* for the institutional church’s survival: monetary donations, church attendance, and human resources. However, the spiritual kingdom of God is only established when disciples reach their full maturity.

For, only fully mature disciples become the shepherds able to raise up generation of reproducing disciples, forming them into households capable of planting the Word in the rich soil of their surrounding networks of friends and

family. Only such households, led by *sacrificial* shepherds, are resilient to *pray and bind the strong man and endure hardship* when the Kingdom Warfare breaks out into the open.

So, consider the growth path that “adult” disciples follow as they bear fruit, gather households, and parent these multiplying households across generations. Importantly, your relationship with the Lord Jesus Mashiach will also *mature* into an *adult* relationship. Though we never outgrow our dependence on him for life, our walk by faith, and our identity as his body, we know him in increasingly familiar and mutual ways, as we mature as shepherds of his flock and share experiences and accomplishments with him!

- Stage 4: Shepherding Disciples on his behalf.



When you reach the fourth stage of your development, your growth will seem to be like your *spiritual adolescence*. Having been cared for up to this point, and learning to care for yourself and your walk with the Lord Jesus, you are now ready to be *responsible for others*. Notice that when the Lord Jesus gives his disciples his power, he sends them out as partners to *shepherd* the lost sheep back into the flock. As these disciples go out, they *represent Jesus Mashiach*, bringing his power and restoration to those far from the Kingdom. As they go out to *take responsibility* to care for these needy people, they have the Lord’s power to cast out demons and to teach. As these disciples *go out* to care for these lost sheep, they learn to be shepherds as they observe Jesus, the good shepherd models for them this *responsible care* for others that shifts them from their earlier *Self-*

interest to be interested in the needs of others. The Lord consistently reveals his *shepherd's heart* for the “sheep without a shepherd” (Mark 6:34).

- Stage 5 disciples: Sacrificial Servant Shepherds.

As a stage five disciple of Jesus Mashiach, you take the step into full maturity by becoming like him as a shepherd willing to “lay down his life” for the sheep (John 10:11). Serving Jesus sacrificially by “denying” your Self, taking up your “cross” of ministry responsibility, and “following” Jesus opens your eyes to the hidden glory of the Kingdom and its righteous life.

- Stage 6: Household Shepherd Disciples.

For shepherds who serve well, showing that they are willing to “deny” their Self-interests and Self-ambitions to serve Jesus Mashiach to care for his sheep, they then grow into “Household Shepherds.” From the developmental stage of “adulthood,” the disciple now is spiritually *anointed* and empowered to move into the stage of “parenthood.” In adulthood, *shepherding* is a competency that disciples develop through patient and faithful service. But, as shepherds learn to lay their lives down for the sheep, the Lord God will invariably give them a bountiful harvest—not simply helping younger disciples to grow, nor seeking the lost sheep to bring them back into the safety of the Lord’s flock. Now, as one steps into spiritual “parenthood,” the disciple now is called to co-labor to care for an entire household. Household disciples learn to lay the foundations needed to *plant the faith of their household* on the solid rock of Jesus Mashiach. At this stage, Household Shepherds can be called to “houses” of many configurations and sizes that range from single households, clans, or even nations, as some Household Shepherds will even be called to *shepherd the errant* House of Israel!

- Stage 7: generational shepherd disciples.

Finally, Jesus models for his disciples what it means to serve as a “generational shepherd” who equips the many generations of shepherds to gather and reproduce households across generations. Serving in this stage requires the deepest and most thorough of sacrifices, for *generational shepherds* grow accustomed to pouring out their very *souls* that their people may thrive in the new life of the Kingdom!

So, generational shepherds share in Jesus Mashiach’s afflictions, experiencing loss, humiliation, and suffering as he himself did to secure the *Kingdom Life* for his people. Imitating the ministry of their Chief Shepherd, these generational prepare their households for the *Redeeming Work of Mashiach*. Revealing to them the

nature of Mashiach as the “Lamb of God” and showing their need to experience a complete *spiritual rebirth* by the Holy Spirit. For, God’s people must realize their utter helplessness in light of the *Almighty*. To Passover from Satan’s Kingdom of enslavement, your people must understand the full burden of their sin and their impossible Self-redemption much less any service or worship to be given to God. But, as a generational shepherd, not only will you understand deeply the Lord’s work as the Redeemer of your house, but you will also emulate the Lord, sharing in the same kinds of afflictions he endured that your house might multiply through generations of disciples and shepherds whom you will raise up.

The Responsibilities of Shepherds:



Responsible
for a People



Redeeming
from Bondage



Reproducing
into New Life



Raising them
to Grow



Repopulating
New Households

So, whether you are just beginning to serve the Lord Jesus as a *shepherd* in his household, or even when you are a *generational shepherd* raising up disciples themselves to become shepherds, your work of shepherding will involve these key areas:

All shepherds are responsible for a people. Remember, it is the Lord Jesus Mashiach, as our Chief Shepherd, who puts a people on your heart. Without this sense of being *called* to a people, you become a mere “hired hand,” working but for *fleshly reward* but having no deep family commitment. For, we shepherd *parentally in this* great “House” of the Lord Jesus, and we are committed not for base profit but by an eternal kinship from God. Without this *burden of kinship*, your service will be as *shallow as earthly employment* and nothing more. So, you shepherds, furnished with this divine and Fatherly call on your lives as his family shepherds, will first lead your people to our great Redeemer to release them from the *captivating bonds* of this world and its *fleshly chains of sin*. You will help your people come to Jesus Mashiach for *new life*, to be reborn into his flock. And, you

will “feed them” with “knowledge and understanding” (Jeremiah 3:15). Remember, you can only feed them what is fed to you, and impart to them the *life* lavished upon you. For, we are not a family of mere “words” but the “people” sanctified by our great Lord himself to be his very own people, “zealous” (Titus 2:14) and abounding in this eternal life (Colossians 2:6-7).

Case Study: mercenary *shepherds*:

Through this series, we have considered quite a few signs or causes of the Church’s steady decline. But, one indication of danger *clearly stands out*, and the Lord God prophetically denounces this type of “rot” that ruins entire generations and households: shepherds who feed only themselves (Ezekiel 34:10). Recall that starting with Stage 4 shepherds, the first step of development is the need for Self-denial—to sacrifice, to abandon Self-interest along with Self-ambition, so that one puts the needs of the flock above one’s own life.

But, in late stage Christianity, a professional class of *pastors* were trained who saw ministry as simply an opportunity and a career path. Of course, a worker is *worthy of their pay*, but a worker without a genuine call of God is a mere *mercenary*, a “hired hand” who puts Self-interest first. Such “hired hands” are incompatible with Kingdom service for these reasons:

Limit to Service: Whereas a *shepherd* is called to *lay down his life* for his people, a “hired hand” has a personal limit that is never crossed, and the *mercenary* is never *inconvenienced*. His service is only at his own convenience.

Easy Road: Mercenaries and Hired Hands love the *commodification* of Body Life, because functions and processes can be easily managed without the messy need to understand personal needs. And, the *fleshly heart* loves control and its simplicity.

- The pastor of a fairly large church did not the people of his congregation to read, handle, or understand the word for themselves. Instead, he relied on published authors who would say *predictable and safe platitudes and doctrines*. But, such generalities do not feed *spiritual growth*, and the church failed to raise up mature leaders.

Career first priorities: In the North American church, very wealthy congregations sprung up, giving pastors a wide range of choices. Some future pastors I knew chose their churches not by a sense of “calling” but the best benefits package offered. Pastors would move when it was convenient or financially feasible to do so.

Serving with the Good Shepherd:

When the Lord Jesus sends you out in this fourth stage of discipleship, as a *shepherding disciple*, his relationship with you matures. Now that you are secure

in an *abiding and life-giving* relationship with the Lord, and he knows that you follow him faithfully in your personal walk and in relationship with other disciples, now he entrusts to you the responsibility of *caring for others*. He entrusts to you the very task that he is involved with, the care of his flock.

Consider how he now entrusts to you his very ministry. Now, you **represent the Lord** as you go forth with your partner to care for his flock.



Called
to People



Authority
to Serve



Responsible
for Growth



Encourage
with Word

Key Verse.

7 And he called the twelve and began to **send them** out **two by two**, and gave them **authority** over the **unclean spirits**.⁸ He **charged them** to take nothing for their journey except a staff—no bread, no bag, no money in their belts—⁹ but to wear sandals and not put on two tunics.¹⁰ And he said to them, “Whenever you enter a house, **stay** there until you depart **from there**.”

Mark 6:7-10

³⁴ When he went ashore he saw a **great crowd**, and he **had compassion on them**, because they were like **sheep** without a **shepherd**. And he began to **teach** them many things. Mark 6:34

Developmental Disciple Stage:

Milestone/ Abilities:

A. Knowing/ Responding to Jesus:

B. Living in His Household:

C. Establishing His Throne and Kingdom:

Assessment Question:

Further Discovery:

4.1.A(23).Chief Shepherd Authorizes Partners to Represent/ Proclaim Him. Mark 6:7-14.

Read Mark 6:7-14..

7 And he called the twelve and began to **send them** out **two by two**, and gave them **authority** over the **unclean spirits**

¹⁰ And he said to them, “Whenever you enter a house, **stay** there until you depart from there. ¹¹ And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a **testimony** against them.” ¹² So they went out and **proclaimed** that people should **repent**. ¹³ And they cast out many demons and anointed with oil many who were sick and healed them.^{14a} **King Herod heard** of it, for Jesus' ^[c] **name had become known. Mark 6:7, 10-14a**

Background:

In your childhood as a disciple (stage 3), you grew stronger in the family and Kingdom of God. Learning the secrets of the Kingdom of God, you and your family learned to plant the Word of God and to watch for the spiritual growth and harvest that multiplies the Kingdom as it spreads the name, freedom, and peace of Jesus Mashiach throughout any land.

Now, in this important Stage 4 of your development as a disciple of Jesus Mashiach, you begin the transitional phase as you enter your full maturity as a disciple. In the same way that human development sees our “teenage” years as the necessary bridge from childhood into adulthood, so your spiritual formation as a functioning *Son* in the Kingdom Family of God begins now.

Childhood should be a safe and formative time for your faith, as you learn to build up and help others to grow in their faith in the safety of a *household* of faith. In the same way that teens start to venture out of the house to explore, to work, and to begin to make an impact in the world, so, too, Jesus Mashiach now sends you from the *homebase* of the Family into the needy and straying world.

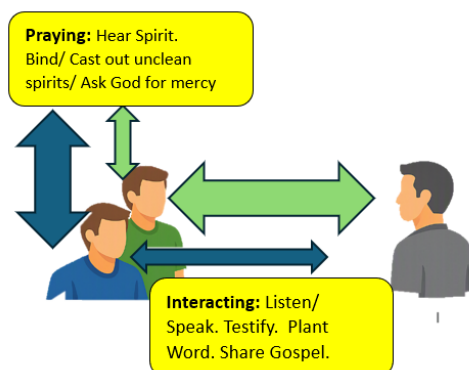
Children, having been well-taught by their parents in the home, go out as young adult-teens to represent their families. So, as you grow into a *young-adult disciple*, the Lord as the Over-Shepherd of the flock sends you out to gather his lost sheep to return them to the safety of his welcoming flock.

When childhood ends and young-adulthood begins, the time for “practicing and playing” ends as you are given *real responsibility* from the Lord to shepherd the needy back to the Lord. And, as teens learn the value of *partnering* and relying on one another in the world, so you will learn to partner to reach entire *households* for Jesus Mashiach.

You have already seen how you can help those who are “bound” and enslaved by Satan to have their “captive souls” freed by the Lord’s power. Now, as you partner together, you will learn to instruct those whose hearts are hardened by unbelief.

Remember, the Lord himself struggled with those hardened by **unbelief**. So, rather than sowing the Word from afar, you will learn as partners to engage, interact with, and discover the heart-hidden *blockages* of unbelief that you may instruct those so hardened.

Case study: Partners reaching Households. Visiting China, I met and heard the testimony of a humble brother who helped shepherd a Chinese house-church network. After the Cultural Revolution, a great revival swept through China and the house churches multiplied with Kingdom fruitfulness. The brother told this story: “Our house church sent us to a certain province, because we knew the Kingdom had not yet reached it. Three of us as a team were sent out with very little. After a few days, our money ran out, and we slept under bridges and were very hungry. Finally, we were welcomed to stay at a farm house. The farmer’s daughter was a deaf mute. So, our team would take turns fasting and praying for the Lord to heal her. After several months, the Lord healed her, and word spread through the entire area! Many people turned to the Lord and we planted a great many house churches in that region!



Focus:

1. Partnering Relationship: Mashiach sends as Team. 6:7
2. Power to Represent Mashiach: over unclean). 6:8-11
3. Provision from God: Freed to Meet and Testify Freely. 6:12-13.

Consider:

Previously, the Lord called his disciples to come together, that they might learn to build one another up in the Family of God. Now, in this next fourth stage of the disciple's growth, the Lord calls his disciples that he might *send them* in pairs (6:7) to represent him in the world, sending them out with his "authority" over the unclean spirits and "charged" them to go out by *faith* and go to households, finding homes to *receive them* to let them stay.

In this phase of development, the disciples will start to *take responsibility* to care for those to whom they are sent. The shift into spiritual young adulthood is the shift from a Self-focused on growth to a *shepherd* who takes responsibility to feed and care for the lost, the weak, and the needy.

So, as you see how the Lord cultivates his disciples to grow into Shepherds and shepherding partners, consider first why the two-by-two, partnering pairs are so important for Kingdom ministry.

1. Praying in Unity: Partners share in the Lord's authority and presence by agreeing in prayer to "bind" and "release" (Mt.18:18-20).

2. Proclaiming as a Team: When sharing the Gospel and proclaiming Jesus, household- to- household, partners can take turns either talking and interacting with or praying for spiritual breakthroughs, casting out unclean spirits.

3. Planting new Households of Faith: When partners lead households to the Lord, a new household of faith is planted, which can gather other disciples as a spiritual



house-church. In this way, Paul and Barnabas planted many households of faith as a gathering for disciples.

Case Study: Planting a household of faith.

Living in Chicago, I partnered with my friend K. to plant a home-fellowship group., which we designed to function as a homechurch. Here are what households of faith need:

Parental Shepherds: The Lord God appoints in every household of faith *parental shepherds* who will take responsibility to sacrificially care for his people K and I were the *main shepherds*.

Hosts: We found a host to offer up their home for the group. Although Aquila and Priscilla hosted and shepherded their church, we suggest a separate host who has the gift of hospitality.

Apprentice Shepherds: We looked for younger leaders that we could mentor to be sent off, eventually, to start a new group. Actually, we worked with 4 other apprentices so eventually multiplied two new groups from the original group.

Assistant Leaders: From among the group members, it is important to recognize gifts of the Spirit to be used for the common good: worship, prayer, serving, teaching, administration, all these gifts contributed to the health of the group. During our meetings, we worshipped, prayed, shared testimonies of God's work in our lives, needs and requests for prayer, shared instruction from the Word, and planned and implemented outreach campaigns. Some groups had regular "hospitality" events to invite outsiders to eat with them. In the end, our little homegroup became three households of faith.

1. Partnering Relationship: Mashiach sends as Team.6:7

When disciples reach the fourth stage of their development as spiritual *young adults*, the Lord entrusts to them very significant Kingdom authority and responsibility. Perhaps that is why he sends them out as partners, that there may be accountability and support in the spreading of the Kingdom in the world. So, the Lord sends them out "two by two" (6:7). If the "household" of faith is the most durable and naturally agile structure for Kingdom multiplication, then "partnering teams" are the strongest and minimum arrangement to plant and oversee these "households of faith," in the same way that every natural family unit is meant to have a *parental pair* to oversee the household and care for and raise the children.

So, disciples were meant to partner with one another to do the work of the Kingdom.

Note that there are two paired arrangements, depending on the maturity and the mission of the pairs. In this case here, Jesus sends out “partnering pairs” as ministry teams. Of the two disciples in a pair, one may become the “main” leader of the team, or they could simply collaborate like Paul and Barnabas as equal partners. Alternately, the pair may consist of an older “mentor” and a younger ‘apprentice” or disciple-in-training. These “mentoring pairs” could of course still partner in ministry together. For example, in an established “household of faith,” the main shepherds of the group may each meet with an “apprentice” separately. So, when K and I led our group, each of us mentored a younger disciple. When our primary group outgrew our original home, I took my apprentice and we started a new household of faith, while K and her apprentice stayed and oversaw the original household.

When Jesus Mashiach sent out the pairs into the world, he gave them “authority over the unclean spirits” (6:7).

2. Power to Represent Mashiach: over unclean). 6:8-11

Jesus also strategically sent them to minister to households which offered them hospitality. In this way, the conversion of a household would automatically secure a home for a home group.

Interestingly, Jesus Mashiach sends his partnering teams out with nothing but their faith—leaving behind bread, money, or sandals. Why? The pairs of disciples presented themselves to households as being impoverished, so that worthy households would have pity on them and invite them.

3. Provision from God: Freed to Meet and Testify Freely. 6:12-13.

Question:

Further Discovery:

4.2.B(24).Shepherd Teaches. Mark 6:30-44.

Read Mark 6:30-44.

³⁴ When he went ashore he saw a **great crowd**, and he **had compassion on them**, because they were like **sheep** without a **shepherd**. And he began to **teach** them many things. ³⁵ And when it grew late, his disciples came to him and said, "This is a desolate place, and the hour is now late. ³⁶ Send them away to go into the surrounding countryside and villages and buy themselves something to eat." ³⁷ But he answered them, "**You give them something to eat**. Mark 6:34-37

Background:

³⁴ When he went ashore he saw a **great crowd**, and he **had compassion on them**, because they were like **sheep** without a **shepherd**. And he began to **teach** them many things. Mark 6:34

¹⁰ The thief comes only to steal and kill and destroy. I came that they may have **life and have it abundantly**. ¹¹ I am the **good shepherd**. The good shepherd lays down his life for the sheep. John 10:10-11

As you enter the fourth stage of your development as a disciple of Jesus Mashiach, you are approaching the full maturity of a member of God's House and Kingdom, taking your place as a Son and Heir destined to inherit the "heavens and the earth" (Genesis 2:4) as an heir of God and a co-heir with Jesus Mashiach (Romans 8:17). For, you have a life in you reserved only for the House of God- *Elohim*, a holy life that is eternal.

But, what is the *essence* of this new life, and what would a fully-formed heir of the Kingdom look like?

Because all earthly religions, including Judaism, emerge from family traditions, they reflect their highest cultural values. So, if you are a Jew, you would expect the fully-formed disciple to be a *scholar-sage*, wizened and bearded and immersed in hours of Torah-study, for you imagine eternal life to be an endless *shul*, forever ruminating and disputing Torah's finer points of legality. A Buddhist might expect

the extinguishing of passion or an endless rebirth. An evangelical Christian, chaste and never-ending worship or endless philosophizing about the wonders of the Gospel.

But, as the parables teach us, the Kingdom of God is all about explosive and exponentially unstoppable new life.

Jesus Mashiach reveals that he has come to bring an “abundant life” that bears spiritual fruit in a cascading cycle of generational harvest. And, to be someone who cultivates, nurtures, and leads people into this “abundant new life,” the ideal role that Jesus takes as Mashiach is that of *the good shepherd*, for the good shepherd is:

- **Possessive:** knowing *his sheep*,
- **Nurturing:** bringing abundant life;
- **Sacrificial:** laying down his own life for the sheep.

If God’s coming Kingdom is best understood as a House established for God and David to rule the earth.



And, it is established, as we have previously seen from “household” to “household,” then the fully formed disciple developing into a *parental shepherd* makes perfect sense, since the parents of households aptly function in the home as the family’s *shepherds*, responsible for sacrificially caring for their own “flock,” their *literal kids* as they grow up.

So, the underlying *family dynamic* of the Kingdom calls for the raising up and equipping of its sons and daughters as *shepherds* who will know how to protect, nurture, and care for other family members that they might thrive and also become shepherds themselves, multiplying the flock.

Paul understood the role and responsibility we have in the Kingdom Household to shepherd, knowing that the Lord Jesus himself sends us out as our “chief shepherd” who oversees the entire family as his people are gathered as his flock. Paul charges those reaching *maturity* as disciples to serve well as shepherds

² **shepherd** the **flock of God** that is among you, exercising **oversight**,^[a] not under compulsion, but willingly, as God would have you;^[b] not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being **examples** to the flock. ⁴ And when the **chief Shepherd** appears, you will receive the unfading crown of glory. 1 Peter 5:2-3

Knowing that shepherding and raising up shepherds is the generational work that must continue that the Kingdom of God flourishes on this earth, Peter exhorts we who shepherd to keep working until we see the “Chief Shepherd appear” and we finally are rewarded for our labor (1 Peter 5:3). Until then, we continue in this good work of being *shepherding disciples*.

So, as you read this passage in Mark, be sure to look for these characteristics of a *Biblical shepherding disciple* who, like Jesus, “lays down his life for the sheep” (John 10:11).



- **Love:** As Jesus Mashiach displays, a shepherd is driven by his heart of “compassion” for the sheep. In the kingdom, this *love* is a *sacrificial love*, so the good shepherd is willing to “lay down his life” for his sheep. Such sacrificial love, even the love the Lord has for us, his people, only makes sense because we who serve and we who are being served are of one family.

- **Gather:** As the *Father* of his household, God arranges the family as he wishes. So, God will “call” you as a shepherd to your people, and he will “give” them to you for their care and protection. So, your first task as a shepherd is to “gather” your people into the safety of God’s kingdom as the flock under his care!
- **Empowered:** The Lord equips you and furnishes you with his authority to care for your sheep. That he will work powerfully through you as you protectively pray for your people and ask the Lord to keep the enemy far from them.
- **Feed growth:** Remember, the Kingdom is a place of spiritual life and real growth and fruitfulness. In the Kingdom, the Word of God is active, so you are nurturing, strengthening, and giving life to your people when you *feed* them with the Word of God. Do not aspire to simply teach or pass on information. Seek the Lord that you may feed their growth by teaching the Word of God (Jeremiah 3:15).
- **Lead/Be Led:** Finally, as Peter said, you are called to provide “oversight” to the sheep, to seek the Lord for his direction for the flock assigned to you. As a shepherd, the Lord will give you vision for your flock, making known to you his will and purposes. What you hear from the Lord, communicate this to the sheep that you may all walk according to his leading and will.

Shepherding Faith:

““And I will give you shepherds after **my own heart**, who will **feed you** with **knowledge** and **understanding**. Jeremiah 3:15

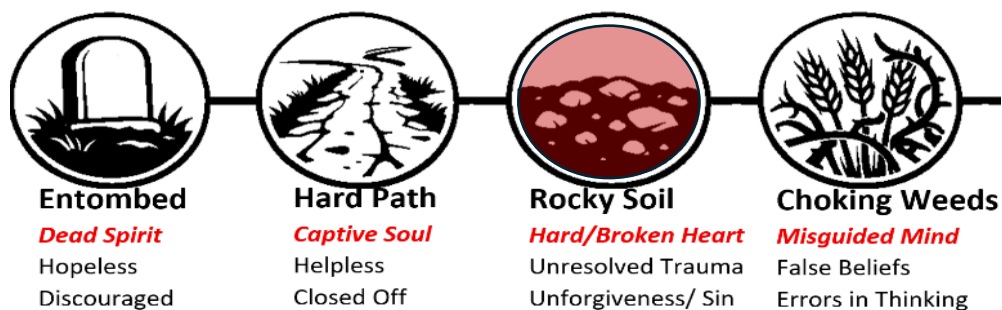
As you are *charged* by our Lord Jesus to shepherd his flock, remember that it is by *faith* that we draw near to our Lord and live and labor in his Kingdom family. That is, your calling to *shepherd* your people is the call to care for and cultivate *faith* in their souls.

Remember that you have seen how the Word planted in the lives of your people will either grow or be choked. When you feed your people and help free them from their bondages so that

faith grows freely, they will bear the fruit of the kingdom households will abound, and the rule of Jesus will be established as his Kingdom rescues captives from the darkness.

But, all the enemies that war against faith arise from the *flesh*, the old and sin-corrupted part of each one of us from which we were all called to repent. However, the flesh is not an *alien force* calling us from afar. No, the *flesh* is our old nature that defined who we were, the natural life nurtured by this world. So, the *flesh* is as close to us as the *memory* of who we were and what we had living apart from God, and it re-awakens with the smallest choice or the slightest turn of mind and decision to act.

And, the flesh is willing to *fall back* into spiritual deadness, soul captivity, hard-heartedness, or an errant mind. All these are drawn to this dark world, and by these our enemy *deadens faith* and re-inserts his dark hand in our lives.





So, we will see that the Lord trains you as a shepherd with the tools to help your people continue to *walk by faith* to grow spiritually and to rebuke the flesh, especially the hardness of unbelief that starts in your heart and defiles your whole body. For now, just know that your calling to grow up as a shepherd is the readiness to strengthen and nurture your people that they might always *crucify* the flesh and walk by the Spirit's sanctifying power:

For if you live according to the **flesh** you will **die**, but if **by the Spirit** you put to **death** the **deeds of the body**,

you will live. ¹⁴ For all who are led by the Spirit of God are **sons of God**.

Romans 8:13-14

Good shepherds help their people crucify their fleshly nature to walk by faith and the Holy Spirit's cleansing power!

Focus:

1. Accountable to Lord: told him actions and teaching. Mark 6:30.
2. d his Shepherd's Rest: Spend time with the Lord to Reconnect). 6:31-33
3. Align with Shepherd's Heart and Responsible Feeding. 6.34-44

Consider:

F

1. Accountable to Lord: told him actions and teaching. Mark 6:30.

When the Lord Jesus Mashiach sent out his twelve in pairs as *shepherds* on his behalf, calling to the "lost sheep" of Israel to come home to the Kingdom of God, he then gathered them upon their return that they might "tell him all that they had done and taught" (6:30). The disciples were accountable to the Lord Jesus, for no one in the Kingdom goes out on his or her own authority, individually, isolated and acting in their own self-interests. This "accountability" shows that even when we

as disciples mature and *serve* as Shepherds of the Kingdom, we are always serving as *subject* and servants “under authority.”

Remember, when you start to minister as a shepherd for the Kingdom, regularly “telling Jesus all that you have done and taught” (30), a regular debriefing and reporting to the Lord, you give Him the opportunity to give you a healthy response, *commendation* of having pleased him; or the lighting of the impact or further need for what you have just taught; or cautions to monitor going forward. The more accountable you are to the Lord, the more power and grace you will be given in your ministry.

For, as you gather *lost people* back home to the Kingdom, you are connecting them not to yourself or your team, but you are grafting them into Jesus Mashiach himself, as branches are *re-grafted* back into the vine or as limbs are re-attached to the body. So, it is important you, your team, and your people *stay subject to* and *under the direction and life-giving source of* Jesus Mashiach as the Head of his Body, the household of God.

Case Study: Detached from the Head.

Speaking as a shepherd called to raise up shepherds to care for the Lord’s flock, I confess that our greatest failure in the church was to lose our *accountability to the Lord Jesus Mashiach*. Eventually, we became only accountable to men, so that entire households, home groups, churches, and denominations were cut off from our rightful Head, the Lord Jesus Mashiach.

The creep was gradual, as we neglected this very basic routine of *debriefing* and *reporting* to the Lord all that we “did” and “taught.” We were not accountable to the Lord. But, in this age, *why should we be?* We let our hearts be seduced by the lie that we were only accountable to ourselves. Maybe to a higher leader or the other men in power. But, never to the Lord himself.

This *slide* from *accountable faith* to self-justifying *flesh* were rooted in deeper failures. First, our teachings did not *nurture nor protect the hearts of our hearers*, so the stones of unbelief because great boulders *impenetrable* to the reach of faith. Assumptions *about proper and popular theologies*, traditions of doctrines, and ecclesiological and societal seemliness crowded out any chance of the Word affecting these vast expanses of the heart now reserved for the flesh and its human interests. We left the heart untouched and second, we neglected to encourage our people to *crucify the flesh* to walk by the holy cleansing of the Spirit. Instead, the flesh covered itself in religion and became

untouchable. Until the churches were run by the powerful, the popular, and the ones most supported by and defending the *fleshly institutions of man*.

2. Accept his Rest: Spend time with the Lord to Reconnect). 6:31-33

As shepherds, not only did these first disciples report to the Lord all they “did” and “taught,” keeping their shepherding under the *authority* and *headship* of the Chief Shepherd. But, they were willing to accept the Lord’s invitation to *rest* in Him.

In the same way that Jesus Mashiach drew near to His Father God in devoted prayer, so he invites his disciples to draw near to him in *rest*. Jesus as “the Son of Man” is the “Lord of the Sabbath,” so he restores us when we let his peace “rule in our hearts” (Colossians 3:15).

By resting in the Lord after we have given ourselves in Kingdom Service, we honor him as the Lord who gives “rest” to our souls and carries our burdens for us (Matthew 11:28-30).

3. Align with Shepherd’s Heart and Responsible Feeding. 6.34-44

But, the Lord Jesus and his disciples never make it to their place of rest. For, as Jesus and his disciples were nearing their destination, the “great crowd” of needy sheep surrounded them.



#1: First Mark of a Shepherd: Love.

and Jesus Mashiach was quick to teach his growing disciples the first and greatest reason to serve as disciples in the Kingdom: Love. Seeing the crowds, Jesus “had **compassion** on them because they were like **sheep** without **a shepherd**” (Mark 6:34). The *shepherd’s heart* of Jesus was moved within him, and he could not but help them.



This is the reason true shepherds of the kingdom must never be *ruined by the flesh*, for the life ruled by the flesh will never be willing to *sacrifice* to advance God’s Kingdom. The Kingdom becomes against the very *nature* of the one ruled by the flesh.

#2: Feeding for Growth:

So, moved by *love*, Jesus then gives these *lost sheep* what they need the most, spiritual food. Remember, *shepherds after God’s own heart* will “feed the people with knowledge and understanding” (Jeremiah 3:15)—that is, the “spiritual words” which alone give life (John 6:63).

#3: Responsibility for People Gathered.

But, the care of Jesus does not simply end with the lesson. When his disciples urged him to “send them away” (36), thinking that their responsibility for the people ended when they have discharged their duty to teach, Jesus tells them: “You give them something to eat” (37)—the Lord has entrusted these people to you to shepherd, it is as if Jesus was saying to them, so you step up and take responsibility to care for them! So, Jesus first directed the disciples to *gather* these needy ones into “groups of fifties and hundreds” (40) to be fed.

Likewise, as a disciple facing the crowds of needy sheep who are hungry for *food* they have never yet tasted, first feel the Lord move your heart for them and then accept the responsibility for them that the Lord is offering. He will give you insight on how to “gather them” to be fed.

#4: Pray Protectively.

Jesus then modeled for them how to overcome the impossibility of the shepherd's task by praying (41). Taking the little that they had, "five loaves and two fish," Jesus looked up to "heaven" to let God pour out his gracious power to meet the needs of these sheep.

As a shepherd, you will surely come before the Lord with your team, holding only "five loaves and two fish." But, you come before the Lord God knowing two certainties by faith: "You O Lord have given these people here to our care. And you, O Lord, have the power to provide for them. So glorify your name!" And all the people were satisfied! (42).

#5: Lead/ Be Led.

Finally, notice that it was the Lord Jesus himself who fed the sheep, for he first commanded the sheep to be gathered, he broke the bread, looking to heaven for grace, and he gave the bread to the disciples to then give it to the people. In every stage of the miraculous process, step by step, Jesus commanded and the disciples obeyed. In the process, they never said, "Oh, we get it. We'll take over from here!" They led the people but they were being led at the same time!

So, as a Shepherd, avoid the trap of "fleshly religion" which is eager to say, "Thanks for the input but we'll take it from here." Or, "We get the idea. Let us take over." As a fruitful shepherd, you have the Lord's authority, but only proceed until his next command. Sometimes, he will "send you out" and you will go and accomplish the task in his power. At other times, he will need to lead you step by step.

Case study: Leading until his next command.

Long vision: In my life, I have had several *long seasons of ministry* when the Lord *called me* to a people, putting them on my heart. As a graduate student at the university of Hawaii, I felt a burden for *my people* for whom I only had a vague sense. Graduate and international students, I knew, but I knew very few of these. So, walking by faith through my 20's, I eventually teamed up with other disciples, and we felt led to host *dinners* for our fellow students. Several years later, after hundreds attended the dinners and sixty people developed a faith in God and a dozen became disciples. At our last dinner before I left Hawaii for Chicago, I remember sitting and eating, surrounded by a house full of friends. As I looked around me, I thought: "I remember when you didn't know the Lord, and I remember when you were lost."

God had touched all these people, and he said to me, “Behold, these are the people that I called you to so many years ago!” I felt the same way about the Jewish people and the obstacles keeping them from Mashiach. At punctuated moments in this calling, the Lord would open a door, give me an insight, and show me what had to be done. I remember the moment in my transcripts of conversation, I had the word “evum” written down, before I knew it was “yibbum” they were talking about and the “raising up of Seed.”

Task vision: Before preaching or teaching, I would wait on the Lord to know his heart for what the people needed to hear. After the prep, I would pray and ask for his power to help me speak to the people. Once, I walked on to the stage and the Lord said, “I have something else for you to say.” Putting away my notes, the Lord gave me the message I wanted the people to hear.

Point-to-point Guidance: Once, my two favorite young disciples whom the Lord had brought together and were a week or so away from marriage called me to tell me that the marriage was off. Rushing to meet with them, I only brought three dinners to share, having no idea what anyone could do. As I drove, I threw myself at the Lord’s feet for mercy. For them, for me—none of us had anything good going on. After dinner, praying frantically to the Lord for help, one thing at a time came to me, I said or asked a question, shared a verse, listened a lot, prayed through it all. Slowly, the knot began to untangle until all was better.

4.3.BP(25).Accountable Prayer. 6:45-52

Read Mark 6:45-52.

⁴⁵ Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he **dismissed** the crowd. ⁴⁶ And after he had taken **leave** of them, he went up on **the mountain to pray**. Mark 6:45-46

Background:

As a younger disciple, you have already learned from the Lord Mashiach's example how to draw near to God in "Devotional Prayer." Now, as you mature, the danger is that you *take a page* from natural human development and think that now that you are older, more mature, stronger, you necessarily become more Self-Reliant and less Parent-Reliant.

The key difference in the spiritual realm compared with this earthly realm is that we never outgrow the Lord God's rightful place as the most important Head and Creator of our lives (the place of honor as God), nor do we replace his authority over all things, including the House of God and our very lives as the Lord (possessor of all authority). As our Lord and God, his role never is vacated by time, age, or history.

So, we look to Jesus Mashiach and how he relates to His Father, Yahweh Elohim, his Lord and God. Consider that the Son of God has known Yahweh Elohim, the Lord God, for an eternity in the "beginning," yet he still presents himself to the Father in humble dependence and worship.

So, let us learn the lesson of how to approach the Lord God and Jesus Mashiach in "Accountable Prayer," especially after major accomplishments or ministry events or seasons. Do not think that he simply cares about the task being performed. The reality is that the love you share with the Lord God, with your Chief Shepherd, is always of highest value and priority with the Lord.

Mindful of what the Lord has given you and what he has called you to as one of his shepherd disciples, so come before him and "report" all that you have "done" and "taught." Now, we don't know the private conversation between the Lord

Jesus and his Father in this post-ministry prayer. But, let's just review the mission of the shepherd and topics which may have come up.

Praying for the Sheep:

When we recall the role of the shepherd to "call" his own sheep by name and lead them out (John 10:3), for Jesus acknowledges that the people of his flock are those "whom you gave me out of the world" (John 17:6). But, at this point, Jesus as Shepherd has just been ministering to the anonymous crowd.

Perhaps at this point, the Father and the Son are reviewing the time of ministry, and Jesus is hearing from the Father if any of the five thousand men who were fed, in addition to women and children, were among those whom the Father will give to Jesus. As Jesus Mashiach waits on the Father, it is likely that he is presenting this crowd to the Father, that he may draw those he chooses to step up and come to Jesus or perhaps that Jesus might meet them again to call them out.

Likewise, when you encounter the crowds, your time of review may bring people or faces to mind. As you consider them prayerfully, expect the Holy Spirit to guide your mind and your prayer conversation about some names who come to mind. You may discern the Lord's gradual change in their lives. As a shepherd, keep track of even the progress of those in the crowd who have yet to repent and join the flock of the Lord's family.

Case study: knowing your sheep. When praying in the Spirit for those who have yet to come into the Kingdom, be aware of those God puts on your heart and your desires, for Jesus himself called to himself "those whom he desired" (Psalm 37:4). Of course, test your heart and motives. When I was in Japan as a short-term missionary, my teammates joked that I was *called* to attractive Japanese women!

During debriefing times, it was important to discern the Lord's work in the people who were not yet part of the flock, who still needed the good shepherd. I remember one friend, P., a pre-med student who eventually became a psychiatrist. At first, he lived a wildly lawless life of drinking and debauchery as an atheist. But, as the Lord God began to make himself known, P. started to know not just God but his moral Law. As a sign of progress, one night P. had

gone back to a hotel room with a stripper he had met. As she was disrobing, he was struck by conviction and fled the room, saying, “this is not right!”

So, shepherding those before they are known fully by the Lord is important as you watch for sins of progress—a growing belief in God, a sense of his Law and a conviction of sin, exposure to the Word of God, and finally, the Gospel of Jesus, who calls them to faith in himself by repenting.

So, as Jesus surely prayed for these “sheep without a shepherd,” you also should be sure to debrief and discuss the flock before and after meeting them. Pray for:



PROTECT SHEEP

Protection:

In Matthew’s Gospel, Jesus is reported to see these “sheep without a shepherd” as being “harassed and helpless” (Matthew 9:36), for to be in this land of “darkness” in the “shadow of death” (Isaiah 9:2) is to be under the *trampling boot* of Satan and his malice (9:4-5).

So, to pray for “protection” is to pray that the enemy is kept far from them, and that the Lord may keep the “birds” away that the Word may start to grow and take root in their lives. Also, in the presence of God, you may be aware of emerging threats to the flock. You may sense a *dark turning* or a creeping *lawlessness* threatening the flock. Pray against this!

Case study: the defiling root of bitterness.

When my ministry partner K and I were training for seminary, we served as interns in a small African-American congregation in the wealthy north suburbs of Chicago. We enjoyed the rich hospitality of that little flock, and we learned to serve as “ministers” in training. Sitting on the stage in front of the choir, we learned that worship can be *felt* and not just *heard*!

One day, a new, *highly skilled* preacher took over the pulpit. His oratorical skills were unsurpassed. But, as K and I continued to serve, as we prayed for the congregation, there were warning signs that emerged. A misuse of the passage, or private unrepentant behavior. Once, on the phone, I heard the man yelling abusively at his wife. For the sake of the flock, I knew that a “bitter root” of unchecked sin, especially in the life of the pastor, would defile many. When it turned out that he was divorcing his wife, that sin would likely undermine many marriages.

So, I met with him one Saturday and asked him about the possibility that he may have sinned in anyway, to which he replied, “We’re all sinners, why should we repent?” I was forced out of the church, but K stayed to *protect the flock* from within, until another minister replaced this man. But, praying for the flock’s protection means to watch for threats from outside or from within! And, to let the Lord judge his flock in his time.



2. Feeding:

As you may be seeing, the private times of prayer before and after ministry initiatives are necessary both in your personal life as a shepherd and with your team: pre-meeting planning or regular times of intercession, as well as de-briefing meetups right after events are all important to stay in subjection to the Chief

Shepherd of the flock, Jesus Mashiach. One of the most fruitful times of accountability, both before and after meeting with the flock, are those times when you discuss with the Lord the Feeding of his flock. Seek his heart about the condition of his flock and what they need. Perhaps recent trials mean they need a diet that is especially encouraging. Or, they are being tested and need to be fortified in certain areas. After the time with the flock, debrief before the Lord and also with your team. How was the Word received? What did the discussion reveal about the conditions of their hearts? Any signs of *hardness* or “roots of bitterness” that needed to be weeded out?



· Caring:

As the Lord calls people from the crowd into the Kingdom community of his flock, and as they are known by name by shepherds, much of their care involves bringing them and their needs to the Lord. In the prayer times of accountability, shepherds tell the Lord of their needs and ask for his care and grace.

When caring for the sheep, you will need to discern the source of many problems and to see both the *requests* that a person may be offering up and the related issues of spiritual growth and faith, which they are likely ignoring or to which they are blind.

For example, young disciples will invariably focus on their immediate, personal needs. The need for jobs, or new vehicles, or a relationship. So, you as the

Shepherds are not necessarily their personal concierge. Rather, your calling first is to watch over their souls (Hebrews 13:17), their health and growth as children of the Kingdom, and their maturation as disciples of the Lord Jesus.

So, as you still assist and carry their physical burdens before the Lord, you are also looking for opportunities for spiritual growth and encouragement.

Often, this discernment comes in the presence of the Lord, as you are discussing a particular need before the Lord.

Case Study: What you really want- caring for needs.

R was frustrated. He had been faithfully been spending time with A, reading the Word of God with her, praying, and serving with her. A. had come to the Lord first, being redeemed from a substance addiction and healed from a broken spine and legs. R was baptized a year later, saved from a similar background. So, R would faithfully shuttle A around and assist her in her various needs. So, their friendship grew.

But now, A. was unavailable in the summer, spending weeks at a time at the family cottage. As I talked with R, I asked him what he felt he needed, and of course, it revolved around A and their relationship. However, I then asked him what the Lord was doing in his life—was his life meant to stop once A was unavailable? He soon realized that God's work went far beyond his relationship. He remembered his calling to be a disciple and how God gives us the strength to serve others but never makes those we serve the source of our strength. That next week, he started focusing on the needs of some younger disciples—bringing them to the fellowship or meeting them for lunch. Eventually, A. returned from the cottage, but R had learned the lesson of faithfulness—his true need (Matt. 6:33).



4) Leading:

When you meet with the Lord and wait on him for the direction the flock should proceed, be mindful of two different concerns. As a shepherd who knows your sheep, the Lord may put on your heart the direction he may have for individuals. For example, if a young disciple shows a heart for others and faithfulness in meeting needs, perhaps the Lord may be calling him to step forward into leadership. You may be the one to “call him or her” into service for the Lord. Or, if

a couple may be continually struggling in their communication, the Lord may be *leading* them to take a next step to seek help for their relationship.

Also, the Lord may have plans for the entire group. There may be an open door for ministry or a service to the larger family they may be called to perform. As the leader of your flock, the Lord will often put things on your heart to bring before the group. Or, you may seek the Lord's will over a certain opportunity that one of the group members brings forward.

In this respect, it is good to report your sense of direction with your shepherding team, for it is good to *test* words from the Lord discuss how to take action.

Factory or Family?

Finally, the fact that Jesus deliberately sought out the Father's presence, sending his disciples away after their successful ministry to the 5000 reveals the "culture" and *identity of the Kingdom*.

The purpose of this ministry event was not simply pragmatic, to achieve a certain result. This task-oriented ethos is not part of the Kingdom identity. The Kingdom's purpose is not simply to accomplish a mission. If this were the case, Jesus and his disciples would have simply concluded the session and moved on to the next task.

Organizations are *results-focused* in this respect, gathering people to fulfill a specific mission and purpose. And, once a task is done, the *workers* have no more obligation to the one who assigned the task, for the job is done.

But, the Kingdom is a Family, not a factory. So, tasks are done with the *never-ending* relationship in sight. A completed task is a gift, a sacrificial work offered to honor the One who assigned it. For the purpose of a family is live as a family, to grow, to progress in maturity together, and to gather the *lost members* who belong in the safety of home.



So, Jesus draws near to the Father to know his pleasure, to hear his commendation, and to talk about their future and the future of the family.

Focus:

1. Debrief with Lord after Ministry. 6:45.
2. Depart to a place of seclusion). 6:46
3. Deal Graciously with Others: Encourage weaker. 6:47-52

Consider:

As a shepherd, practicing *accountable prayer* does not hold any magical guarantees of change. What accountability represents as the “tip of the iceberg” is the broader *mindset* of the Kingdom of God, which is a *family oneness* we see rooted in the Godhead of Father, Son, and Spirit. For, *accountability* is the evidence of a deeper interdependence and trust shared in our Family Kingdom. Accountability is the opposite of the *default instinct of the flesh*, a self-interested independence that will hollow out the unity of the Kingdom family, carving out *pockets of self-interest, division, and factions*.

As we consider how the Lord Jesus embodied this sense of healthy *accountability*, first modeling it for his disciples and then *living it out* in his gracious interactions with them.

Accountable prayer for everything you do in the Kingdom family and a transparent accountability with your partnering shepherds making up your own household of faith shields you from the encroaching of fleshly *self-*

interested independence of action, which narrows your world until there is no one to change you from a course of Self-Interest that will end up ruling your life and pitting you against the Lord’s Kingdom interests!



Case Study: Numbing Independence.

In the Bible, it is the height of folly to be so detached that *no one can speak to you*, as was the case with the *worthless* Nabal. But, I’ve found that leaders who are unaccustomed to accountability follow the same desensitizing path.

For years, our church was led by J, the senior pastor. One might think that his introverted personality kept him from sharing what was on his mind, even with his team of fellow shepherds. As a pastor on his team, I often heard of major decisions when a general announcement was made.

Instead, J. kept a tight circle of those whom he would talk with. Increasingly, the circle became less and less diverse, eventually looking identically like J himself. Of course, when one only listens to voices that could be your own, then one's voice is all that matters.

So, after embarking in a church audit that cast a new five-year vision for the church, J announced that he was resigning and moving back to his home country. No advice or feedback was asked of his fellow pastors nor elders, simply an announcement was made. It turns out, it was more convenient for J to move, having received a job offer from a Bible Belt church where his college-aged children would be studying. Was indeed J called by God? Only God knows. But, without a commitment to accountability, the line between personal self-interest and the calling of God disappears.

1. Debrief with the Lord after Ministry. 6:45.

After Jesus Mashiach finishes ministering to the five thousand men, he takes deliberate steps to present himself to his Father in *accountable prayer*: he sends his disciples ahead of himself by boat to Bethsaida and then he stays to dismiss the crowd (45). Only after he is left alone does Jesus ascend the mountain to pray.

2. Depart to a place of seclusion. 6:46

As we have considered, there are many things that we would expect Jesus to discuss with the Father. And, there are many reasons why "Accountable Prayer" is fundamental to and protective of the Kingdom. Simply, Jesus prays after the conclusion of his ministry, and we should too. Whether as an individual shepherd or with our shepherding team during our *post-ministry* de-briefing, it is good to present ourselves to the Lord in prayer. To report to him, to seek his input, and to be open to what he is planning next.

If anything, *accountable prayer* gives you a sense of what the Lord thought about what just transpired. Hopefully, you will hear the words, "well done."

3. Deal Graciously with Others: Encourage weaker. 6:47-52

Spending time resting before your Lord in his great mercy and acceptances will change you. When Jesus concludes his prayer time, he turns to find his disciples and saw them making "painful" progress (48).

Having spent time with his *great father*, Jesus is gracious with his *weak disciples*. Seeing them in their terror, he changes plans to walk past them to their destination. Instead, he stops to encourage them: “Take heart.. do not be afraid” (50) he says to them.

Thus, as a shepherd, spending time in *accountable prayer* before your Lord will surely change your perspective too. Bathed in the mercy and pleasure of the Father, you will begin to see what he sees, a people weak, terrified, and needing encouragement in their unbelief.

Question:

Further Discovery:

4.4.C(27).Instructing Hard Hearts. Mark 7:1-13

Read Mark 7:1-13.

And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written, “‘This people honors me with their **lips**, but their **heart is far** from me; ⁷in vain do they **worship** me, teaching as doctrines the **commandments of men.**’ ⁸You leave the **commandment** of God and hold to the **tradition** of men.” ⁹And he said to them, “You have a fine way of rejecting the **commandment** of God in order to establish your **tradition**! 7:6-9.

Background:

When Jesus Mashiach, the Chief Shepherd, sends you to gather and care for his flock as his *shepherding- disciples*, he sends you out to shepherd under his authority. You represent him, are responsible for all that is his, and you shepherd on his behalf.

One of your primary responsibilities is to *feed* his sheep with “knowledge and understanding” that they might grow spiritually in their faith (Jeremiah 3:15).

Realizing from the parable of the Sower that there are a number of obstacles which conspire to stop, derail, or paralyze their faith, you must be able to help them overcome these obstacles.

So, if their souls are captivated by Satan’s evil devices, help to free them. If their minds are misguided, we will soon consider how to “instruct” those who are misguided.

As a shepherd, one of the hardest areas to shepherd is the heart, the deepest part of human nature that is hidden but which is most vulnerable to the hardening effects of sin and unbelief. And, once compromised, the hard heart will stop and quickly reverse any spiritual progress and quench the Spirit’s work.

Over the next three units, we will learn how Jesus taught his disciples how to minister to the heart—to instruct it, to rebuke its defilement, and to correct it to restore the disciple to the righteous path of growth.

The progress of faith:

Before we learn about the place of the heart in our human nature and how the Gospel addresses problems of the heart, let’s consider how faith is meant to

develop to help the disciple mature spiritually to take his or her place in God's Kingdom Family. Let's hear Paul's view of our maturation in Jesus Mashiach:

⁶Therefore, as you **received** Christ Jesus the Lord, so **walk** in him, ⁷**rooted** and **built up** in him and **established** in the **faith**, just as you **were taught**, **abounding** in thanksgiving. Colossians 2:6-7

Clearly, Paul envisioned the growth path of the disciple of Jesus Mashiach very closely with the path laid out by the apostle Mark, which we have been studying.

In both pathways of discipleship, notice the progression from personal bonding with Jesus Mashiach (1 & 2), into the interpersonal growth in the family (3) and then sent into the world to plant the Kingdom (4) and then learn to live in the Kingdom reality (5) as was being established in Israel (6) and through the Gospel throughout the world (7).



At each stage of growth, the *growing faith* of the disciple requires him or her to *sacrifice* aspects of the old life in order to receive new life and growth, eventually being willing like Jesus to lay down one's life to give life to the family.

These increasingly difficult challenges to the flesh until its total surrender to serve one's family members in the Household and bring the lost into the Kingdom—these increasingly costly sacrifices at each stage terrify the “flesh” and offer the disciple the easy path—to open one's heart to *unbelief* to stifle the growing threat of discipleship to the flesh. So, the disciple moving into stage 3 and the inter-dependence of being “rooted” with the other family members will worry the *flesh*, so that one will latch on to falsehood to stall the encroaching growth of

the Spirit. So, instead of endeavoring to grow in a local church community, the disciple may find an online teacher or an area of theological study that will replace real relationships in the body.

So, shepherd, familiarize yourself with the seven stages of discipleship so that you can see where a disciple may be stunted or stalled.

Case Study: addressing heart obstacles.

When A. first turned to the Lord Jesus Mashiach for salvation, she saw a very early outpouring of grace. For, A. had turned to the Lord in a rehab hospital and was confined to a wheelchair due to a broken spine and legs. She asked, "Please, Lord, I would like to walk again." She was only 27. After she was healed, she struggled with a substance addiction until the Lord's discipline took everything away again. Then, for the next year, her faith grew as she abandoned her besetting sins, especially fleshly control, and as she gave up her enslaving addictions. But, as she found refuge in the family of God, she oddly started to get irrational fears of being in public. Her flesh wanted to drag her back into isolation. So, when she was assisting me with a work project, we had a chance in the privacy of the car to pray together. We asked the Lord to reveal to her if there was a deep-seated trauma or injury that the enemy was using to break her heart. Soon, a childhood memory came to mind, and she sacrificed this to the Lord to be dealt with in his way. After a few weeks, she wasn't feeling anxious about being in public.

So, as a shepherd, be on the lookout when your proteges stop maturing as they should. Come before the Lord and see what he may uncover.

Knowing the Heart:

The **Spirit of the Lord God** is upon me, because the Lord has **anointed** me to bring **good news to the poor**; he has sent me to **bind up the brokenhearted** to proclaim **liberty** to the **captives**, and the **opening** of the prison to those who are **bound**; 2 to proclaim the year of the Lord's favor, and the day of vengeance of our God; to **comfort** all who **mourn**; 3 to grant to those who mourn in Zion—to give them a beautiful headdress instead of ashes, the **oil of gladness** instead of **mourning**, the garment of **praise** instead of a **faint spirit**; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. Isaiah 61:1-3

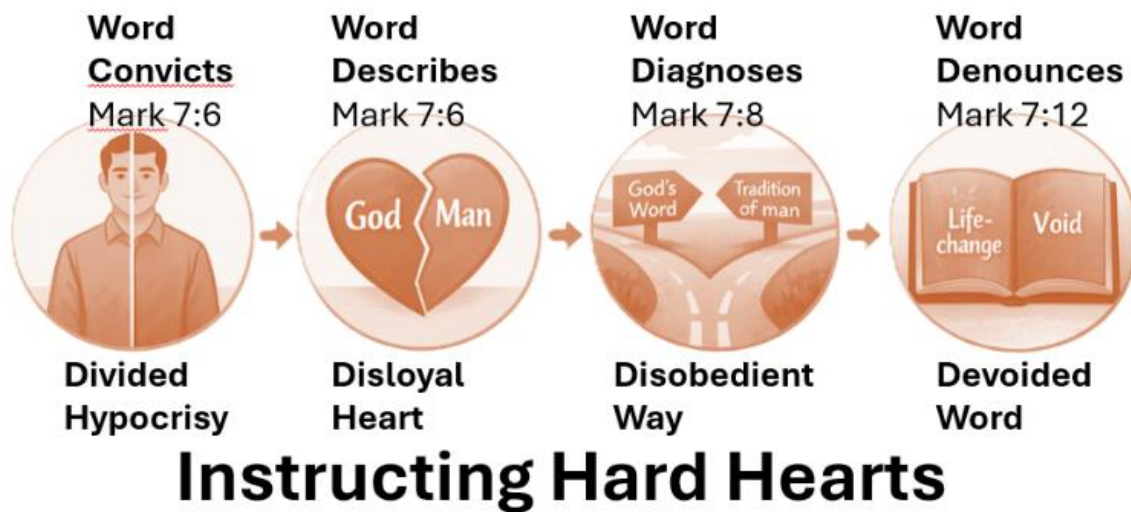
When you read the Mashiach disclose the work that he has been anointed to accomplish, do you notice that he touches on all aspects of our human nature that can be broken so that our flesh might prevent faith from growing up? The parables talk about the soul bondage like a trampled path, heart hardness like a rocky road, a misguided mind like choking weeds. Isaiah describes something similar. Notably, see how deep and inaccessible are the *broken areas of our hearts*.

Let's discover how the Lord ministered to the heart to release the growing faith of his disciples!



Shepherding the Heart to clear obstacles of unbelief:

When Jesus instructs the Pharisees on their heart-hardness, uses the Word of God in several key ways to uncover the *hypocritical hearts* of these critics.



When the Pharisees attack the disciples of Jesus for not following the customs to *wash their hands* before eating, Jesus uses the Word of God to instruct them on the real problem, the state of their own hearts.

Notice the overall strategy of Jesus to instruct these religious authorities whose hearts are broken by hypocrisy. When they approach Jesus to criticize his disciples, they assume that they are completely right. Their broken hearts delude them to think that their *Self-Righteousness* was faultless.

In this way, when someone's heart is broken by a hardened unbelief, causing them to reject any new inroad of the Word of God, then this brokenness will also delude them into thinking they are not broken but whole, complete, and faultless. So, Jesus uses the Word of God to show them their brokenness—that there are contradictions, disjunctions, or inconsistencies in their lives. And, he does this using the Word of God.

1. **Convicting Hypocrisy:** Lips and Hearts (7:6). First, Jesus uses the prophecy from Isaiah to apply directly to their behavior. Isaiah prophesies that a people will honor him with their “lips,” but their hearts will be “far” from him, attached to something else. If these Pharisees are honest with themselves, they will feel this disjunction and be convicted by the Word.

2. **Describing Hypocrisy:** Disloyalty. Once Jesus uncovers their inconsistent hearts, he goes on to describe this hypocrisy. Their worship is worthless because they are disloyal, teaching what they truly value, the “commandments of men” (6). Again, this explanation forces them to consider their reality, and agree with Jesus that they love the “commandments of men.”

3. **Diagnoses Source:** Leave way of God's Word, uphold and support way of Tradition. In his instruction, Jesus then gets to the very source of the Pharisees hypocrisy. Deep in their hearts, at the very cherished place of the heart, these men cherish human “tradition” more than even God's truth.

4. **Denounce Outcome:** Void the Word of God by your path. Brilliantly, Jesus starts with the Word of God and the Torah's command to “honor father and mother.” He then traces out how their human commands and teachings work out in real life, resulting that the Word of God is actually voided.

Jesus instructs these Pharisees using the Word of God to show them the complete error and inconsistency of their ways: the Word convicts them of their hypocrisy, explains their error, reveals the ultimate reason for this error, and denounces the final outcome of their fleshly approach and teaching. Rather than

blameless and Self-Righteous, they are shown to be inconsistent, disloyal, and engaged in the condemned action of “voiding the Word of God.” (11).

Focus:

1. Convicts the Pharisees of Hypocritical Hearts: disjointing words and hearts. 7:1-6.
2. Explains this hypocrisy and diagnoses its deep cause. 7-8.
3. Denounces the outcome of their teachings by comparing their words to the straight path of the Word of God. (9-13).

Consider:

As a shepherd, you will likely encounter people in your flock whose hearts are being hardened by unbelief. What was once whole and focused on the receiving the Word of God fully now starts to rationalize, deny, minimize, or block it. Perhaps the hardening has already occurred, and you are starting to see signs of unbelief keeping the Word from bearing fruit. You may see fleshly bruit. Or Hypocrisy. Or judgment, legalism, or fleshly religion. As a shepherd, prepare to instruct these dear ones with the Word of God. Let's discover how Jesus did it.

1. Convicts the Pharisees of Hypocritical Hearts: disjunctive words and hearts. 7:1-6.

Likely from the very start, Jesus knew that this delegation of Pharisees and scribes who surrounded him, having traveled all the way from Jerusalem (1), were suspect. For, out of the “heart” the mouth speaks, and the first recorded words of this group was pure judgment: Why did the disciples not follow the traditions of the elders but eat with unwashed hands? (5). Something was going on at the heart level so that it was not faith which spoke but unbelief, as these men clung to a Self-Righteousness rather than the faith of Abraham, who “believed God and was credited as righteous” (Genesis 15:6).

So, to respond to these accusers, Jesus finds Isaiah's prophecy of Isaiah 29:13 to describe the state of their hearts—a hypocrisy, claiming with their lips to be Godly but denying God by their actions. Their “lips” honored God but their “hearts” were far from wanting to honor him.

Now, when we apply the Word of God to show people the state of their hearts, what will ensure that they will hear and be convicted of their sin? Remember that life-change or repentance does not often happen instantly. As the Lord says, “it is the kindness of God that leads us to repentance.” So, Jesus is merely laying out the basis of instruction here. He will then *lead them* through steps that will *lead* them to reconsider. We don’t see any indication that these men addressed here repented at the words of Jesus. However, we *do* know that of the number of the first disciples, many came from the *Pharisees and scribes*.

Here is the reality of how the *flesh operates*. When people are so thoroughly blinded by the flesh, and when this blindness is simply reinforced by all the other blinded friends and voices in their lives, they are thoroughly convinced and hardened.

But, when Jesus or you hold up the Scriptures like a mirror, there is always a splinter of *conscience* that the Lord has built in to us—a capacity for *self-reflection* and *self-judgment*. When Jesus brings up the *touchpoints* or *keywords* of the Scriptures—here, “lips honor” but “heart is far,” these are the seeds that penetrate and await growth. For, they will think about what their lips are saying, but hopefully, they will also consider the state of their *hearts*.

 When sharing the Word, identify the *touchpoints*—key words that will stick in the minds of your hearers and be the basis of self-reflection.

2. Explains this hypocrisy and diagnoses its deep cause. 7-8.

When the Word points out the hypocrisy of these men, that there is a disconnect between what their lips say and what their hearts value, this charge will stick until it is either dismissed or refuted. Before this can happen, Jesus continues, *explaining further* what this disconnect looks like. He continues quoting Isaiah 29:11, claiming that their “worship” is emptied because what they truly honor and teach are the mere “**commandments** of men” (7). Now, we identify the force that is *distancing* their hearts from God. Their fleshly relationships, which produce their own commandments and *religious authority*, is in direct competition with God.

Here, it seems as if Jesus is paraphrasing the original text of Isaiah 29:13, using the general word “worship” for the more specific language of “fear of God” and even “drawing near.”

Again, using the *touchpoint* “worship” makes it easier for his listeners to Self-assess their own lives.

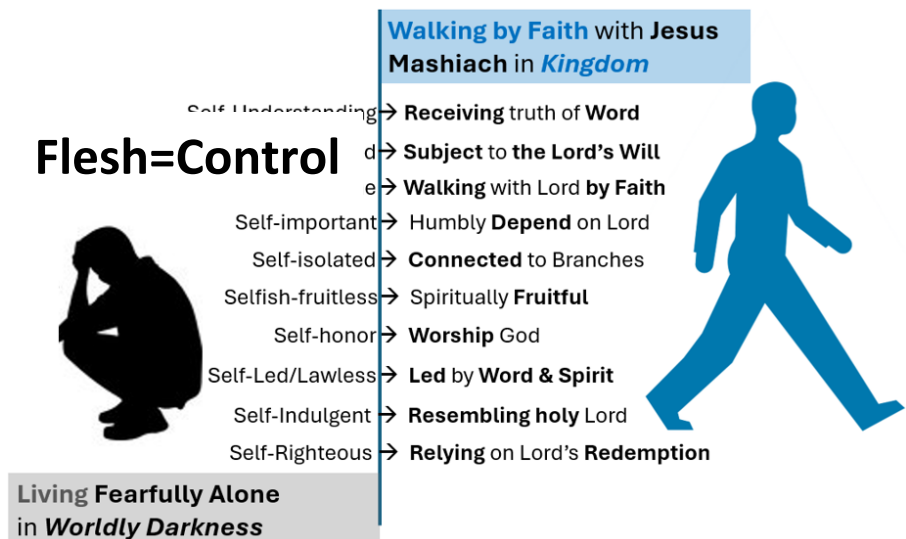
Now, after having applied and explained what Scripture says about the condition of their heart, the *Physician* offers his diagnosis. This is the root problem, the “hardness” that has taken root in their hearts that has caused this *shift* from God to Man.

These Pharisees, for whatever reason, have “left the **commandment** of God” in order to “hold to the **tradition** of men.” (8). For men who ostensibly uphold the Torah, the commandments of God, to hear that they have “left the commandment of God” is a hammer blow to the very foundation of their lives. But, Jesus names the root cause of their hardness as subtle as “tradition” uncovers this *area of hardness and unbelief* so that it can be dislodged and the heart cleansed.

Holding to the “tradition of men” generates an alternate *authority* that is more immediate and reinforcing than the heavenly Word, and Israel’s history has shown from the start that the fleshly *community’s consensus* has always competed with God’s authority for its religious identity—seeking to rename Elohim as “our gods” (Exodus 32:1).

As a shepherd using the Word of God to diagnose the hardening of the heart by unbelief, know that there are a myriad of forms that the disease of unbelief takes, but it is more useful to recognize the *flesh* and its consistent tendency to *replace God’s place of Lordship* to install human control. Of course, the *flesh* seeks to unseat the Lordship of God-Elohim and to take that power to itself. So, when given the choice of simply submitting to the Commandments and Rule of the Lord God, the *flesh* seeks an alternate. The flesh will take the commandment and start to

alter, add, delineate so that it is now a *tool to enforce human traditions*. The *flesh can never co-exist with faith*, for faith requires surrender, and the flesh exists to rule not surrender. Even Job abandoned his *fear of God* (surrendered



Faith= Surrender

service) to insist on the possibility of be *righteous* apart from God, a Self-Righteousness, a “rightness” based on human consensus, human understanding, and tradition. That is what Eve sought originally when she hoped the fruit would “make one wise” (apart from God). So, recognize that tradition is simply a tool of the flesh. This *fleshly decision* to hoist “Tradition” alongside the “Commandments of God” will centuries later be codified in an entirely *fleshly Jewish creation*, produced by its accumulated tradition as the “Oral Torah.”

3. Denounces the outcome of their teachings by comparing their words to the straight path of the Word of God. (9-13).

Finally, Jesus uses Scriptures to illustrate how the outcome of this *fleshly preference* of “tradition” over the “commandments” of God leads to a sinful outcome which they cannot deny. “Establishing tradition” and “rejecting the commandment” means that they are guilty of “voiding the Word of God” by “tradition” (13).

For some of these men, hearing that they have “voided the Word of God” might awaken them from their stupor. Notice how the instruction of Jesus took a *fleshly behavior* rooted in the heart and systematically uncovered it by his teaching:



Question:

Further Discovery:

4.5.C(28).Rebuke Defiled Hearts. Mark 7:14-23

Read Mark 7:14-22.

²⁰And he said, “What comes out of a person is what **defiles** him. ²¹For from within, **out of the heart** of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²²coveting, wicked-ness, deceit, sensuality, envy, slander, pride, foolishness. ²³All these evil things come from within, and they **defile** a **person**.” 7:20-23

Background:

After revealing to the Pharisees that their lives were *hypocritical* because they honored God with their lips, but the spiritual reality of their hearts was a mismatch. Their hearts were more loyal to human tradition. As a result, they voided the Word of God to *establish* their own human traditions.

When Jesus continues to point out the shortcomings of these Pharisees, he starts by further analyzing their fixation with external practices. He makes a **distinction** between the seen world of physical and material reality, which has no ability to impact the realm of the spirit. And, the spiritual reality, which is the realm of the heart, so it can be defiled.

So, he says: “Nothing outside a person going into him can defile him. Jesus says this to show that true defilement and uncleanness occurs in the spiritual realm of the heart, which has the power to corrupt one’s whole life.



The main Jesus speaks against this practice of the Pharisees to focus on dirty hands defiling people, developing an entire religious system of “defilement” and “holiness,” is that it is an expression of what we might call “fleshly religion”—the efforts by mere men to create commands which determine what is “holy “ and what is “defiled” purely based on human authority. As Jesus had just instructed, such focus on *human authority* voids the command of God so opposes God’s rule and authority. Because it sets up a human-derived Self-Righteousness that voids God’s Word and promises.

Imagine this: because the Pharisees, by their teachings, had so convinced Israel that “cleanness” and “uncleanness” was purely a matter of ceremonial purity, as they had defined it, they completely bypassed a need for Mashiach nor his promised Redemption.

Focusing on ceremonial purity shifted the focus away from the *unseen* matters of faith and Spirit, which allowed the Pharisees to *whitewash* their own sinful practices: hypocrisy, judgment, and even resisting God’s Kingdom by rejecting His anointed Mashiach.

Today, little has changed for the Jewish people. While still embracing the *fleshly religion of Judaism*, which, like Islam, honors the Torah, but voids it by its traditions, creating a *ceremony-based religion and system of sin* which requires no redemption from God, having devised a *fleshly-human-based* system to attain Self-Righteousness.

Now, let’s apply the methods of Jesus to the current Jewish view of Mashiach: If *righteousness* could be attained by Jewish self-righteousness, is there evidence that the Lord God accepts this “self-righteousness”?

- Did God send the Jewish nation into exile to the nations (not just to Babylon) because they were truly Self-(attained) Righteous?
- Has God shown his pleasure to the Jewish people in their exile, giving them the peace and rest which accompanies his favor, because they have already entered their perfection as a nation?
- In this current crisis, which will worsen as promised by Ezekiel 38 and Zechariah 12, until all the nations surround an unprotected and defenseless Israel, will the Mashiach of Jewish dreams truly save Israel—a mere human who reflects the heart of Judaism—a scholar sage, victoriously appearing with Talmud and Torah in hand, waving his Talit over his head to strike fear into the hearts of his enemies?

If Rabbinic Judaism is truly the Torah and Tanakh based truth from God, furnished with the authority of God and not a fleshly religion, why have (by the time of your reading this) the hosts of followers of Jesus as Mashiach been taken from this earth?

There is a great testing coming, and if Israel stubbornly clings to the fruit of what Jesus prophesied was a “voiding” of the Word of God by preferring the traditions of man over the commands of God, abandoning the Worship and Fear of the Lord God for fleshly religion, then Israel all along has allied itself not with God but with the *Father* of the *Flesh*, who has from the beginning sold the “fleshly alternative” to the *submission of faith*.

When a group of Jews happened to “believe” in the words of Jesus, Jesus still said to them,

“³¹ So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, ³² and you will know the truth, and the truth will set you free.” John 8:31-32

If you are a Jew, coming to Jesus Mashiach means you must be *freed of the flesh*. For, if you insist on clinging to *fleshly control*—to live your life with the self-awarded power to determine what is “defiling sin” apart from the Bible, you are still under the control of the flesh.

As these “believers” in Jesus eventually turned on him, refusing to give up their “control” over their thinking and their behavior, Jesus eventually said:

⁴³ Why do you not understand what I say? It is because you cannot bear to hear my word. ⁴⁴ You are of your **father the devil**, and your will is to do your father's **desires**. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. John 8:44

Fleshly Focus or the Spirit:

When Jesus talks about the *defilement* that comes from the “heart,” he is referring to the nature that is natural and resident to all of us that is *irredeemably defiled*. This fleshly nature originates from Satan’s original deception and work at the tree, so all who choose to live *in the flesh* are truly the “children” of Satan, as Jesus says above.

Remember what Satan said to Eve:

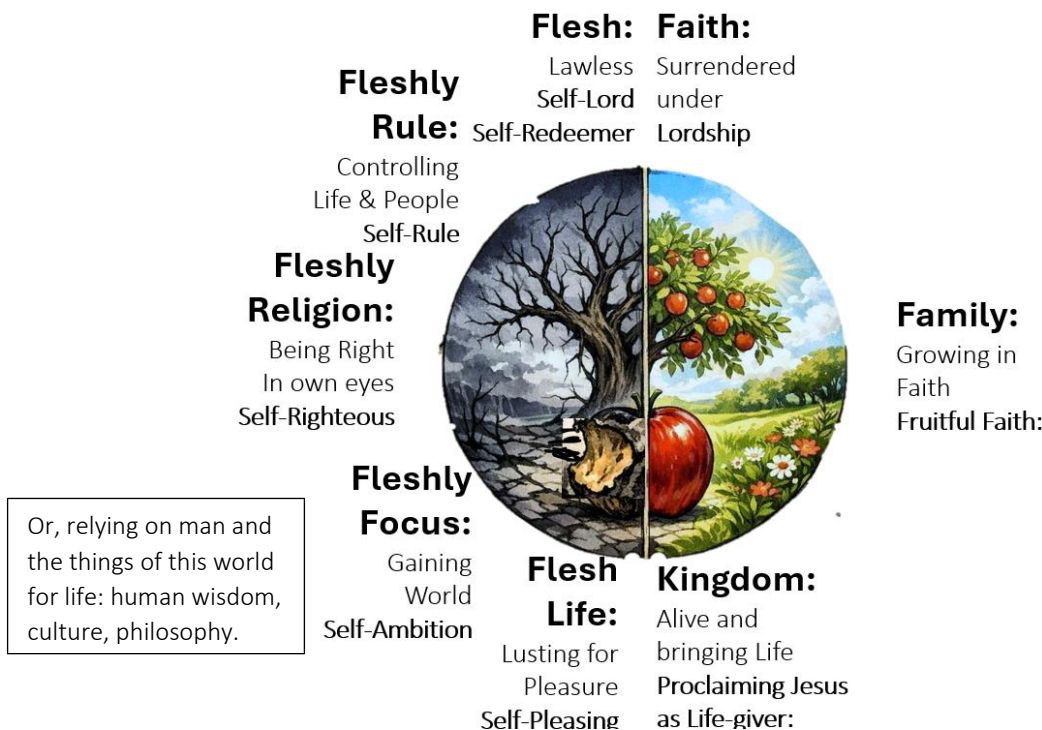
⁴ But the serpent said to the woman, “**You will not surely die.** ⁵ For God knows that when you eat of it your eyes will be opened, and you will be **like God, knowing good and evil.**” Genesis 3:4-5

Satan appeals to Eve to live in the Flesh:

- **Authority:** “you will not die” your words, not God’s will have true authority and power.
- **Centrality:** “you will be like God” You will replace God as the Head and Central Importance of your life.
- **Righteous:** “knowing good and evil” You will determine what is “good and evil”—you can be Right and Alive apart from God.

This was the original test at the Tree of Knowing Good and Evil: would we remain obedient, surrender to the Lordship of God by faith? Or, will we listen to the serpent and create a world and a life of our own human, *fleshly* making?

So, to live in the flesh is to live under our own human authority and rule, not God’s. That is why Job’s fall from faith and the Fear of God to Fleshly Self-righteousness showed that no matter how righteous we are, our *flesh is irreversibly corrupted and must be redeemed—replaced with a new life!*



So, rebuke your people when they begin to lapse into the *flesh*, *especially* when they start to rely on the “flesh” so that faith becomes “religious effort that does not need the Spirit.”

We see Jesus rebuking—pointing out the error of the fleshly behaviors that threatened the integrity and life of these people:

- **Fleshly religion:** is designed by fleshly people and has no power to address deep-seated sin nor give life.
- **Fleshly heart:** is the *already evil* nature that we have inherited that abandons God and seeks life apart.
- **Fleshly desires:** when acted upon and followed, these *separate from God in sin* and defile the whole person.

Case Study: Cancerous *fleshly religion*.

Forgive me if at times this section became a cautionary rant against the *flesh*. But, I have seen the *insidious flesh* turn instances of healthy kingdom life into *horrible religion*. Read the book of Revelation, especially chapter 3 and the chapters preceding 20 on the judgement of Babylon to know how much the Lord also hates fleshly religion. In the “name of God,” fleshly religion put the Lord Jesus to death, will martyr a host of end-times saints, corrupted Israel for generations, and extinguished the Church’s flame of witness.

In your age of the Kingdom, beware the warning signs that the Church just overlooked as “human nature” because it was convenient to endorse fleshly religion, it brought people in, and it made money—until all our people became cold, selfish, worldly, and our seminaries disappeared until all there was left was well-funded cultural traditions.

At its heart, the *flesh* wants to look good and to control. When I was coordinating with the 20+ homegroup leaders what topics they’d be covering in the next season of ministry, the church’s senior pastor expressed the need to standardize what was taught and that it would be better to use books by published authors.

Such a suggestion was more fleshly and religious than Kingdom based.

- God appoints Spirit-empowered leaders for each of the groups, shepherds responsible for “feeding their sheep.” (Jer.3:15).
- The Lord Jesus as Head will lead each shepherding team to feed his people according to their needs.

- *Published writers a) have no relationship to us; b) have written popular content able to sell books.* What “anointing” do they have for the people at our church?
- The Kingdom requires to have *faith* in God and a measure of trust that the body, though not immune to missteps, will correct itself and build itself up by the Spirit. To “control content” in order to systematize Kingdom life will kill it.

That process of systematization, of converting what was by *faith*—alive, abounding, and natural, into *fleshly*—controlled, predictable, not beholden to an outside (Jesus) power interfering, is what eventually killed the Church. That is why I hate fleshly religion.

Focus:

1. Fleshly Focus: external rules to appear Self-Righteous. 7:14-16
2. Fleshly Heart is Source of uncleanness. 7:17-22
3. Fleshly Fruit from Heart defile person: lawlessness). 7:23



Consider:

You will likely be operating in a very different faith landscape by the time you read this. As the Church Age ends, so ends the age of *hidden spiritual realities*. Starting with the *great evacuation*, there will be a steady onslaught of Biblical prophecies materializing before your and everyone’s eyes. No more can you say, “Jesus is neither Lord nor will he come back for his church” for he will already have done that. And, the insulting portrait that Jews have conceived of Mashiach as being a *mere Shneersen* will, thankfully, be discarded in the dustbin of history. But, for what is coming, you don’t need a Shneersen. You need the Son of God coming with the clouds of heaven.

So, in this age, you will still need *faith*, but the ability of the flesh to *slink and cower* under fleshly religion, at least the ones currently available, will seem less likely. Instead, all the fleshly religions of the world will consolidate against the Lord Mashiach. Still, I think there will still be a need to caution your people against the flesh. As the Tree reminds us, the only safe place is the protective canopy of the Kingdom, spread over those who belong to Mashiach by Faith.

1. **Fleshly Focus:** external rules to appear Self-Righteous. 7:14-16

When Jesus calls out to the crowd to be heard, he addresses what was the prevailing appeal of *fleshly religion* at the time. A focus on the things “outside a person” (14) which can be handled in this world.

Again, the flesh focuses the *worshipper* on outward realities, what can be “seen,” because those guided by the flesh want total control, numbers, and data so they can rule over their realms. While Jesus admits that there is the reality of “defiling sin,” the spiritual reality of this defilement is *simply beyond* the reach of human understanding, human rules, and human acts of righteousness.

So, all we have to know about Sin is what the Lord God states in the Word of God. And, any attempt to replace the freedom and simple faith in Jesus Mashiach with any human, fleshly rule, is sin, as Paul argues in Galatians and Colossians.

2. **Fleshly Heart is Source of uncleanness.** 7:17-22

When Jesus says that the “evil thoughts” and other sins come “from within, out of the heart” (21), he is describing the *current state* of all humans born from Adam and Eve. For, the Lord God himself promised, “You will surely die” if you choose a fleshly life and not a life of faith (Genesis 2:17). So, we are all “dead in our trespasses and sins” (Ephesians 2:1) because without the *spirit*, which died in the Garden at the foot of the Tree, we are simply “naked flesh” uncovered of the Spirit (Genesis 3:7). Jesus is simply stating the reality of our spiritual condition. We are not simply “a little worse off” because of the sin of our first parents. Not just “mischievous” or “misguided.” We are spiritually and literally dead to God and powerless in our flesh. So, Jesus, in saying that “evil thoughts” and a host of other sinful things come from us, he is saying that we are already defiled and corrupted. The question is, how can we be atoned for and rescued from this defilement? Fleshly religion finds a rotted and dead corpse that is our *naked and dead flesh*, and it seeks worldly solutions to reverse its condition. It folds the corpse’s hands in prayer. Mouths words to recite in prayer. Forbids the corpse to eat certain foods. But, only Jesus Mashiach as Redeemer can take the corpse’s death and defilement

and give it life! So, all people need the resurrected life of the Kingdom, not fleshly religion.

3. Fleshly works from Heart defile person: lawlessness). 7:23

So, the fleshly heart is defiled because it is dead and cut off from the life of God. When Jesus lists the defiling evil that proceeds out of the heart, he says that when the heart's defilement is lived out in the body, that is the sin that "defiles a person" (23).

So, as a shepherd, it is no good for you to try to help people outside the kingdom "lead better lives." You are simply trying to teach a corpse how to become alive! Rather, introduce them to Jesus Mashiach, the only source of life.

Conversely, when you shepherd people who are already alive in Jesus Mashiach, know that they still with hearts that pull your people toward "defiling flesh." So, look out for signs that they are giving in to the defiling lure of their *fleshly hearts*.

- Jesus lists the desires of the fleshly heart here;
- Paul lists the *works* that are produced when our people act out the fleshly desires: (Galatians 5:19-21), warning that those who live in the flesh "will not inherit the Kingdom of God" for they are living under the rule of a foreign power. For, to live under the power of the flesh is to serve Satan, the source of fleshly defilement.
- Thus, the disciples of Jesus must "put to death the deeds of the body" which the flesh lures them to do (Romans 8:14).

Question:

Further Discovery:

4.6.C(31).Correcting Hearts Blinded by Unbelief. Mark 8:11-21.

Mark 8:11-21.

¹¹ The Pharisees came and began to argue with him, seeking from him a sign from heaven to **test him**. ¹² And **he sighed deeply in his spirit** and said, “Why does this generation **seek a sign**? Truly, I say to you, no sign will be given to this generation.”

¹⁷ And Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? Do **you not yet perceive or understand**? Are your **hearts hardened**? ¹⁸ Having eyes do you not see, and having ears do you not hear? And do you not remember? 8:11-12, 17-18.

Background:

The task of Shepherding is *leading and guiding*, but consider the difficulty of Kingdom Shepherding, which requires the Shepherd to guide and lead in the unseen realm of the Kingdom, where the sheep are meant to perceive by faith in a world overblown and immediate, which appeals to their fleshly natures to ignore God and simply live in the flesh.

At the very end of this outing, Jesus arrives in Bethsaida with his disciples and heals a “blind man” (23). This blind man’s journey to regain his sight mirrors the path of the disciples who, though having been reborn into the Kingdom, need to be corrected by Jesus to see correctly. For, as we shall see in this lesson, hearts hardened by unbelief will see incorrectly and come to errant conclusions.

So, let’s learn from the shepherd one of the hardest tasks set before the Shepherd—how to correct *hardened hearts* to improve the vision and teachability of your people!

Walking by Faith or by Sight:

⁶ For to **set the mind on the flesh** is death, but to **set the mind on the Spirit** is life and peace. ⁷ For the mind that is set on the **flesh** is **hostile to God**, for it does not submit to God's law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God. Romans 8:6-8

Paul says that to “set the mind on the flesh” is “death.” In other words, as disciples walk through life, they are called to walk “by the Spirit”—that is, walking with the Lord Jesus and in submission to his Word.

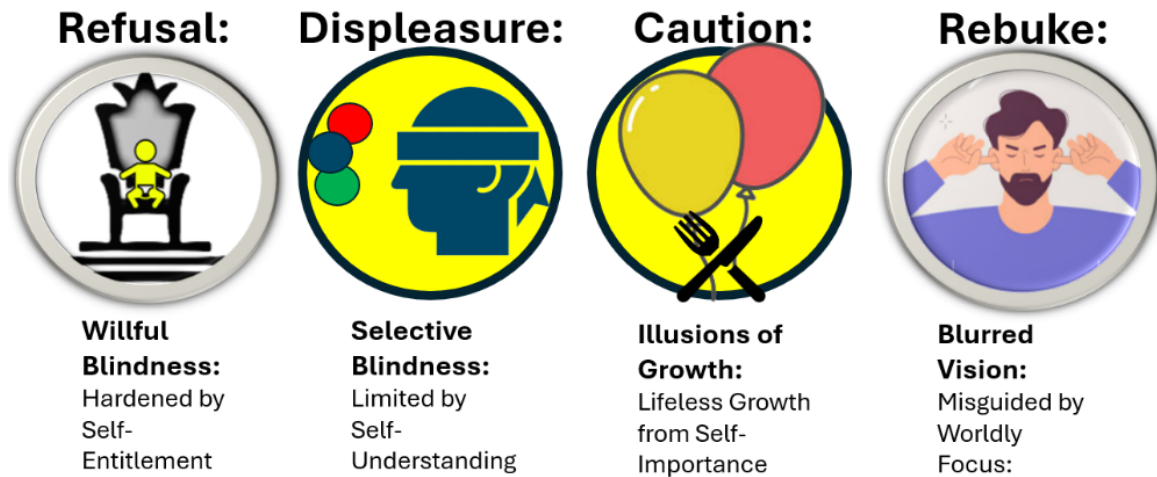
However, to walk with a mind “set on the flesh” is to walk as if God did not exist, that your goals, your purposes, your needs, your plans, are all led by the “flesh” and its desires. To live in this way is to live as if you are “dead” to God and “blind” to His Kingdom and what he may be doing in the world.

So, we will see Jesus correct the underlying heart conditions which lead to this *blindness* to God’s Kingdom and a deadening sense of unbelief.



In the first two cases, Jesus responds to the blindness of the Pharisees, who are walking by the flesh and whose “blindness” to the Kingdom is by choice. Then, Jesus warns his disciples who are also in danger of hardened hearts, even though they have been reborn into the Kingdom.

Correcting Hardened Hearts



Thus, as a Shepherd of the Kingdom, be prepared to face both types of hardness. Know the underlying causes so that you can also correct those who are outside and in the Kingdom.

Remember the words of Jesus on how to respond to those who are hardened by the flesh. It is far too easy to resort to fleshly devices in trying to correct those who are living by the flesh. But, Jesus says:

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. John 6:63

Resorting to long philosophical arguments, generating AI powerpoints or videos, even constructing positive experiences to entice the blind to come into the light of God's Kingdom have no power to "give life"—only the Spirit does. So, follow the example of Jesus.

Focus:

- 1: Unbelief from Self-Ruling Hearts: seeks to define life-truth on own terms. 8:11-12
2. Unsubstantial Teaching: from unbelief is dangerous- religious or political power. 8:13-15
3. Understanding based on Human Experience: blind and misguided. 8:16-26.

Consider:

The Pharisees come to Jesus Mashiach to “argue with him” in one of many forced showdowns in which the adversaries of Jesus attempt to argue with Jesus, having prepared argumentative traps for him and seeking to force him to contradict or disconnect with what he had previously taught. But, we see that Jesus does not do as they expect, and he never argues in the same way that his opponents argue. He questions, clarifies, explains, responds, or even corrects. But, knowing the *lifelessness* of engaging in fleshly debate, Jesus refrains. Instead, let’s discover how he responds to these four cases of heart-hardness.

1. Willful Blindness: Hardened by Self-Entitlement and Selective Blindness: limited by Self-Understanding. 8:11-12

When this group of Pharisees came to Jesus to “argue” with him, it is not that they were unaware of the power works that he had done publicly. In fact, one of their number, Nicodemus, secretly met with Jesus and admitted, “We know that you are from God, for no one else can do the signs that you do unless God is with him” (John 3:3). So, these men seek a sign “to test him” (Mark 8:11). That is, they are not just seeking a “sign” as a proof of authority to then bow down before him. Rather, they seek a “sign” that he may submit to their requests. They test him, seating themselves as judges on the judgment seat. So, we see that they come to Jesus with a sense of *Self-Entitlement*—they have the right to make demands of Jesus, to require proof as if he is a defendant in their *courtroom*. This sense of entitlement *blinds them to the true identity of* Jesus as Mashiach. For, even if they saw his power and recognized him as God’s appointed Mashiach, would they really *fall down before him in repentance and surrender?*

Thus, this especially wicked form of *heart hardness* that empowers the Pharisees by a Self-appointed *entitlement*, forces them to be *willfully blind*—that is, no matter what Jesus did, even rise from the dead, nothing would convince them. For, they are “willfully blind” because they insist that they are “entitled” before God. And, they have the right to interrogate the Mashiach and force him to acquiesce to their demands.

How does Jesus respond to them? He simply refuses to acknowledge their request. By “refusing” to give in to their requests, he shows that their positions are mere *human appointments* and their rights, human rights. Yes, they can gather social power, but Jesus refuses them any more credence than that. Though they

are entitled in this earth, they have rights in darkness and death, with no claim to Jesus nor his Kingdom.

Likewise, the “sign” they ask for would never be enough for them to acknowledge as *establishing and convincing* of Mashiach’s identity. They are “selectively blind,” seeing only what falls within the horizon of their own understanding.

But, that is the problem with the Flesh and the way that it hardens one’s heart with unbelief. The Flesh, trusting in its own “Self-Understanding,” can never know the True God who transcends the limited, fallen, material reality which the Flesh knows by experience. Thus, the Flesh will only see in its selective blindness:

- **Self-Justifying:** It will only see what proves that its position is “Right” and everyone else is wrong. ‘Of course, Jesus is not the Messiah, because that would mean I have been wrong. But I am always right.’
- **Common Sense:** what is seen must align with my experience and what makes sense to me. “How can a man be born again if it makes no sense to me?”
- **Consensus:** what is seen must be agreeable to the people who have the recognition and the power. “Jesus cannot be the Messiah, because no one I trust thinks so.”

Because those hardened by “Self-understanding” can never recognize or accept anything that is outside their own personal experience and the experiences of their *tradition* and *community*, that Jesus could be the Mashiach is inconceivable to these Pharisees.

Because, as we have already seen, they have long since *voided* the Word of God to see only what is allowed by their tradition. Ironically, Rabbinic Judaism has further narrowed its understanding of what is acceptable to believe about Mashiach by rejecting anything that might apply to Jesus as Mashiach. So, even though rabbinic tradition accepts texts as Isaiah 53 and Zechariah 12 as being messianic references to the Mashiach, modern Rabbis reject these.

Thus, for those who are resolutely blinded by their own Self-understanding and committed to a *selective blindness*, Jesus has only one response: “he sighed deeply in his spirit” and expresses displeasure at this “generation” that are all guilty of a collective unbelief. To the generation he condemned, he promised that “no sign will be given this generation” (12). That is, for the Jews who directly opposed and

reject Jesus as Mashiach while signs (not the ones they demanded) and miracles (the resurrection) were done performed before them, they still chose to be blind to Jesus Mashiach. Jesus is clear to these so willfully hardened. If you choose to cling to your own Self-Understanding and commitment to always being “Right” and “Justified” before God, expect nothing but silence from him.

However, this “generation” which Jesus denounced has passed, just as the generation which tested God in the wilderness all passed away as well.

You may be a Shepherd raised up to go to the Jewish people, and many will still be “willfully blind” and “selectively blind,” clinging to Jewish entitlement and their collective Self-understanding.

Be ready to reveal Jesus Mashiach to them, because your generation will see sign after unmistakable sign that Jesus alone is Mashiach, the Son of God and the Son of David! Signs to anticipate given to Israel:

- First, be prepared for the “**Rapture**” of the Church and its faithful followers of Jesus Mashiach, though many associated with the Christian church will be left behind.
- Second, the predicted “**Birth Pains**” will increase the pain and rebuke Israel’s sense of Self-reliance and any possibility of Self-Redemption apart from Jesus as Mashiach. Antichrist, wars, famines, pestilences, and martyrdom will all test Israel and shake its stubbornness before the Lord, insisting that it is forever Right.
- Finally, there will be **a Day** when the entirety of Israel’s experience will unmistakably shatter Israel’s hardness of hearts, as the nation waits helplessly as its enemies prepare the deathblow. When it **looks upon the face of Jesus**, knowing he is the pierced one (Zechariah 12:10), then it will certainly know as a collective that Jesus is its Firstborn Son and Son it had rejected. Israel too will respond to Mashiach, but not with words but with tears.

So, you who are called to shepherd the people of Israel in the Last Days, time your message to the *sequence of signs* that will unfold before your very eyes. Also, remember that Jesus Mashiach instructed hard hearts by uncovering the *dissonant areas of their lives*, especially as their “common sense” understanding of the world can no longer explain the signs unfolding before them.

2. Illusions of Importance: puffed up by religious or political Self-Importance. 8:13-15.

Fleshly unbelief blinded the minds of the Pharisees, but Jesus also knew that his disciples were still vulnerable to the flesh. So, he warns them about the ever-present threat of fleshly unbelief.

Fresh from his encounter with the Pharisees, Jesus warns his disciples, “beware of the leaven of the Pharisees and the leaven of Herod” (15). When Jesus identifies both the “Pharisees” and “Herod” as being corrupted by a *leavening*, he was making an example of people at the highest levels of importance. Yet, Jesus compared them to producing “leaven”—an active biological agent that puffs up and expands in an unsubstantial way. If the Pharisees are vulnerable to a willful and selective blindness, they spread a worthless, vapid delusion of *importance*—that they things they do and say really “matter,” even though the reality is that they really propagate on people an *illusion of substance, of important work, of significance*. For, whether in the religious realm or the political realm, these puffed up people may produce *airy delights*, but they are as unhelpful to health and growth as selling them *balloons to eat*. So, Jesus cautions against the multiplying effect of this delusion of fleshly Self-importance, which can leaven a community and hollow it out.

All that lasts in the Kingdom is done through the planting of the Word of God as *faith springs up fruitfully* among partners and in households of faith.

But, hear the caution of the Lord Jesus Mashiach. We must never be like the Pharisees or like Herod, powerful leaders in their Religious or Political spheres of power. These men, hardened by a sense of Self-importance, leavened and spread around them an Illusion of Growth, but this was as *airy and lifeless* as the pockets of air filling a leavened loaf of bread!

For, this hardened “Self-importance” not only blinds them, but it also deludes those who are impressed by the appearance of growth, only to realize its lifeless and airy nothingness.

Self-importance and Self-promotion are fleshly sources of power that lead to growth and progress. However, especially in the kingdom, such fleshly growth, will giving the “Illusion” of importance, are really impressive but empty and lifeless shells.

Case Study: the epidemic of Self-Promotion.

In the late stages of the church, the church forgot the caution of Jesus to be wary of the “leaven” of Self-importance and the spreading delusion of lifeless growth. Instead, enamored with traditions of doctrine and men (usually) who championed these traditions, the church rewarded leaders who were *self-important and self-promoting*. These “great ones” amassed substantial followings, sold many books, and built great institutions. You would think the Kingdom had overtaken the world! But, within a generation, these doctrinal institutions imploded, one by one, as the succeeding generations became increasingly *fleshly*, until an entire *fleshly and worldly Church* was born. Despite the billions of dollars collected, the libraries of books published, and the vast empires built, the life and fruit of the Kingdom was replaced with lifeless and airy growth.

The Church, enamored with these *self-important* and self-promoting personalities, often saw these leaders of movements defrocked or defiled. The church had been deceived by the “leaven” of these Self-promoters. But, in the Kingdom’s reckoning, where will they be? One Reformer recommended the *eradication of the Jews and the excising from Scripture of the book of James* because it contradicted his theology; another promoter undermined the entire book of Revelation by his learned “hermeneutics.” Where is he now, having passed into eternity?

You who will shepherd Israel as it harvests the world for the Kingdom, hear the words of the Lord Jesus Mashiach: ‘Beware the leaven of the Pharisees and Herod!’ Remember:

- All teaching, including your own, comes from **One Instructor**, Jesus Mashiach, and we are all brothers. You should not be “inventing” your own ideas but always waiting on the Lord for what to teach.
- We are all brothers, so anyone has a right to instruct and teach the Word.
- Even Jesus did not claim that the teaching was “his” but only what was given to him by the Father.
- Do not exalt men or develop reputations, names, and ambitions, claiming “doctrinal lineages” or acquiring followings. For, we have one Father, and we are all brothers.
- If there are relationships that form in the Kingdom, let them be family relationships as shepherds gather households that form into multiplying

communities, clans, and permeating entire nations. Of course, pass on the teachings within families.

AT the end of the day, the only name that needs to be exalted is the name of the Lord Jesus Mashiach. (you don't even need to know my name, but its Derek, by the way! God-willing, we will meet each other in the Kingdom soon enough!).

3. Understanding based on Human Experience: blind and misguided. 8:16-26.

Especially when discussing the Words of Jesus Mashiach, it is important to not rely on our *fleshly experiences and understanding*, even as disciples in the Kingdom of Heaven!

For, after Jesus cautioned his disciples of the 'leaven of the Pharisees,' the focus of their minds and of their conversation immediately resorted to their fleshly experiences and needs, which misguided them. The disciples were hungry, so they assumed that Jesus was talking to them about yummy bread.

In the later days of the Church, as people became more fleshly and need-driven consumers, this approach to the Bible became very popular. People would seek the meaning of the textual passages:

- From the vantage of their fleshly needs, which became reading priorities.
- From the basis of their own experiences and understanding (which was usually based on a doctrinal tradition Reform, Pentecostal, etc.).

Instead, Jesus expected the disciples to approach the text by faith, seeking the Spirit to help them understand the warning against the "leaven" of the Pharisees and of the Jews.

Question:

Further Discovery:

Mission	1 Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1. Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59. Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11:20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed. 2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

0A. Stage 5. Adulthood. Sacrificial Servant Disciples.

5.1.A(32). Mashiach Suffers as Servant. Mark 8.27-31

5.2.B(32a). Servants Share Suffering of Kingdom. Mark 8.32-38

5.3.B(36). Kingdom Unity. Focus on Lord not Man. 9.38-41.

5.4. B. (38). Children Enter Kingdom. 10.13-31.

5.5.BP (34). Prayer for Cleansing. Warfare. 9.14-20.

5.6. C.(35). Kingdom Service. Last Serves. 9.30-37

5.7. C(40). Life-Saving Service. Ransom. 10.32-45

5.8. CR(33). Kingdom Hidden Glory Revealed. 9.1-13.

Master Chart.

Stage 5: Sacrificial Shepherd Disciples.

As you begin to *care* for needy people of the world or in the household of God, you will encounter resistance and difficulty, soon realizing that to meet the needs of your people, you will be required to give of yourself far more than you had planned. Your flesh will start to cry out selfishly, “This is too much! What about my interests?”

Thus, the critical step into *full adulthood*, to be perfected as a shepherd who is able to do the “great” and wide-ranging tasks, will likely exceed your human limits, and *your flesh* will seek to stop your service to *protect itself*. So, as a *sacrificial shepherd* disciple, you will be required not just to *consider* the interests of others but actually *deny and surrender up* your own Self-interests.

Becoming like Jesus:

Note the importance of this step. As Stage 4, adolescent disciples, you learned to *shepherd* though instruction, as Jesus teaches you what is on his heart as a *shepherd* gathering the “sheep without a shepherd” (Mark 6:34). Now, as you mature into a *sacrificial shepherd* (Stage 5), Jesus calls you to *identify* and to *share* in the quality which makes him fruitful as the *good shepherd* of the Sheep—the good shepherd “lays down his life for the sheep” (John 10:11).

Until you choose to *lay down your life* and to *take up your cross* to serve in the Kingdom, you will still fall short of the *maturity and fruitfulness* Jesus wants for you.

In fact, in the previous age of the church, there were likely very few who truly matured into *sacrificial shepherds* identifying with the Lord in his sacrifice and carrying their crosses with him. For, if one matures personally, interpersonally, and socially as a disciple, bearing some measure of *fruit*—of repentance, of giftings, and even of reproduction. But, if that person chooses at some point *not* to “deny himself, take up his cross daily, and follow me” (Mark 8:34), at that point, his *discipleship* is stalled. Shifting from the *spiritual anointing* of following Jesus as Lord and Mashiach, he chooses to *walk in the flesh*, walking not as a disciple of Jesus but of man, of *self-ambition*, of religion, of human denominations, coalitions, or traditions.

Does this sound too harsh an indictment? Listen to the words of Jesus when Peter balked at *following Jesus in the path of Self-denial and the cross*. Jesus says, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man” (Mark 8:33). At the point when one chooses to be *perfected “in the flesh”* rather than by the “Spirit” (Galatians 3:3), Jesus says that the disciple no longer advances the agenda of God but the self-serving purposes of Satan and this world, for he is “setting his mind on the things of man” (Mark 8:33). Our *flesh* justifies Peter’s actions as “reasonable” and even “noble” in his desire to protect his life and the life of Jesus. But, we see how diametrically opposed the *world’s fleshly logic* voids the Kingdom’s power. For, by “saving” their lives, all would be lost. Jesus would not go to the cross, the generations to be redeemed would remain enslaved to death, and the Kingdom would never grow to displace this world’s darkness.

And, so it is when anyone chooses the *very reasonable way of* self-interest and ambition. At that point, their loyalties revert back to the world and its ways. And, the mighty empires built to advance a particular denomination, creed, theology, or even religion. All these visible and massive works testify to human achievement rather than the Kingdom. And, like Herod’s *impressive Temple*, these fleshly works as the “things of man” (8:33) will not last and stray from the path God plans for his Kingdom.

But, once you choose to *become like Jesus* by denying your “Self,” taking up the *cross*, the sacrificial mission the Lord has assigned to you which will cost you

everything, and follow “Jesus’ alone and not man. Then, He will open your eyes to see the coming Kingdom and your place of service in it.

Count the costs.

The act of *sacrifice* in the Kingdom needs a bit of clarification. For, in the purely worldly equation of “gaining” and “accumulating” worldly wealth and power, the idea of *sacrifice* normally means *irrevocable loss*, often with the connotation of squandering or wastage.

disciples choose



The reason is that the *fleshly* self is accustomed to its *total rule* over a person’s life, and the *loss of control* means that the Self is limited and diminished. If the Self suffers the loss of control, its own *integrity suffers*.

But, the Kingdom of God is ruled not by a crowd of Self-interested strangers, but it is ruled by its rightful Lord, the Son of God, who cares for his family in love. But, this *kingdom sacrifice* is simply *unreasonable* for those outside the kingdom. When the man with “great possessions” refused to “sell all” he had to *position himself* and his heart to follow Jesus, he viewed what he had on earth as more valuable than anything the *kingdom* might provide. But, the disciples were willing to “leave everything” to follow Jesus—that is, to *leave everything in his hands*. Ultimately, our sacrifices, even the *sacrifice* of our own lives, is not the utter destruction and loss of those things, but sacrifice offer up to God what we have, even our own lives, to God for his care and purposes. Sacrifice is our rightful response to his Lordship, but doing so, Jesus gives us the Kingdom! Now, the totality of its power and progress, then, its rule over all in heaven and in earth. So, Kingdom needs to be understood as our proper response to his Lordship, and it also needs to be seen as *family sacrifice*—we sacrifice not needlessly nor futilely, but what we lay down is for the *benefit and life* of our dear family members. Thus, the *sacrifices of his saints* Jesus transforms into Kingdom growth and progress. So, to “give up” the eternally “small” things of this earthly life is the *fuel* driving the Kingdom’s growth and work!

To sacrifice, to give up our *fleshly lives and possessions* on earth, is never a loss but:

- **Redemption:** the idea of *redemption* is

simply to exchange, to take from one to enrich, ransom, or free another. In this way, Jesus Mashiach makes the Kingdom's *great redemption* to lay down his infinite life as the *Son of God* to ransom his people from their debt of sin and death to translate them into life and the riches of the Kingdom. However, our lives can be *given* to benefit others in the Kingdom, and we are called to *lay our lives down* for our brethren (1 John 3:16). Most obviously, selling your possessions to meet the needs of your *brothers and sisters* is to act redemptively. But, we also give up our time, our comfort, our well-being, and other aspects of ourselves to help others. Such sacrifices made for others we trust can serve *kingdom* and *redemptive* purposes to help others grow.

- **Supervision:** Also, to abandon or leave *the* things of this world for the Kingdom is actually to *leave them* in the hands of Jesus as Lord, so we make them available to Jesus for his use and the advance of his Kingdom. So, when Jesus instructed the man with great “possessions” to sell all and give to the poor, he was asking him to make his possessions available to the Lord and his Kingdom purposes. Perhaps this disciple could have supported the Twelve for a period of time, or advanced the Kingdom in some way. For, when Jesus says, “give to the poor,” he doesn’t say “give all” to the poor. But, the act of selling gives Jesus his rightful place over this man’s possessions if he is indeed to be this man’s Lord. As it turns out, this man treasured earthly wealth over the Lordship of Jesus.

- **Investments and shares:** While we are called as disciples to give freely and without expectation, Jesus informs his disciples that when they give up all they have for the sake of the Kingdom, there is a Kingdom reward that they should expect, in this life and the life to come. Thus, *sacrifice* for the Lord and his Kingdom should be seen as *kingdom investment or investing in a “stake” of the Kingdom*. Because the disciples “left” possessions for the Kingdom, Jesus said that the Kingdom’s growth in terms of households, people, and resources would be theirs to partake in. And, there would be an “eternal” reward when the Kingdom appears in glory.

Case Study: Kingdom Return

In my life, I have seen the Lord Jesus take the things of my life sacrificed for him and his Kingdom and to turn them into kingdom opportunities, growth, or fruit.

#1: Giving up job, home, and paradise for the riches of Kingdom calling.

When I was in my mid-twenties, my future was pretty much set. With a graduate degree in hand, my academic career in the university was set and with it a growing income, home, and family. But, called to leave Hawaii, I found the doors of my calling opening to me: *further training, growth in preaching and church-planting, and friends and open doors to the Jewish community*, all which came to fruition in the Kingdom in his service.

#2: Giving up a relationship for a new family, country, and ministry home.

In my 30's, I found myself in a perfectly compatible match. But, our callings were a degree off—I was called to serve in a diverse church, and she was called to stay and serve in Chicago. So, we gave up our relationship to the Lord. Now, I serve in the most diverse area (Scarborough) in the world's most diverse city (Toronto), at a church with more than 70 nations represented. Most recently, we saw more than a dozen Persians, former Muslims, get baptized.

#3: Sacrificing all I had for All in the Kingdom:

When my wife and two young children relocated to Toronto, she was suddenly struck with mental health problems. Over the course of around two years, I faced the loss of all I had. My wife was institutionalized, with her mind and soul slipping away. The state was threatening to take my children. I lost my nearly six-figure job. I had no friends in this new country. But, I gave everything to the Lord.

And, the Lord has brought every desire he has put on my heart into Kingdom reality. Breakthroughs into our testimony to the Jews. Breakthroughs and harvest in discipleship. Breakthroughs in leaders raised up, the lost freed, opposition put down. All the painful sacrifice which came before was directly tied to the Kingdom harvest I have seen and thanked God for!

Knowing Jesus.

In my life, I've seen that the sweetest fellowship is between partners, between colleagues, between brothers who have shared the Kingdom struggle and enjoy together the Kingdom fruit.

So, imagine the sweet fellowship of not just being shown by Jesus how to *shepherd his sheep*, but actually sharing with Jesus in the sweet fellowship of suffering together for his flock! As Paul says:

¹⁶ The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. Romans 8:16-17.

So, knowing Jesus in the *childhood* of your discipleship (stages 1-3) can be amazing. But, imagine the maturing and deep pleasure of sharing with him in his *suffering* for the Kingdom of God. This *fellowship* is sweet, but it is unknown to those who refuse to suffer loss in this world, valuing its possession higher than the glory of Jesus Mashiach and his Kingdom.

As a mature disciple in the Lord Jesus Mashiach's Kingdom, you distinguish yourself by the sacrifices and humiliations you are willing to endure for *his sake*. For, if you sacrifice, suffer, and endure, you prove yourself trustworthy to handle the most precious matters of the Kingdom, the health of its people and their reproducing of Kingdom disciples! As Paul says, "If we endure, we will also reign with him" (2 Timothy 2:12a).

Key Verse.

34 And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him **deny himself** and take up his **cross** and **follow** me. ³⁵ For whoever would save his life^[d] will lose it, but whoever **loses his life for my sake** and the gospel's will save it. ³⁶ For what does it profit a man to gain the whole world and forfeit his **soul**? ³⁷ For what can a man give in return for his **soul**? Mark 8:34-37

Developmental Disciple Stage:

It is an odd stage of human development that when people reach adulthood, likely attaining the height of their strengths and insights and acquiring a great amount of possessions, they also reach the maturity and the capacity for sacrifice. They may understand that their loved ones are worth sacrificing for. For this reason, we send *adults* into battle. And, veterans who share in such great struggles and total sacrifice enjoy no better company than with those they've suffered with.

In this way, the *fullness of God's work in his disciples* is to see them achieve full maturity as *adult disciples*, who are ready to serve in the Kingdom as *sacrificial shepherds*. In this way, true *Stage 5* disciples are known because their lives and experiences resemble their Lord's life. As the Lord Jesus approached Jerusalem to be revealed as Israel's rightful Heir and King, he predicted that he would "suffer,"

“be rejected,” and be “killed” only to “rise again” (Mark 8:31). So, if you are true *sacrificial shepherd*, known by God and entrusted with the “great” *work of the Kingdom*, be ready to sacrifice:

- **Position and Self-interest**: yes, you will be

Entrusted with the Kingdom’s authority to restore, to feed, and to shepherd God’s flock. But, expect to labor by “serving” All, giving them what they need to grow, even if this will often come at your own self-interest and recognition. For, in the Kingdom, its *God-anointed shepherds* are really only “servants of all” (Mark 9:35). On earth, Jesus did not acquire position or religious *power* for himself. In fact, the well-recognized religious leaders were the ones to *reject him*. In this way, “servants of all” will often not spend time garnering popular support, being about the Lord’s work rather than promoting themselves.

- **Power and Self-rule**. In the world, fleshly leaders exercise *power* over others, because their position has given them privileges and power at the expense of others. They rule because many others serve. They are enriched because many others are impoverished.

However, you must sacrifice all this *worldly influence* and power in order to serve well in the Kingdom. In fact, Jesus, the “Lord” and “Heir” of all humanity, was the first to give up his *Self-rule*. For the sake of his people, to advance the Kingdom, he chose to give up his right to *command others to protect himself*. Instead, he allowed himself to “be delivered” to his *fleshly enemies*, the powerful “priests” who sought to destroy him (Mark 9:33).

By giving up his rights, he was able to “save others” because he would not instead “save himself” by coming down off the “cross” (Mark 15:31). In this way, the Kingdom and your “cross” requires that you endure and suffer for doing good for your people, even if your help goes against your own “Self-interest.”

Your service as a *sacrificial-shepherd* requires that you serve by “carrying your own cross.” Your “cross” is your service to the King and his Kingdom that puts you in danger; that sets you back; that requires you *face loss, demeaning, and rejection*. For, you surely minister among fleshly, whose minds are focused on the “things of man” (Mark 8:33).

But, fear not. Your *sacrificial service* to those in the flesh will be costly, but when you pay the price of our own Self-comfort, the Lord brings his spiritual Kingdom power to bear, speaking and working through you. Because when you are “weak,”

then you are strong and his “power” is “perfected in your weakness” (2 Corinthians 12:9-10).

This working of God’s Kingdom power when you *choose to be weak and powerless* to serve the fleshly is especially true for you who are called to sacrificially serve the Jewish people! You must not come to your own people with *powerful words or human defenses*. Rather, take on the heart of a *sacrificial shepherd* speaking to the Lord’s people who have endured alienation from Jesus Mashiach that the Gentiles might come into the kingdom first. Consider the Lord’s compassion and serve them humbly.

- **Life and Self-preservation**: Of course, the greatest sacrifice you make is of your own life, even if *life-sacrifice* is often made in the small details of life. Giving up free time to counsel or comfort a new disciple. Missing a meal to bring food to the hungry. Missing a family outing to share the Gospel with the lost. Whether in small measures or great, following Jesus in his Kingdom service requires that you abandon your Self-preservation or protection. One thing is for sure. Whether little or great, the Lord God will accept the *offering up of* your life and will use this in the Kingdom’s dynamic to *redeem* the lives of those you serve!

So, share Jesus as Mashiach to your synagogue. You will lose your status, but Jesus is honored and the Kingdom achieves a victory.

Milestone/ Abilities:

As a mature, level five disciple, you will be able to *shepherd* the sheep entrusted to you even when it works against your own Self-interest, even when you must abandon Self-protection and Self-Rule in order to best serve your people.

So, serving as *a sacrificial shepherd starts* when you first “deny” yourself, understand from the Lord your “cross” of service you are meant to bear, and to “follow” Jesus Mashiach alone by faith.

A. Knowing/ Responding to Jesus:

F

B. Living in His Household:

F

C. Establishing His Throne and Kingdom:

F

Assessment Question:

Further Discovery:

5.1.A(32).The Son of Man Suffers to Serve. Mark 8:27-32.

Read Mark 8:27-32.

²⁹ And he asked them, “But who do you say that I am?” Peter answered him, “You **are the Christ.**” ³⁰ And he strictly charged them to tell no one about him. ³¹ And he began to teach them **that the Son of Man** must **suffer** many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. ³² And he said this plainly. Mark 8:29-32

Background:

Kingdom Values:

As a mature disciple who has grown into the *sacrificial service* of the Kingdom of God, you are now learning to thrive in the unseen reality of the coming rule of Mashiach on earth.

Every Kingdom is shaped by its founder, so the values and standards of “greatness” and “reward” in the Kingdom are opposite and directly opposing what the world values. Instead, they reflect the very heart and life of the Lord God and his Mashiach, who supply life to their people. This life of God is characterized by:

- **Sacrificial love:** Scripture teaches us that “God is love” (1 John 4:8), and this love is a love that is not Self-serving but a Sacrificial love that *gives even if it costs the giver everything*. This sacrificial love makes sense in the Family-nature of the Kingdom, where one *sacrifices* for the good of his *friends, his own brothers and sisters*.
- **Subjection:** To be free from family responsibility and authority is to be outside the family, for there is no possibility of worshipping anyone or thing other than the Creator God, who is the Head and Creator forever of all things. So, we never follow any other *Lord*—except our One Lord, Jesus Mashiach as the Lord over all, including our own lives. We are always *under authority* but also represent this authority.
- **Serving:** Power and greatness are given with increasing responsibility to care and serve those who are younger. Because the people of God’s kingdom are all his children, they are connected in a family relationship, with members a

part of one another and all abiding in God. Due to this *unity of the Kingdom of God*, being selfish and self-interested undermines this unity and selfishly carves out what benefits one but not all.

So, the priority and great value of the Kingdom, reflecting the very heart of the Kingdom's Kins-man Redeemer and Lord, is to serve all the family members. To those willing and able to care for increasingly broader areas of God's people, the Lord gives them more of his authority.

- **Self-Less:** in the Kingdom, there are two names that matter: the name of our Father, the Head and Creator of our *family* and of all things in heaven and earth, and our Lord Jesus Mashiach, the Father's Heir and the Head of his *family and kingdom*, who rules in the Father's name forever. Building up any other name, even under the auspices of advancing the name of God, detracts from the Lord's Kingdom purpose to establish a compete kingdom, that is, a different system of authority which steal glory and efficacy from the Lord's Kingdom purpose and throne. In the same way that the *tradition of men*, as established by the Pharisaical line of "great" names of Judaism ended up "voiding" the Word of God, so these well-meaning but power-and riches- hungry kingdoms often marginalize, persecute, or silence those called to speak for the Kingdom of God.

Case Study: the great theological kingdoms.

Among Christian circles, there are no greater names than the great founders of the popular theologies—Luther, Calvin, and their successors and popularizers.

What these men did was to approach the Word of God as they would any other philosophical work, and to continue that *tradition* by extracting its selected teachings and building these into *theological systems of thinking*, systems of philosophy or ethics.

The problem of such theologies is that the students of such systematic thinking had a very different relationship to this *body of knowledge* than the children of the Kingdom have to the Word of God.

Because the Word of God is the living command, the very "life" shared between people and their God—it is part of the abiding interconnection of the vine to his branches.

But, philosophers gather a *following* of unknown devotees, not a family. Their ideas and the advantage or leverage that it gives followers within the

group is what counts, so they form schools of thought, learning lineages, to pass on successors the tools for success. But, when these great *schools of thought* carve out their space in what should have been *Kingdom territory*, the devotion purportedly directed to God and his Mashiach, like the case of the Pharisees, is little more than an “honoring with their lips,” their hearts and loyalty already invested in their earthly memberships. And, to “serve” and propagate the *teachings*, the true power of the Kingdom’s Lord calling *disciples* to “deny themselves, take up your cross, and follow me” (Luke 9:23) is circumvented. Instead, approved forms of devotion—especially in the form of reciting correct doctrines and buying the approved resources, was sufficient.

Take how well-meaning “theologies” actually void and reconceive entire sections of Scripture and adulterate the Kingdom:

- **Man-centered Calvinism.** All theologies on a central idea, and Calvin’s question was simply, “How can man be saved?” It was a man-centered system of thought that focused on salvation. However, this differs from the Kingdom’s message, which centers on God’s Heir, Mashiach, and the House, Throne, and Kingdom he is building for God. As a result of this man-center, its devotees became self-centered in their spiritual lives—“I am the central reason why Christ died, so I must be at the center of God’s work!”
- **Anthro/Ethno-centric Lutheranism:** Luther’s theology was humanistic—he focused on the individuality of man as a free and autonomous agent. His misguided “Solas” propagated a faith different from the *Spirit-driven* reality of the Kingdom:
 - * *Sola fidelis*: Luther defined “faith” as a kind of hopeful, mental assent. To believe was to affirm as true a proposition. But, lest such assent was tainted by action, faith must be a purely mental act in its initial form. Such mental solipsism and passivity was unrecognizable to the Biblical definition of faith, which was *relational and surrendered*. Abraham’s faith was the *human-side* of the relationship between Lord and servant, in its working out, taking shape as he sacrificed Isaac on the altar.
 - But, not only was Luther’s theology set on defining its worshippers as “philosophic free agents,” it also resented the Jewish distinction of being the “chosen people.” So, since they would not bow to the Kingdom of God, he advocated for their genocide. And, because the Scriptures did not fit

his *humanistic* form of faith, he recommended books of the Bible be cut out as well.

- **Kingdom-less Reform:** In the *later church* age of evangelicalism, the Reform movement popularized many of Calvin's points, developing Bible study methods which would engage disciples in endless introspection and speculation that the simple authority of Jesus was dissipated as it was repackaged in less offensive forms. So, his simple command to "deny yourself, take up your cross and follow me" (Luke 9:23) was not simply obeyed, but the context, the socioeconomic conditions re-created, the original audience understanding re-imagined, so that original meaning could be "exposited." One popular strand of this reform theology, started by R.C. Sproul, produced libraries of materials which packaged content for disciples who were *fastidious* about "the Gospel" and how the simple formula of salvation was a mantra to be repeated and meditated on, all without demanding any further devotion to "deny" one's self, carry is "cross" of personal loss, nor to "follow" him in ways that crossed one's own "self-interests." And, this movement was activity with no destination, for Sproul himself voided the entirety of Revelation, teaching that it had all been fulfilled in the lives of its original audience—never conceiving that there existed a Lord who could "walk" among all his churches, from the first to the last. Rather, ruined by his own methodology, he locked the meaning and prophetic impacts to the first century audience, even having little fear of God's final warning that those who detract from his book will suffer eternal loss.

During my pastoral work at my current church, I sought to encourage a revival of personal devotion in our people. So, I wrote a series of booklets to help people understand among other things the "family unity" of God himself. However, such wording was *unrecognizable* and invalid to these followers of Sproul, so I was severely chastened and warned not to make public my teachings on the imminent return of Jesus Mashiach in bodily form.

Case Study: the Hope of Judah:

At the heart of the Jewish Identity is a "family identity," for you still honor the *avot*—Abraham, Isaac, and Jacob, and you still venerate as the Head of your people the House of David. This identity allows each *household*, with its strong roots in its identity, to both rest on this foundation while still adapting

as a stable unit. Right now, this Jewish identity is shaped by two forces: *tradition* and *practices* which direct its growth.

However, in the next age, when Israel returns to Jesus as its Mashiach—first the Jewish Remnant, then all Israel—these *guardrails* will be replaced by the Kingdom of God and the Spirit of Mashiach, working through each member and creating a true sanctuary of *shabbat* and *shalom*! How glorious that will be! As the Lord Jesus himself stands at the Head of each family, and the family *mission* focuses entirely on glorifying Yahweh Elohim as Abba! To multiply disciples, to multiply households, and to *kumi ori before the whole world*! This is how the Kingdom will be built!

House of Israel and David, know that the Gentiles never had a chance to do this. Without a family foundation, the *default* force shaping each household was the God-denying *world*—and, when households were shaped by “Christianity,” what manifested was not the Kingdom but these *fleshly kingdoms* we see above, for Gentiles do not share a common culture. There are no *avot* except for each nation or each denomination’s founding fathers. The result are households formed as arbitrary and confusing mix of influences, forces, most of which undermine true Kingdom life.

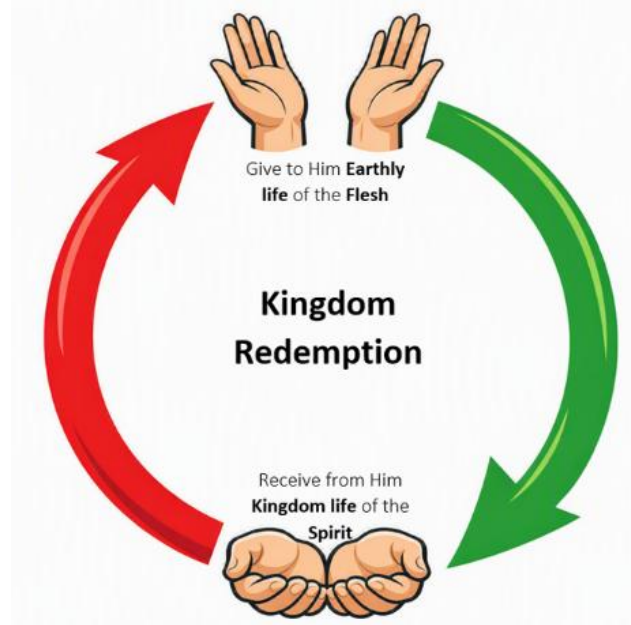
But, when Jews realize that Jewish Life really stems from a restored *hai nefesh* by the *Ruach* of God, by the Redeeming work of Jesus Mashiach, then the power of the Family will transform the world!

So, to mature into Stage 5- *sacrificial service* as a disciple means that you learn the family secrets to better help your brothers and sisters: the true nature of the Kingdom and how to live in it; how to instruct others to live together in it; and, to help open the way for new generations of kingdom servants of Mashiach!

Kingdom Maturity:

What does full maturity look like in your life as a disciple of Jesus Mashiach? Now that we have reached the Fifth Stage of discipleship, passing from a developing dependence on the Lord Jesus and intimate walk with him, to learning to be *responsible* for others as a shepherd in the Kingdom family. Now, as you pass from these formative stages into full maturity in the Kingdom, you no longer just represent but now identify with Jesus Mashiach in a shared Kingdom-life maturity!

And, the key quality you share is a willingness to *surrender your life* to serve those inside and outside the family of God! In fact, in the unexpected Kingdom-thinking, the more you are willing to *give up* to serve, the more responsibility and influence you are given in the Kingdom Family! For, the greatest among us is our Lord Mashiach, who lays down his life to serve and save us as his family!



So, the key dynamic and source of growth in the Kingdom is this very simple cycle of “Kingdom Redemption.” When you give up, surrender to the Lord Jesus the things of this life, entrusting to him your family, your career, your resources. Giving these aspects of your life gains for you the Kingdom! The more you live sacrificially, as he lived, giving up to serve his people, the more powerfully you experience the spiritual power and reality of the Kingdom!

So, grow up and live as a mature adult disciple in his heavenly family and kingdom. Having given yourself as a “living sacrifice” to the Lord (Romans 12:1-2), you walk by the Spirit’s power and abundance in your life.

Fulfilling the Mission of the Mashiach:

As a mature disciple, identifying in the Lord’s sacrificial service of his people, you share with him the distinction of *building* his Kingdom. So, let’s recall the mission of Mashiach as he comes to redeem people into his Kingdom Family:



Redemption

Only by being willing to lay down your life, entrusting all of it to the safe-keeping of his Lordship, will you have the spiritual *power* of the Kingdom to join him in the task of *redeeming people* from the dark kingdom into the kingdom of light.

Building a House:

And, as the family grows with the rebirth of many spiritual children, it is the mature disciples whom the Lord God appoints in the family as the parental shepherds of home groups (1 Thessalonians 2:7-12)—not ruling abusively but tenderly, as *servant leaders* to care for the many needs of the family on behalf of the Lord himself.

Establishing a House:

So, as you step into maturity as a disciple of the Lord Jesus Mashiach, you will become accustomed to the *power and impact* of the Kingdom, because you know full well and are subjected to the Lord's good authority. Not to extort but to serve, to heal, and to equip that many may join in his service. Knowing the Lord's power, you bring his peaceful rule both to those gathered disciples in his family and to those still living in the lawless chaos of the world!

Rule a Kingdom:

Thus, the more you loosen your desperate grip on this world and its passing life, the more you experience his Kingdom and even position yourself to *see and apprehend* the unseen Kingdom in its coming and hidden glory! It is this realization that both the tangible suffering and loss you experience in this life and the hidden glory and abundant power that are yours in the Kingdom are both sides of the same *reality, though one is seen and the other unseen*.

Regarding this coming glory of the Kingdom of Heaven, those who sacrifice greatly to serve greatly will be honored with glory when the Kingdom comes. Those who *put themselves last* to serve the many will find themselves established in the Kingdom as it *resurrects* into its glorious rule! So, let us learn from our Lord Jesus Mashiach, who teaches us to sacrifice to serve!

Focus:

1. **Unknown/misunderstood in World:** no honor or recognition. 8:27-28
2. **Under Authority:** Honored by God as Anointed Redeemer. 8:29-30
3. **Unlikely Suffering/ Resurrection:** The Son of Man to suffer/ only to rise. 8:31-32

Consider:



As a Disciples Serving in the Kingdom of God, remember that you have been reborn and should know Jesus Mashiach and his Kingdom in all its fullness. You will always understand the Kingdom more clearly and personally than those in the world, for the crowds on the *outside* are still enslaved in their fleshly lives and kept from fully understanding the Kingdom of Heaven.

Jesus and his disciples have been preaching the Gospel of the Kingdom, but it has been steadily unfolding as he has been freeing people from their bondages to reveal the *nearness* of the Kingdom. But, those on the outside still don't understand fully who Jesus is.

But, as Jesus reveals the full mission of the Mashiach—not only to do the *signs* of the Kingdom but to bring the Kingdom's full redemption by dying then rising to ransom people, even the disciples *resist* this Kingdom message at first.

As a fully mature disciple of Jesus Mashiach, it is incumbent that you know Jesus in His fullness as the promised Mashiach. This requires you to know the *mystery hidden* but which also unlocks the fullness and glory of the Kingdom of God. This mystery must only be received and applied to your life by faith, because it makes no sense to the *fleshly mind*, the natural drive in us to survive by being selfish.

For, at the heart of the Kingdom is the need for *sacrificial service*. At the heart of the Kingdom is to not protect but give of yourself sacrificially that others might be served and even saved. This Kingdom mystery is expressed when Jesus reveal, "The Son of Man must **suffer** many things and be **rejected** by the elders and the chief priests and the scribes and **be killed**, and after three days **rise** again" (Mark 8:31).

The Kingdom way does not make sense to the world and the fleshly mind because the flesh is passing away in a world that is in "darkness," in a constant state of *decay* and *death*. So, when the fleshly mind hears that this process ends in "death," it is the ultimate loss, for nothing on this earth recovers from death. However, the process of suffering, rejection, and loss in the Kingdom ends with *resurrection—he "rises after three days!"*

In a passing world, the flesh only knows to be Self-interested—to seek the survival of self by being Self-protective, avoiding suffering; Self-righteous among others to avoid rejection; and self-enriching to acquire resources to live.

But, the people were not ready to hear that the "Mashiach" was able to deliver from this decay and death. For, to redeem them, "the Son of Man" would have to suffer and die for all people, then "rise" after three days to prove himself the Lord of life.

Thus, the people were not ready to hear of the Kingdom's victory and Mashiach's ability to defeat death for them. They had not yet witnessed "the son

of Man” killed on the cross to bear sins, nor heard the testimony that “the Son of Man” was *raised from the grave* after three days.

Case Study: Fleshly kingdoms of Self-interest.

The rebuke Jesus levels at Peter shock us for what seems to be well-meaning and *reasonable concern* which Peter shows Jesus. Our reaction reveals two things: it shows how *natural* self-interest comes to all of us, because the need to protect ourselves is at the very heart of our fleshly lives on earth. But, it also shows how directly opposed to the Lord’s Kingdom purposes is the flesh and its desires—desires suited to survive in a dead-ending earth, but desires which short-circuit the necessary sacrifices needed to establish the Kingdom’s *divine life* of the Spirit on earth.

And, it is into an exaggeration to view these Self-interested acts of the flesh being used by Satan himself to dismantle the Kingdom. Again, if Peter had his way, the Kingdom would have been swallowed by the darkness, for humanity would be ever enslaved to their infinite sin-debt. Simply because Peter cared for the life of his friend, Jesus.

In this way, the Kingdom was derailed and its flame of witness eventually snuffed out by the world as the Churches slid into a terminal stage of spiritual “lukewarmness” (Revelation 3:16). How did this happen? Were no *stage 5-sacrificial servants* being raised up?

Actually, Jesus was clearly the first of the Sacrificial Servants to advance the Kingdom. But, notice the opposition which fleshly people can muster to resist the Kingdom. If even friendly Peter, lapsing into *fleshly self-interest* could have thwarted the Kingdom’s redemption, what will happen when *fleshly*, self-interested disciples accumulate the power to usurp the Kingdom’s leadership from the Headship of the Mashiach?

This is what happened through the successive ages of the Church. Not only were the *sacrificial servants* of the Lord outnumbered through the church’s history, but they were also directly opposed by the religious disciples who were driven by Self-interest and personal ambition. Sadly, self-interest drove these *fleshly disciples* to gather religious power to build their own *kingdoms* rather than Mashiach’s Kingdom of peace. These *religious empires* eventually defined the church and prevented the Lord’s Kingdom from ever taking root.

So, in this new age of the Kingdom, be sure to raise up *Sacrificial Servants* of Jesus Mashiach and rebuke any signs of self-interest or fleshly ambition.

Rebuke rather reward such behavior, as the church did fall into the trap of worldliness.

1. Unknown/misunderstood in World: no honor or recognition. 8:27-28

During this ministry season through the villages of Caesarea Philippi, the name of Jesus was being proclaimed throughout the region. However, he was yet to be revealed to Israel as the Mashiach.

So, it is not surprising that the people had many different views of him, all stemming from either their direct experiences, such as those imagining he was “John the Baptist,” or from their knowledge of history and the Scriptures, as those thinking he was “Elijah” or another “one of the prophets” (28).

There is another pattern emerging as well. In the world, Jesus and his heavenly glory are hidden from the people of the world. He is *often ignored, dishonored, or even attacked* because they are blind to the fullness of his glory. As we have seen, the people of this world are constrained by their fleshly understanding, which shapes how people see Jesus by:

- **Limited by Experience:** Again, those who saw him as John the Baptist/Townspeople.
- **Rejecting** due to **Self-Interest:** Pharisees looking for a sign.
- **Defined by Tradition/ Social Group:** Elijah or one of the prophets.

2. Understood by Faith: Honored by God as Anointed Redeemer. 8:29-30

Notice that when Peter shares his understanding Jesus is indeed the “Mashiach,” (29), Jesus “charged” him to tell “no one” about him.

Peter understands that Jesus is the Mashiach entirely by “faith.” How do we know this? Jesus is able to “charge” Peter to refrain from sharing his knowledge that Jesus is the Mashiach. That is, that Peter received John the Baptist’s testimony, that he is the coming “Lord” (Mark 1:3), that he is the Son of God by the Father’s testimony (Mark 1:11) because he was “under authority.” He humbled himself and accepted what God and his prophets had to say about the Kingdom.

So, the full understanding of the Kingdom, which includes the full identity of Jesus Mashiach as “the Son of God” and “the Son of Man or David, was the possession of the disciples because they were already *under* the authority of the Father as members of his family.

Those outside the Kingdom would not have the capacity, at this point, to conceive of Jesus as both the “Son of Man” who was anything more than a mere human being, and “the Son of God” who came with the power of God.

Presumably, Jesus waited until he proved that he was truly the Mashiach, as promised to David, “the Seed of David” (2 Samuel 7:12) and the “Son” of God (2 Samuel 7:14). How would Jesus prove his messianic identity? By completing his messianic mission, to be “disciplined for iniquity” (7:14) that he might “atone for iniquity” and “bring in everlasting righteousness” (Daniel 9:24) that he might truly be “Yahweh Tzedekenu,” the Lord our Righteousness (Jeremiah 23:6), for only when “the Son of Man” suffers, is rejected, and is killed and “rises again” after three days will He be seen as the suffering Son of Man and the victorious Son of God, Lord of all in heaven and earth! (Matthew 28:18-20). Only then will the disciples of Jesus Mashiach be sent out to proclaim the fullness of their Lord as the Mashiach, the One who died and rose after three days!

3. Unlikely Suffering/ Resurrection: The Son of Man to suffer/ only to rise. 8:31-32

Thus, the very nature of “Mashiach” and his mission to be disciplined for iniquity (2 Samuel 7:14) to redeem a house (2 Samuel 7:11, 13), establish a Throne, and Rule a Kingdom (7:16), is itself a mystery which only unfolded as Jesus revealed his name to Israel through his disciples, now at Caesarea Philippi, soon in the very heart of Jerusalem.

But, intrinsically, there is a great contradiction that resists the fleshly mind. For, in this world and the logic of the flesh, one’s higher status and aggregated power also means *privilege*, that the greater one is, the less exposed to suffering he becomes. Greatness and suffering are incompatibilities in the eyes of the flesh, but having the Lord God’s own character to “suffer” to rescue the helpless ones in the family is true greatness in the Kingdom.

As a true test of the maturity of a disciple, this suffering leads to the harvest of faith which the Lord has wanted all along. And, to be willing to suffer—first, bodily harm, then, the loss of social support and relationships, until all is taken away in death. To face this suffering is to prove in the Lord’s eyes that one resembles the Lord himself as *good fruit* ready to bear a crop of faith.

Question:

Further Discovery:

5.2.B(32a).Servants Share Kingdom Suffering. Mark 8.32-38

As I'm sure you're learning by now as a Shepherd of the Kingdom, the Kingdom is *counter* to what comes naturally to us as human beings. For that reason, you must cultivate your inner life with the Lord. Spiritually, nothing has changed when, as an *infant disciple*, you clung hungrily to your Lord for new life, and he lifted you gently up. We still need our Lord for everything. Yet, as you bear fruit as a Shepherd, much has changed spiritually, for now you are accustomed to walking with the Lord Jesus face-to-face.

Press in to that kinship, for being a trustworthy servant in the Kingdom of God, especially one who is being given *unprecedented access to the Lord and his Throne Room*, as you now have, is your new reality. For, there are a select few who have served the Lord, seeking the "things of God" which are on the Lord's heart rather than the "things of man" which will advance careers, fund vacation homes, and popularize names and reputations in earthly kingdoms that will fade.

But you, a "shepherd after God's own heart" who knows the burden of "feeding" his people with "knowledge and understanding" (Jeremiah 3:15) are *proven bona fide* in the Kingdom, and the future, with Jesus Mashiach, is yours. For, the reality is that you are already "seated with him in the heavenly place" in Jesus Mashiach (Ephesians 2:6). Your reality simply awaits you.

So, embrace your servanthood with zeal, and give yourself lavishly—all this proves your place near his side, as the Lord goes with you to give you victory after victory until you see your Lord face-to-face!

Read Mark 8:32-38

³² And he said this plainly. And Peter took him aside and **began to rebuke him**. ³³ But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, **Satan!** For you are not setting your mind on **the things of God**, but on the **things of man**."

³⁴ And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him **deny himself** and take up his **cross** and **follow** me. ³⁵ For whoever would save his life will lose it, but whoever **loses his life for my sake** and the gospel's will save it. ³⁶ For what does it profit a man to

gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul? Mark 8:32-37

Background:

While the unredeemed people of this world live exclusively in the *flesh*, disciples of Jesus Mashiach are alive in both body and Spirit—occupying both in the world and the spiritual reality of the Kingdom. But, which world do they truly *abide* in—that is, consider as their true *home* and foundation for their lives?

When these disciples give themselves fully to the affairs of this seen world, viewing this bodily existence as the only reality that matters, as their foundation of life, and their life’s priority and ambition, then they are living “in the flesh,” as if they belonged to the world and were still enslaved to its lusts, passions, and endless hunger. Those in the “flesh” serve only one lord, and that is their own “Self-interest.” But, as Jesus teaches his disciples that the Mashiach himself must suffer, be rejected, and then killed to serve his people, Peter immediately responds with a “rebuke” of Jesus and his messianic mission.

By this point in their growth as disciples, Jesus must sense that they are ready to learn this Kingdom mystery, that though the Kingdom of God is a more glorious, more powerful and never-ending Kingdom, its *greatness* is not in sheer scale and value but in this unexpected dynamic, that those who are truly *great* in the Kingdom are those who are guided not by ambition or Self-interest but by Sacrificial Love, fulfilling the Father’s Kingdom mandate that *all* of his family is redeemed and rescued from this world’s danger.

So, to serve his people with the greatest act of redemption they need to be redeemed into the Kingdom of Heaven, Jesus readies himself and his disciples to embrace the Kingdom’s “sacrificial service.” But, Peter rebukes him.

Focusing Mind on World or Kingdom:



Reaching spiritual maturity as a “stage 5” disciple is not just the ability to serve sacrificially. Because this ability to be willing to sacrifice to serve others depends on not just an awareness of the *spiritual reality* of the Kingdom, the disciple’s entire view must shift from a worldly view, focusing on Self-interest, to a Kingdom view, focusing on sacrificial service. Because Peter views reality from a Worldly View, through a focus on Self-interest, then Jesus’s words of suffering, loss, and death are not right and worthy of rebuke. They threaten not only the self-interests of Jesus but his own as well.

Thus, Jesus exhorts his disciples to shift their view entirely from a worldly to a Kingdom view. In the eyes of the Kingdom, sacrifice is wholly acceptable because one lays down his life that his family may live. Thus, to shift from the worldly focus of Self-interest to the Kingdom View of family salvation prepares disciples who are sacrificial servants to experience and glimpse the glory of the Kingdom, known only to those who are willing to forsake earth for the Spirit’s life and work!

Mindset: Abiding in Flesh or Spirit.

³¹ So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples, ³² and you will know the truth, and the truth will set you free.” ³³ They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free’?” John 8:31-33

Note:

We have already established that reborn *disciples of Jesus Mashiach* inhabit two realms simultaneously. Of course, they inhabit this material realm in fleshly bodies. And, they inhabit the spiritual realm as reborn children of God who are in Mashiach and his life. However, your choices and decisions as a disciple will determine the *realm* in which you actually *dwell*. For, the biblical word “abide” means that you must choose to *dwell, to settle* in one of these two realms—the realm of the flesh or the realm of the Spirit.

As the Lord Jesus said, it all starts with your “heart” and what you treasure. If you truly *treasure this life of earth*, the sum total of your choices, the sacrifices that you make, and your life direction will indicate a treasure stored up in this world of *human approval*.

Instead, if you truly value the Lord and His Kingdom, your heart will be known by the valuable things of your life. *The sum of your choices* will testify of the Lord’s

Work and pleasure in your life, as your way will be affirmed at every step with spiritual and lasting fruit. Lives changed. Disciples reproduced and bearing fruit. Households strengthened. Your sacrifices will be *overlooked by men*, but precious in the sight of God. And, your life will be valuable to the Kingdom from Heaven's final View.

Setting your Mind on the things of this world:



Set mind on
Things of **man**



Save Life and
Self-interest.



Serve World
and **Satan**

If you choose to *abide*, to *settle* in the world of the “flesh,” your mind will be *entirely preoccupied and focused* on the words, the thinking, and the concerns of this world. That is, by setting your gaze and focus entirely on this world, so that its values, thinking, and pleasures, your mind and life *is set*—it *settles* down to “abide”—to dwell in this earthly world as if it was its home. **Setting your mind** on earth blinds you to any life beyond this world, so you will seek to “save” and protect this life on earth as if it is *your only life*. What is the result of *abiding in the World*? If your **mind is set** on this world alone and your efforts are spent **preserving** and advancing your life on this earth, then you will end up **serving** Satan and his purposes. When Simon sought to protect his own and Jesus's life on earth, Peter was unwittingly advancing Satan's purpose to prevent Jesus Mashiach from *laying down his life* to redeem His people, thus robbing the Kingdom of its children.

Setting your Mind on the things of God:



Set mind on
Things of **God**



Sacrifice and
lose life and
self-interest.



Serve God and
His Kingdom.

Now, you may be asking yourself, why should I be willing to sacrifice myself for others, for the sake of the Kingdom? In short, “Why die?”

The simple answer is, “Love.” Love is the only reason you should consider pressing on to this fifth stage of discipleship, “sacrificial service.” You should respond to the one who said that He would “suffer, be rejected, be killed” for the sake of serving his family to redeem them, with the only response and love *worthy* of his love—with an equal willingness to *lose all* for his sake.

Ultimately, there is a radical fellowship to which Jesus invites you! He himself has said, “I no longer call you servants... but I call you friends” and “tell my brothers... I go to my God and your God, my Father and your Father.” To be called “brother” of the Son of God, the Lord Jesus Mashiach himself, is unfathomably impossible.

We cannot achieve this impossibility, so the Lord Jesus himself rebirths us into a new spiritual nature as the sons of God.

But, there is something within our reach we can do as those called to draw near to him. We can give up what we have been given on earth, we can forsake what is fleshly and ensnared to this world and Satan’s evil plans. We can give him our hearts, our loyalty, our love.

So, dear friend, I would encourage you to count the costs. First, consider all that you could gain in this dark world by the flesh. All that you can enjoy through your short life-span on earth. Imagine you gained it ALL—Jesus still says to you, “What good is it if you gain the whole world but lose your very soul?” Secondly, consider your soul. You have the opportunity to be that soul who serves as he served, to share with him this one intimately rare detail to be like-minded in your sacrificial service to the Father. Be counted in this rare fellowship of those who have *suffered greatly to serve the Lord*.

Consider the great names in the world who did not sacrifice self-interest for the Kingdom but who clung to cultural self-interest, fame, and even unbelief throughout their careers. Those notable men who, at the end of their lives, were shown to still be self-indulgent in the secret things. So, if you truly wish to “set your minds on the things of God,” then be prepared to be *whole-hearted* in your devotion and sanctification. For, this *sacrificial service* which Jesus calls you is given only to those who offer their whole lives to the Lord (Romans 12:1-2) without reserving any defilement for one’s Self-interest or self-indulgence. There are no Achens among those who *serve sacrificially*. And, even though it took Peter

a few steps to give up his protective Self-interest, he became known as one of those who served the Lord with a whole-hearted sacrifice!

So, when you turn to “set your mind” on the “things of God,” come before him as one fully available to be touched and changed by his glory. For, the Word of Jesus which will fill your mind will leave no dark space of your life untouched. So, first, “set your mind” fully on the things of God.



Set mind on
Things of **God**



Sacrifice and
lose life and
self-interest.



Serve God and
His Kingdom.

Shifting Mind Set from Man to God: Deny Self, Take up Cross, Follow Jesus



Deny Self



Take up Cross



Follow Jesus

As a growing disciple, I hope you are seeing that setting your mind on this earth will limit your devotion to the Lord. There will be lines you will not cross, times when you say, “This is unacceptable” when the Lord ask of you your service.

The reality is that the enemy will always have a hold on your life as long as your *flesh* remains enslaved to this world and the *fear* of loss holds you hostage to Satan and his purposes. So, the Lord has a very clear solution to *free you* from this worldly enslavement: “Deny your Self, take up your Cross, and Follow Him” (Mark 8:34).

- Deny your Self:

Your *flesh* is designed to consume to survive. But, when our first parents chose to live apart from God, to freely sin, their (and our) flesh died of its spiritual life and now is forever unsatisfied, *starved of God's presence*. So, the flesh is the ideal *slave* to Satan and his world, for the devil entices our flesh with the hope of a fullness that never comes. The world gorges the flesh with sin, but this sin *kills and steals life*. So, Jesus says, you can *gain the whole world* by letting your *flesh consume* all it wants, but in the end, you will “lose your soul” (8:37).

Instead, the first step to shift your mind's “setting” from the world to the kingdom is to choose to deny your *flesh*—to wake up and realize that your unrestrained Self-indulgence in this world only brings your death.

So, present your “soul”—all of who you are, what you desire, all your needs—present your Self to God as an “offering” to please him and to do His will. By giving yourself to God first, rather than hoarding your life for yourself, you free yourself from the *flesh's enslavement* and “deny” yourself. You *deny* that your Self is all that matters. You *deny* that consuming will make you full and satisfied. You deny that this world and its master, Satan, are your home. By denying yourself, you shift your gaze from this earth-bound horizon to look up to see the Kingdom of God!

- Take up your cross:

Normally, we think of the cross as mainly *suffering*. But, Jesus did not go to the cross only to suffer. Rather, the cross speaks to us of both “death” but also “life”—giving himself to *death*, he brings *life* to his people! So, the cross is the engine of *redemption*—it is activated by the sacrifice of the cross-bearer in order to *give life* to the poor!

So, when Jesus Mashiach tells you to “take up your cross,” he does not simply mean “be willing to suffer.” Just as the Father assigned Jesus his cross as the means of “redeeming,” so, too, your “cross” is the “redemptive responsibility” which the Lord has assigned to you, your costly ministry to bring life to those to whom the Lord has called you!

Of course, only our Mashiach and his Cross are the true and complete means of redemption. But, to bring this “new life” to others, you will need to “take up your cross” as well.

For, there are people you know who need the *redemption of Jesus*. They are still hostage to the Kingdom of Satan. Dead in their sins. Enchained in their flesh to this defiling world of darkness. And, they will *stay this way*, unless you help

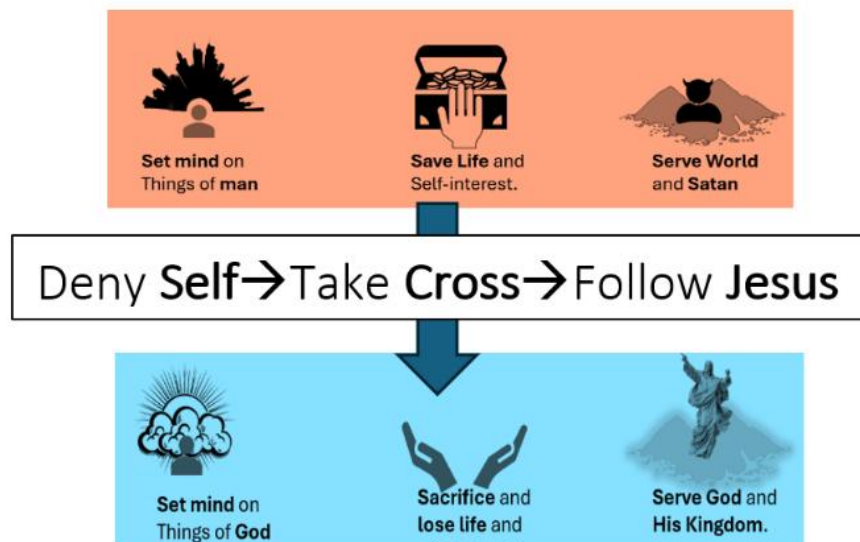
them find *redemption* in Jesus Mashiach! To bring them to Jesus and his cross of redemption, you will need to bear your cross, to:

- Give up your rights to serve them humbly;
- Deny your Self-interests to hear what they need and to share with them God's Word;
- Let go of your freedom to be available to talk, listen, and explain to them the promise of Jesus!
- Give up your isolation to give of yourself to them, to comfort, to pray, to free, to instruct.
- Give up your comfort to take time, effort, and resources to help them find new life!

Thus, to “take up your cross” is to be willing to sacrifice for the sake of others! In bringing “new life” into the Kingdom, you will have to *give up* the selfishness and isolation of your old life. But, as parents can attest, the “cross” of sacrificing to bring new life into the world is exceedingly worth the price of *a lonely life of isolation*.

- Follow Me.

Finally, you do not enter the *new life* of the Kingdom as the *absolute ruler* of all you survey. So, when Peter seeks to prevent Jesus from his Kingdom Mission of suffering and being crucified at Jerusalem, he was unwittingly seeking to sneak Satan's agenda into the Kingdom to *disrupt* the Lordship of God. Such rebellion is impossible. For, to live in the Kingdom is to live *under* the authority of Jesus as Lord. The disciple must *follow* Jesus, not presume to lead him.



Thus, as a mature servant of the Kingdom, look for signs that indicate that a disciple is still *at the service of the world*. Help them to “deny self,”

Take up your Cross: your Redemptive Responsibility.



Calling



Responsibility



Offering



Sacrificing



Serving

C: **Called** to adopt a people as your own.

You will know your *redemptive responsibility* when you spend time before the Lord, waiting on him and sitting in his presence. Who are the people he is putting on your heart, the people you feel a “burden” for? Who are the people who need the Lord’s redemption?

R: **Responsible** for their Redemption

While we are called to pray for the *salvation* of all people, for whom will you take responsibility? The process of Redemption means that the Lord will take their “old lives” and will give them a new and “abundant life” in the Lord Jesus Mashiach. Will you be responsible to *take action*, as the Lord leads, that these people find redemption in Jesus?

O: **Offering Self** to the Lord.

Most importantly, taking up your cross is to step up for Kingdom Service, so it is not something you can accomplish by your own fleshly abilities. Instead, “offer” up all of your Self to the Lord (Romans 12:1-2) to please him and to do His will. When you offer yourself fully to the Lord, you entrust yourself to him completely, letting him act and speak through you by his divine power. You rely on his righteous life to take hold and bear fruit in your life.

S: **Sacrificial** living gives up what is precious. If your whole life is offered to the Lord, then you will be willing to *sacrifice*—make specific areas of life available to the Lord to do his will. You will give him time that would have otherwise been spent on your own Self-interest and purposes. Instead, this *sacrificial* use of your

time allows God to “redeem” the time, to make it his own, and to work through you to accomplish his kingdom purposes. In this way, all areas of your life can be useful and redeemed for the Lord’s purposes in his plan and time.

S: **Serves** to build House and Kingdom. Finally, to take up your cross, you will serve the people whom the Lord is putting on your heart. Service is to help them find the New Life of the Kingdom Family, challenging them to be reborn into a life of faith. In the Kingdom, serving is to help them grow up as disciples, ensuring their proper feeding and care.

Preference:

- Leadership: Serve not Rule
- Greatness: Last not First
-



Focus:

1. Self-Protection: fleshly mind set on world/Satan not God. 8:32-33
2. Serving Jesus in Kingdom: deny/crucify self to Follow. 8:34
3. Saving Soul: lose life for Jesus/ Lose all the world. 8:35-37
4. Side with Son of Man: belong to him in glory. 8:38-

Consider:

1. Self-Protection: fleshly mind set on world/Satan not God. 8:32-33

Jesus Mashiach started to instruct his disciples of the nature of his mission as “the Son of Man.” However, even Simon Peter was unwilling to know Jesus as Mashiach by faith, speaking entirely in the flesh to “rebuke” Jesus, thinking he was watching out for the “Self-interests” of Jesus. Strikingly, Peter learns that to give in to the *fleshly impulse* of Self-interest. By lapsing into fleshly unbelief, Peter unintentionally put him against the Kingdom and God’s purposes for it. Not only does fleshly self-interest put you at odds with the Kingdom and the very purposes of God, it entrenches you in this passing world and its entrapment to blind people of God’s glory and purpose. And worse, fleshly people led by Self-interest can be used by Satan to thwart, undermine, or resist the progress of the Kingdom. When Self-interest is seen in the world, it is expected. When it is seen in the Kingdom, it should be rebuked, as Jesus does. For, left unchecked, fleshly Self-interest would have prevented the cross from ever happening, leaving God’s people entrapped in Satan’s Kingdom and unredeemed.

2. Serving Jesus in Kingdom: deny/crucify self to Follow. 8:34



3. Saving Soul: lose life for Jesus/ Lose all the world. 8:35-37
4. Side with Son of Man: belong to him in glory. 8:38-

Question:

Further Discovery:

5.3.B(36).Kingdom Unity: Focusing on Lord and not Man. Mark 9:38- 50.

Read Mark 8:38-50.

38 John said to him, “**Teacher**, we saw someone casting out demons **in your name**,^[1] and we tried to stop him, because he was **not following us**.”³⁹ But Jesus said, “Do not stop him, for no one who does a mighty work **in my name** will be able soon afterward to speak evil of me.”⁴⁰ For the one who is **not against us is for us**.⁴¹ For truly, I say to you, whoever gives you a cup of water to drink because^[2] you **belong to Christ** will by no means lose his reward.

Mark 8:38-41

Background:



Belonging: Us vs. Them.

The Kingdom of God grows in the unseen realm of the Spirit, as human hearts *bow* and turn to the Lord Jesus Mashiach by faith, coming under the Lordship of his Kingdom and forsaking the Kingdom of Darkness. In the same way that the Kingdom’s true *glory* is hidden to fleshly eyes, the Kingdom’s *growth* is also hidden.

As this story shows, the Kingdom reached many who were acting “in the name” of Jesus Mashiach but were not *following* this group of disciples. So, the Lord Jesus

commands his disciples who want to stop them, “Do not stop them” (9:38). What can we learn from this exchange about the Kingdom?

Unifying Name of Jesus Mashiach:

If these *workers of mighty signs* were only using the name of Jesus as a talisman, they would not have been successful at performing these “mighty works” (9:40). For, even when the seven sons of Sceva attempted to use the name of Jesus to cast out the evil spirits, their lack of any real connection to Jesus led to their defeat (Acts 19:11).

In this way, the Kingdom and its Gospel will reach many people who may not “follow” any set group of disciples or any proven *traditions*. Jesus implies that the Kingdom and its work is *too great* to control, for many will be included and do works “in my name” (40) which may or may not be known.

However, the disciples’ need to track, to regulate, and to define who is with “us” and who are “those” different from us may be a *fleshly* need to control and to manage growth. But, the “name” of Jesus and affiliation with him is the real Kingdom distinctive.

Kingdoms at War.

The reason Jesus seems comfortable letting the Kingdom grow naturally and without having a need to oversee all aspects of its growth is the stark difference between those “against us” and those who are not.

For, the greater spiritual reality is that the Kingdom of God, marked by those who live and speak “in my (Jesus’s) name,” faces fierce opposition from the Kingdom of Darkness and those who *are against* the name of Jesus as Mashiach.

In times of war, it becomes very clear which force one is supporting or opposing. This clarity due to the heat of battle will increase, until in the last days when open warfare breaks out between the two kingdoms, those who belong to Jesus and those who seek to persecute, imprison, or kill them will become unmistakable.

The dividing line of sin:

When the clash of the Kingdoms breaks out into open conflict, even small but risky acts of kindness shown to the children of the Kingdom will cover people in the Kingdom’s shelter and eventual reward.

For, in the Last Days when the Antichrist imposes his global rule of tyranny on all people, those who belong to Jesus Mashiach will indeed be openly hunted, persecuted, and eventually, martyred. With their property and possessions

confiscated and having no access to the *world's financial system*, these “little children” who belong to Jesus and represent him in the world will wander and seek shelter and food from the people of the earth.

Those people who show mercy to the followers of Jesus Mashiach in that last day's tribulation, who give them food, drink, or shelter, will be spared from the Lord's judgment and rewarded, as if they had shown mercy to the Lord Himself! (Matthew 25:35-40).

As a disciple of Jesus Mashiach, *be satisfied with the Kingdom grows around you.*
There will come a day when the name of Jesus will be proclaimed, invoked, and called on. Rejoice as the Kingdom grows, without having to manage or control all this growth. For, in the coming days, the Kingdom will spread exponentially to permeate all nations, peoples, and languages. With the *rule of darkness* embodied in the wicked tyranny of the Antichrist, there will be many who are not “against” you—consider them for you.

Final Kingdom Distinction: Sin and Sacrifice.

The Lord Jesus realizes that until the Kingdom comes in its true power and glory, his disciples are weak and powerless in a hostile world. He calls them “these little ones who believe in me” (9:41).

As a disciple of Jesus Mashiach, especially as you find yourself taking responsibility in the Kingdom as a *Sacrificial Servant* given charge over the flock, realize what the real dangers of this Kingdom conflict.

Worldly hardship: Opportunities for Grace. Jesus realizes that the hardships, persecutions, and losses which his disciples face in this world are really an opportunity for the Kingdom to expand its territory. Yes, his people will be tested, but the Lord of the Kingdom is able to provide for them through times of testing on the Earth, and these times of test will bring God's Kingdom to those who receive and help them.

The Sin Trap: Tempting the Little Ones:

The real attack leveled against the children of God threatens not body but soul, for the people of this world can “cause” these disciples to “sin” and so threaten them with hell itself (42). Those in the world who *seek to ensnare* the disciples in sin are the deadliest of foes. As a sacrificial servant, be vigilant and on guard for these *great enemies*. Remember the Enemy's original strategy to entice the people of God:

- Promoting Unbelief:

- **Cast doubt** or **undermine** God's Word (Genesis 3:1)
- **Contradict** or **void** God's Word (4);
- **Cease/ Usurp God's Place:** with Self-Rule/ Self-Understanding/ Will etc. "be like God"
- **Claim Self-Rights: Unbelief & Self-Righteousness:** Rely on Self-Understanding to reason *apart from God*.
- **Create Self-justifying rationale** (good reasons) to sin: "I have the right to sin and reasons to do so."
 - Benefit in this life;
 - Pleasurable
 - Wisdom apart from God.

As a *sacrificial servant* of the Lord, the enemy will find no foothold to lure you away from the Lord your God. However, for those disciples under your watch and care, as you see above, there are many insidious ways that fleshly people entice the unsuspecting and *lure them away into sin*. The Enemy's first and most effective strategy is to propagate the lie that *we are "free moral agents"* with the "free will" to decide morality for ourselves. More dangerously, to decide "what the Bible means" for ourselves.

Maintaining the Word of God's Efficacy:

As the notes above indicate, the enemy assaults the faith of disciples by attacking the Word of God itself, the very life-blood of the disciple.

Mainly, the enemy will create "dead zones" in the Word of God in which unbelief renders many of the claims of the Word unfruitful. Here is a quick review of how the Word of God should be read and how it has been largely rendered ineffective in the Last Days.

Bible Reading Tips: Proverbs 3:5-6; Job 1:8

1. **Revelatory:** receive by faith. Beginning with the account of creation in Genesis 1:1, God-*Elohim* reveals to us truths and realities which far exceed our capacity to know. For, the *fleshly mind* is *empirical*, gathering experiences and reasoning from the details. But, humans have no experience with much of the Bible's talk about God, about heaven, and about the unseen realities that exist but are beyond our experience.

So, the human mind has two choices. First, to humbly receive what is revealed to it without question. Or, it can filter, alter, and diminish the infinite revelation

into manageable ideas that will fit into very human ways of thinking, assumptions, and traditions.

Case Study: the Folly of Theology.

As a form of *religious capital*, theology does not simply seek to uncover the original Biblical thought and purposes. Rather, it uses the Biblical material conveniently and profitably—sifting the revelation of God through filters of tradition, lifestyle, and agendas.

Man-centered Salvation: In response to the arguments of his adversary, Arminius, John Calvin formulated a man-centered, salvation theology which has evolved into the Reform theology we see today. Unfortunately, focusing on “the salvation of man” as its central focus misses entirely what the actual Word of God focuses on, the Son of God as the Heir of all things and his coming Kingdom Rule.

Europe-centered Future: Because Luther could not conceive a future in which God indeed chooses and *honors* Israel over the nations, Luther and other *replacement* theologians altered the message of Scripture to replace Israel with the Church in God’s plan for the future. The Church, especially as it took root in Europe through its major phases, was seen by the theologians as eternal and at the center of God’s plan. Rather than submitting to the revealed truth of God’s Word, theologians re-wrote it to match their existing biases and assumptions of European supremacy.

Kingdom-less future: Amillennialism: When Pilate heard of Jesus’s claims of another Kingdom, he was struck by fear. How hardened by unbelief must modern interpreters be to have less *fear* of Mashiach’s words of the Kingdom than agnostic Pilate himself! For, entire committees and traditions proudly embrace their unbelief that there will be no earthly rule of Mashiach in the Last Days, though both testaments are replete with promises of the nations streaming to Jerusalem and the earth being filled with the knowledge of God as waters cover the seas.

Yet, those who hold such blatant unbelief are not shunned nor chastened but rewarded in this age of blindness. When I was serving as a pastor in the years approaching the great *taking of the Church*, I was disciplined for talking to congregants about the imminent coming of the Lord. The two higher-ranking pastors who threatened me both took *amillennial positions with* shameless impunity.

In fact, a champion of such theological unbelief hid behind a Reformed Theology to claim that the entire book of Revelation was fulfilled in the first

century. Such bold unbelief, which even Revelation cautions against, did not deter this man's multi-million dollar empire. In the Last Days, *preaching* the revelatory truth was sanctioned and propagating unbelief was greatly rewarded! But, what will R.C. Sproul say to the One whose coming Kingdom he proudly denied?

2. **Relational:** the Lord speaks to us by his Word.

Also, we must never forget that the Bible does not present to us *abstractions or mere ideas* of deified ideals or holy ideas. Rather, the Bible refers to, talks about, and introduces you to the real people of the Godhead, and when you invoke the name "Jesus" or "God" or "Spirit," you are referring to people who hear you and will hold you accountable for what you say about them or to them.

3. **Sanctifying:** offering to Lord/ surrendered. Because anchored to this world and its depravity through our *fleshly selves*, it is the Word that convicts, frees, and sanctifies us. So, we must come before the Lord as we read his Word, offering our full Selve to him and surrendering our lives that he might sanctify the areas of our lives still broken or enslaved by the flesh.

Any other "defensive" reading will create "dead zones" of hardness and unbelief in our hearts, impervious to the Word and its life-giving touch.

4. **Spiritual:** bi-reality. As we have been seeing in this Discipleship pathway, the Word of God prepares us as disciples to inherit the realities of both "earth" and "heaven" (Genesis 2:4). We have also seen that the *flesh* seeks to "set its mind" entirely on this world, for the flesh cannot control what is unseen and in the realm of the Spirit. The Bible calls us to live with our minds set in the Kingdom realities that will lead us to sacrifice, persevere, and lose in this world that the *unseen Kingdom* may advance.

5. **Accountable:** requires action. Because the Word of God conveys the life and commanding authority of God, it requires that those who read and talk about it be held responsible, to be brought to account for how it is responded to. If it is ignored or transgressed, it has the power to bring those into judgment those who treat it carelessly or ignore it.

So, as a *sacrificial servant* of the Lord Jesus, know that your ministry involving the Word of God will be judged. So, always sanctify yourself as you *seek to handle* the Word of God, speaking and administering it faithfully. Crucify your self-

interests and fleshly advantages you may gain in bringing the Word. Instead, seek to accomplish the purposes for which the Lord himself has spoken and sent it out.

Fleshly Bible Cautions:

1. **Objectified:** interpreted by Self-understanding.

The humanistic ideal seeks itself to take the “objective,” all-seeing and knowing perspective of God himself. So, exalting human-understanding as pre-eminent, the fleshly mind detaches the Word from the original anchor of God’s authority that it might be “objectively handled.” Yet, it is this same “objective” position which Satan himself took at the *tree of temptation*, assuming as if there is no God *biasing* the outcomes of interpretation. Thus, to take an “objective” stance to read the scriptures is necessarily unbelieving, for it assumes “as if God is not relevant” to bias the interpretive outcome. To allow God *into* the interpretive process is to “bias” reading as “devotional” and to abandon one’s “objective” and fair stance.

Of course, in the spiritual reality of this dark world, true “objectivity” is not possible, for the whole world is under the control of the evil one. To claim to be “impartial” in one’s reading is already an admission of betrayal and denying the Lord.

2. **Moral Ideas:** The *flesh recoils* at the Lordship of God but loves religious morality, for it can control the latter but must be subjugated by the former. For this reason, those guided by the *flesh* will always be offended by true “discipleship” and its call to grow up spiritually as servants of the Lord Jesus Mashiach. For, disciples serving the Lord Jesus are free from the *service* and control of fleshly religion and traditions, being devoted to the Kingdom of God rather than human institutions.

3. **Rules for living:** Take how the words of Jesus to his disciples: “If anyone would come after me, he must deny himself, take up his cross daily, and follow me” (Luke 9:23-25) are unacceptable to the flesh, which would rather be given “rules” which I can choose to obey or neglect, such as, “Be sure to live responsibly in this life.”

4. **Practical Living:** Because the flesh cannot “see” the Kingdom nor derives very few benefits from a realm which is unseen, there are few incentives to focus on the Kingdom. Instead, the fleshly man would rather use the Word to extract whatever might apply to his practical life to improve it.

5. **Proprietary** and **Commodified:** traditions/ community interpretations. Again, to build their vast and profitable communities and traditions, the teachings of the

Word must be back by human-recognized authority rather than seen as *teachers speaking with the Lord's authority*. Creating differences in “authorities” allows people to choose teachers who suit them, avoiding any uncomfortable situations where their own lives or practices are challenged.

Case Study: Fruitful Discipleship Banned.

As I already mentioned, Biblical, Jesus-centered discipleship was never fully accepted by the late-stage church. Individual pastors would agree to the *idea* of discipleship, but the demands and life-challenges of the Lord's *calling* made the content too *disruptive* for the churches.

Still, as generations of disciples progressed through the Gospel of Mark, as you are right now, we began to see some *fruit* as people were called to follow Jesus and learn to minister in the Kingdom's reality. Leaders were raised up, and groups formed. The captives were freed, the lame restored to mobility, and the addicted liberated. More than a dozen Persians were baptized in a year, with several bearing multi-generational fruit. Yet, the Church proved to be an inhospitable place for growth.

For, in this late-stage of the Church, the deadening effects of technology and social media were already smothering the faith of the younger generations and of entire households. Group leaders and I agreed that we needed to take the “fight” into each household, with parents and families discipling their own generations. This could be done if we developed Jesus-centered *devotional* materials.

But, before the project could be launched, the senior pastors of the church stopped it. It did not conform to our church's traditions. In restoring the Gospel of the Kingdom to its original and “active” form, I had used the language of “family unity” to describe the Trinity as Father, Son, and Spirit. However, this dangerous difference, along with the goal of promoting a non-sectarian disciple *free* of sectarian and religious bondages, was just too disruptive for these leaders, and I was chastened. Who knows, at that point, if it was too late for the church. But, my hope is that these materials, which help *sacrificial disciples learn to minister in the Kingdom Reality*, will bear the fruit that was stifled in the Church Age.

Thus, the main fight of the Kingdoms is the fight for devotion and obedience to the Lord Jesus on the one hand against forces to undermine faith and capture with sin on the other. Those in the Kingdom must gather in the Lord's name, as a unified people, to fight together to remain obedient and devoted to the Lord.

In the next age, when open warfare breaks out between the Kingdom of God and the Kingdom of Darkness, there will be no place for *divisions* within the ranks of the Kingdom, for it will take all the resources of the Kingdom to remain faithful in this time of great testing.

In some ways, the clarity of the battle lines will make the fight against sin much more concerted. The people of the world will know that there are only two sides in this conflict. On the one side, the unified forces of the Kingdom of God, with Israel and all those who have come to Jesus Mashiach because of the nation's witness. On the other side, the global resources of the Antichrist marshalled to terrorize the body and defile the soul. These clear battle lines, but especially the unity of the people of the Kingdom, will expand the territory of Mashiach's rule over the whole earth. But, this test will also be a time of sacrifice and sanctification.

Sacrifice and Sanctification:

Finally, in times of open Kingdom warfare, the Unity of the Kingdom will be forged because "everyone will be salted with fire" (9:49). Recalling that "salt" was added to the sacrifices burned up on the altar with "fire," we can rephrase what the Lord is saying as: "Everyone will be "sanctified" as the choice parts of their lives are "sacrificed" in the "fire" of testing" when Kingdom warfare breaks out into the open.

So, the normal life of a disciple, especially you who are called into *sacrificial service* of the Lord Jesus Mashiach, should be characterized by *sacrifice*—as the "fire" of trials expose the precious areas of your life which must be "sacrificed" — offered up and given to the Lord for his Kingdom purposes under duress.

Normally, the "sacrifices" (49) of the saints are "good"—they are sanctifying and strengthening opportunities. However, the "sacrifices" of the disciples will "lose its saltiness" when its underlying purpose—to *offer to God what is pleasing*--when this purpose is lost and sacrifice just becomes a survival necessity or a simple response to adversity.

So, let disciples, even before the "fire" of tribulation falls upon the Kingdom, learn to "salt" their lives as pleasing offerings to the Lord.

Focus:

1. Kingdom Unity: Name of Mashiach Unites, no other name. 8:38-40
2. Kingdom Children: Pure witness needs to be protected. 8:41-48
3. Kingdom Sacrifice Tested: fire tests offering. 8:49-50

Consider:

F

1. Kingdom Unity: Name of Mashiach Unites, no other name. 8:38-40

f

2. Kingdom Children: Pure witness needs to be protected. 8:41-48

f

3. Kingdom Sacrifice Tested: fire tests offering. 8:49-50

f

Question:Further Discovery:

5.4.B(38).Children Enter the Kingdom. Mark 10:13-31

Read Mark 10:13-31.

¹³ And they were bringing children to him that he might touch them, and the disciples rebuked them. ¹⁴ But when Jesus saw it, he was indignant and said to them, “Let the **children come to me**; do not hinder them, for to such **belongs the kingdom of God**. ¹⁵ Truly, I say to you, whoever does not **receive the kingdom of God** like a child shall not enter it.” ¹⁶ And he took them in his arms and blessed them, laying his hands on them: Mark 10:13-16.

Background:

F

Children: Kingdom Disciples:

Jesus instructs that when entering the Kingdom of God, we must all become like *children* to enter. This statement has been traditionally misunderstood because readers normally *underestimate* the Kingdom and *bristle* at the thought of regressing. So, let’s clarify, for yes, the Kingdom is exceedingly more than we can “ask or think” and children are fitting, not demeaning role models.

First, let’s consider the gap between children and fully formed adults. Although the difference is considerable, it is not infinite. In terms of height, the differences are perceivable—perhaps a meter or two difference in height, and at most, several dozens multiples of weight rather than infinitely vast amounts. In other words, the differences are within the range of human perception, and these changes can be noticed over relatively small increments of time—years separate children and adults, multiple decades, rather than vast stretches of time—millennia, or eons.

But, when we consider this world of matter and physics into which we are born compared to the Kingdom reality inhabited and ruled by God-*Elohim*, the scales and values are vastly incomparable. For, the Kingdom of God is the *heavenly kingdom*, and its units are eternal and infinite measures. To start as a fleshly being to achieve spiritual maturity, in human terms, are certainly impossible and

unattainable. Lifetimes of star systems, much less human spans, would prove insufficient. In fact, even the greatest and strongest of humans has no power to do the slightest work of the Spirit. Consider that a single angel, with no apparent effort, overthrew an entire Assyrian army of 185,000 elite soldiers. In fact, God's denunciation took longer to recite than the reckoning to take place. Yet no human has access nor even the power to overturn the smallest item of the Kingdom.

So, we should approach the Kingdom and its Almighty Ruler as overmatched children, a fitting if not barely adequate way to depict our powerlessness in the face of total power.

Imagine how unsuited even the best of us people of mortal flesh would be if we did not approach the Kingdom as children. We will encounter a man with "great possessions" (10:22) on earth but who refuses to approach the Kingdom as a needy *child*. In moving from the land of death and darkness to the Kingdom of life and light, he is vastly ill-suited if he is not reborn. Clothed in earthly finery, he would appear in the kingdom as if dressed in rotting flesh—his body a dead corpse itself. Carrying bags of treasure, he finds them less than worthless in a place where the least stone lining a wall would buy a vast fortune on earth, his gold not even fit to walk on. In his inert, dead condition, a little child and heir of the Kingdom runs past him—enjoying, playing in, experiencing, and rejoicing in the treasures that are all actually his! How wretched the *earthly rich* would be if they were transported intact to the Kingdom!

So, let's consider four ways that children give us the perfect model for approaching Jesus and the Kingdom:

- **Receptive** to Blessing: Grace.

Faith, being receptive to the things given freely, begins with a felt need. And, children are very needy and know it! Healthy children have great **appetites**, and so should we be for the *new life* of the Kingdom. And, children know that they have nothing and need much, so they **receive** what they are given **freely**. In this way, the children of the Kingdom are hungry for the things of God, the new life that satisfies the new growth in them. And, they **receive freely** and without complaint, absent entitled demands.

- **Helpless:** Little children know that they are helpless, that they have no ability to secure what they need to provide for themselves. So, this helplessness focuses their faith in total dependence on their care-giver. In the spiritual realm, even the wisest and most capable mortal has no

innate ability to secure anything by his own hand—he must ask and receive in the same way that a child asks and receives. It is no insult to approach the Kingdom helplessly, for even “Abraham” helplessly “believed in God, and it was credited to him as righteousness” (Genesis 15:6) To be “child-like” in humble dependence is not the same as being “childish” in silly folly. For, even when our elders reached a millennium in age, they were still *infants* in light of the infinite spans of the Kingdom.

- **Heirs:** A child at home possesses more in that House than the wealthiest of outsiders. If the king were to enter a household, he would still need to ask for water, while a child could drink freely from his own faucet. In this way, children know that they belong at Home and home is “their home.” They live as natural owners and future managers of their household. So it is with the Kingdom. As children, we should naturally embrace, make ourselves home in, and enjoy the House that is ours, for we will inherit it fully one day!

Lordship:



**Teacher
to Student**
(Self-Righteous)



**Master
to Master**
(Self-Ruling)



**Lord
to Servant**
(Subject Sinner)

When we meet the rich man of this passage, he presents a mirror opposite picture of the child-like faith needed to enter the Kingdom. Because he has “great possessions” (10:22), he rejects following Jesus as his “Lord” but instead prefers to call him “Good Teacher.” Let’s consider why seeing Jesus as merely a “Good Teacher” prevents one from coming to Jesus as a “child” to his “Lord.”

As we have already considered, the distance between earth and the heavens is impassable, for the *righteousness* and “good life” of God are infinite. As we saw,

Jesus embodies the surpassing glorious life of the Kingdom because he is the Son of God, sharing the very nature of God-*Elohim*. Such life can only be passed on from life-to-life, never constructed from the defiled and dark materials of earth, much less by those *dead in the spirit* due to their sin.

Yet, this rich man supposes that whatever “good” Jesus has, he can be *taught* to possess this too through human works. So, this man’s first folly is to see Jesus as a teacher passing on the *procedural knowledge to attain life*.

The man does not want Jesus, only the knowledge which Jesus can pass on to him. So, approaching Jesus simply as a “Teacher,” the man retains the control and rule of his own life. In the Kingdom, there is no place for competing Lords, for there is one Lord of the Kingdom, and we are all servants who lay all at his feet.

For this man to come to Jesus Mashiach as his Lord, he cannot compete with Jesus for Lordship, in the same way that a child cannot compete with a *parent* for the household rule. To become a child of the Kingdom who “inherits” eternal life, these changes must take place:

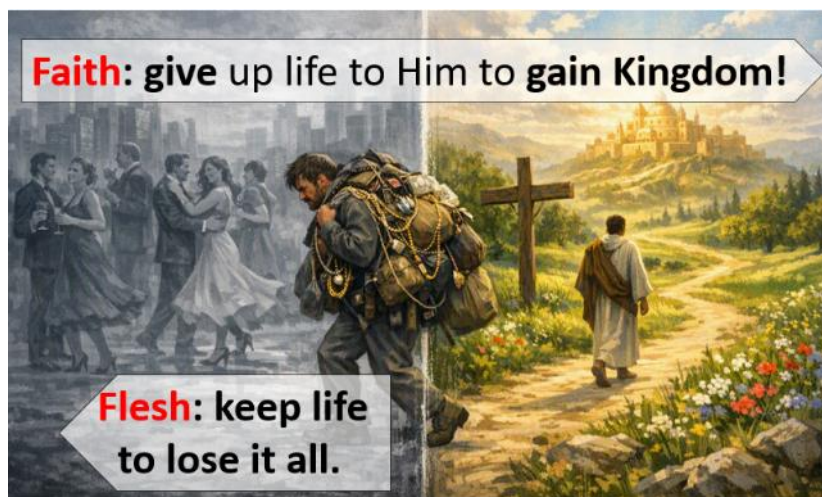
- **Surrender Rule:** Clearly, this man has lived his life as his own sole Ruler. Under his *Self-Rule*, he has enjoyed the unrivalled right to all his possessions, or so he thought. The reality is that his life and possessions were under the control of the *dark ruler* of this world. So, there are no real riches when one is enslaved by this world, for the *rich slave* is still a slave who owns nothing in his slavery. But, the freed Son is Heir of all and truly rich. As Jesus says, “The slave (to sin) does not remain in the house forever; the son remains forever. So if the Son sets you free, you are free indeed.” (John 8:35-36). So, to become a Son of the Kingdom, one must abandon all other rulers—Self Rule and even the Evil One’s enslaving Rule. For, only freed sons inherit life.
- **Offer life to the Lord:** The Lord Jesus does not save strangers to remain strangers. That is, there is no salvation for those who refuse to draw near to Jesus to be known, choosing to remain anonymous in the nameless crowd. Instead, to draw near to the Lord is to *honor* him as the *rightful Lord*, giving him the *gifts* befitting his title and place. Of course, to come near to Jesus is to give him your old life—defiled, dead, broken. Giving yourself over to his Care means to give yourself to his Lordship.

But, fear not. When you give yourself and all that you have to the Lord, giving him the Lordship and rights over you, you give yourself to the

Liberator, the Redeemer. When you give him all that you have held sway in the flesh, using your life for your own Self-purposes, now give him your life that he may give back to you new life, Redeemed! Before Mephibosheth knew David, he was the *ruler* of desolation, outcast in a wilderness, broken, and impoverished. But, when he gave his *worthless life* as a “dead dog” to be covered under the righteous rule of David, he received his renewed life as royalty, as the King’s friend. Eating at the King’s table, near to his presence, and honored as his friend. So, Jesus calls this man to *give him what he has*—to put his possessions under his Lordship, to be used for **his purposes**.

As we think further on “Kingdom Sacrifice,” we will see that it is never a complete loss but either the *redeeming* of what we have for Kingdom purposes or an *investment* in a greater return in the Kingdom. Either way, sacrifice actually enriches us as Heirs of the Kingdom.

Again, considering this man with “great possessions,” notice that while Jesus urges him to sell “all” that he has, he does not command him to give “all” that he has. I imagine that once the man’s holdings were “liquid” and accessible to the Lord, the man would have the freedom of traveling with the disciples and having the distinction of being one to *support* this Kingdom ministry. Instead, he keeps all his possessions and is forgotten.



Kingdom Sacrifices:

When you think of the *sacrifices* which the Kingdom calls for, you may naturally think of what you give up in terms of “irrecoverable loss.” But, *sacrifice* in the

Kingdom is better thought of as *investment*. When you give up what is yours, you give the Lord the place to use it for the Kingdom's and your good!

For, when we "let go" of what we once clung to—our possessions, our time, our resources—we are not simply throwing it to the wind but entrusting these things into the Lord's hands. We "let go" of what was once entirely ours to "leave" in his good hands. In this way, think of the sacrifices you make for Jesus and the Kingdom as:

- Offered up for **the Lord's Use**: so, the Lord commands that some might be "given to the poor" (10:21).
- Such sacrifices are an **investment in the Kingdom**: such investments will reap a future reward far outpacing what was sown. So, Jesus says, "you will have treasure in heaven."
- **Redemption**: we give up the old to gain new life. So, the man had focused his old life on gathering and gaining "great possessions." Instead, as he *would give up this old focus* on gaining "possessions," he would gain the treasure of "following" Jesus! He would give up what he gathered by his fleshly works, and gain him who created all that is valuable in heaven and earth as a confidant and a companion!
- **Family Sacrifice**: As Jesus assured his disciples, suffering "loss" in this world and enduring "persecutions" was the distinction given to the Family's stakeholders, those counted worthy to suffer for the family. For we are "heirs" if we "suffer" with him, Paul instructs (Romans 8:17).

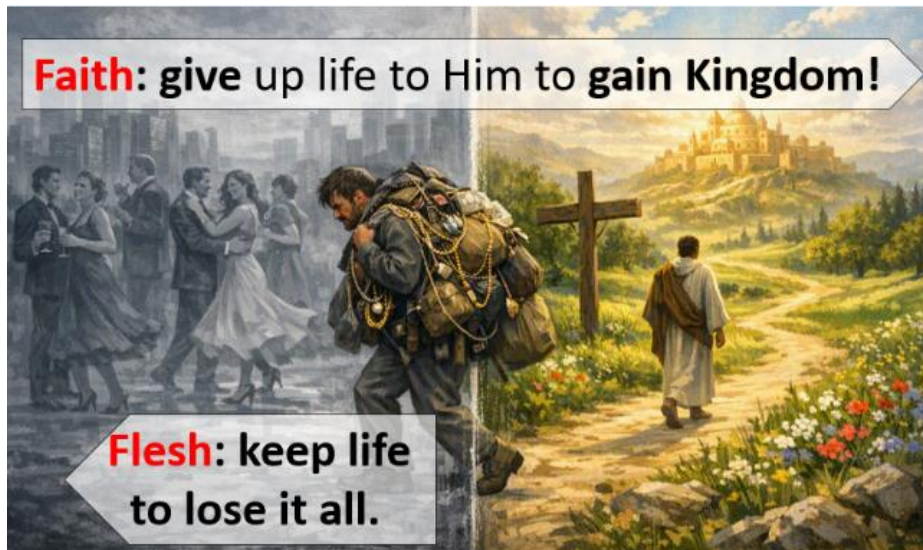
Focus:

1. Entering Kingdom: Humble Heirs. 10:13-16.
2. Entrenched Self-Sufficiency: minimizes Lord/ entitled alienation. 10:17-21.
3. Earthly Loyalty: Unwilling to give up possessions to Gain Lord. 10:22-27
4. Entrust All Life to Jesus: Gain eternal Inheritance. 10:28-31

Consider:

F

1. Entering Kingdom: Humble Heirs. 10:13-16.
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Question:

Further Discovery:

5.5.BP(34). Prayer for Spiritual Cleansing- Kingdom Warfare. Mark 9:14-29

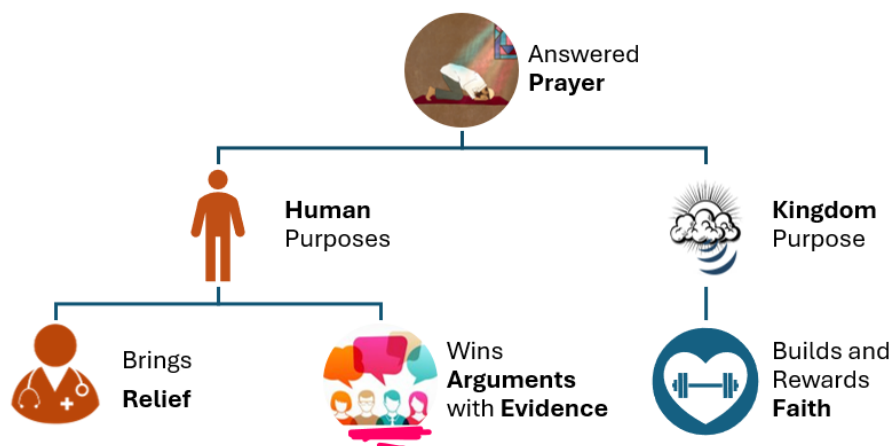
Mark 9:14-28

²¹ And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. ²² And it has often cast him into fire and into water, to destroy him. But **if you can** do anything, have compassion on us and help us.” ²³ And Jesus said to him, “‘If you can’! All things are **possible** for one who **believes**.” ²⁴ Immediately the father of the child cried out and said, “**I believe; help my unbelief!**” Mark 9:21-24

Background:

As you reach full maturity as a stage 5 disciple, a sacrificial servant, your view of prayer will mature as well. After Jesus and his close disciples return from experiencing the full glory of the Kingdom, they descend into the typical unrest and chaos of human society. At the center of this cacophony are the disciples, surround by the crowds and pitted against the scribes. Their argument centers around a *spirit-oppressed* young boy whom the disciples were unable to help.

From this story, we see implied several approaches to prayer. Is prayer and God’s answer to prayer mainly a tool at the service of human needs, especially the direst needs as we see here as a desperate seeks relief for his son? Or, is God’s answer to prayer the evidence needed to end disputes, to prove wrong the critics of the Kingdom?



In the early days of your discipleship, often answers to prayer come quickly. But, as you mature, you will see that you must add *perseverance* to your *prayers*. And, you must realize that prayers are not simply your personal service to satisfy your needs. Prayer has a Kingdom purpose and is a primary way to *build or restore faith* when the dark Kingdom seeks to undo the progress of the Kingdom in the lives of its people. Or, prayer is the power that confronts the unbelief which keeps the crowd from coming into the Kingdom.

The purpose of Kingdom Prayer:

- Build Faith- even if it is incremental

In this story, you will see the initial *unbelief* of the father who brings his son for relief from this evil spirit. Although his motives are not clear, he surely does not come with the faith that we have seen in others, such as the woman who pressed through the crowd to confidently make contact with Jesus. He seems to have little regard for Jesus nor his disciples. But, pushed forward by his desperation and confronted with his own unbelief, he is forced to change.

- Not necessarily reverse all suffering in world.

Importantly, if it was the Kingdom's mission simply to eradicate all demonic oppression on the earth, Jesus would have wasted little time engaging with this father and would instead simply free the boy from his oppression. In fact, what the father believed or did not believe would not matter, if the Kingdom's mission was simply to undo the damage of the dark Kingdom. But, what good would such reversals do if people were still enslaved in their unbelief?

Thus, the Lord's higher purpose for prayer is always as a sign of the Kingdom's reality and of his power that it might anchor the faith of those who come to him.

- Not as evidence for human arguments. The

Disciples were embroiled in an argument with scribes over their inability to do anything for this demonized boy. Presumably, these disciples had a heightened need to see this boy freed from demonic oppression.

If the boy were freed, it would likely give weight to the words they were levelling against the scribes. We don't know what they were specifically debating, but to have the weight of the miraculous backing their words would have been to their advantage.

And, perhaps why they were unable to cast out this demon. Perhaps this illustrates that "prayer" is needed for such stubborn spiritual bondages because it

is up to the Lord God to decide the outcomes, weigh motives, and never make the priceless treasures of the Kingdom to be put at the service of mere human bickering. Is God as interested as these disciples in *winning* an argument?

The more pressing question is, would winning an argument, even one backed with irrevocable proofs, lead any opponent to repent and to embrace the Lordship of Jesus by faith? That is, does the Kingdom come when all argumentation has convinced opponents of their own folly?

Clearly, the truth of Jesus as Mashiach is the foundation for redeeming faith. And, as we see in this story, the revealing of His Lordship is instrumental in drawing forth true faith.

Powerful Prayer/ Personal Authority:

- Personal Authority to cast out:

Regarding the *evil spirits*, Jesus gives his disciples authority to “cast out” evil spirits (Mark 3:15). And, because disciples are “in Christ” and under his authority, they have the right as children of God to *cast out the dark spirits* troubling them.

However, the disciples encounter a different type of spiritual resistance. As you mature as a disciple, you also should have experience rebuking testing spirits that harass you, of casting out deception that prevents people from discovering the truth, or freeing the enslaved to join the Kingdom. But, you will also encounter stubborn spiritual resistance. Here, you will need to learn to pray against persistent resistance.

- Persistent Spiritual Oppression.

This father describes this demonic oppression, which completely dominated this boy, as a life-long bondage. Whereas Jesus could engage other demonized individuals, this boy is completely inarticulate as this destructive spirit seeks to harm him. We have no idea what dark force could have such a grip. But, as *servants* of the Kingdom, we must be prepared to oppose even strong spirits that require our Father’s judgment for expulsion.

Suffice to say, these stubborn spiritual opponents:

- Dark Power: has a kind of authority that resists the *rebuke* of the disciples.
- Domination: they aren’t just harassing or in the background but have complete control over speech (mute) (17) and mobility (18).

- Destructive: this spiritual power seeks to harm the person, “throwing him down” (18), convulsing and foaming, and casting into “fire” and “water” (21).
- Duration of time. This spirit is not just a recurrence, it has abided and afflicted for a long duration.
- Powerful Answer to Prayer.

At the throne of Power, only our Father God and the Lord Jesus have the authority to cast out these persistent spirits. Sometimes, these stubborn afflictions may have taken root in a person, a group, an area, or over a population for a long period of time. For example, the spirit *blinding* the Jews from seeing the truth of their Mashiach is an enduring spiritual power. Only intercession and the Father’s answer, according to the judgment of his throne, can overthrow such stubborn opposition.

Progressing Faith in Kingdom.



When the boy’s father first addresses Jesus, he calls him “Teacher.” Notice that this is also how the disciples addressed him early in their relationship with Jesus. Viewing him only as “Teacher,” they were astonished and fearful when he displayed his power over the seas and nature, asking, “Who then is this, that even the wind and the sea obey him?” (Mark 4:40). Jesus rebuked their narrow and limited view of himself, saying it indicated a lack of faith (40). So, this father also exhibits a lack of faith. Notice how one’s view of Jesus and response to him reveals the kind of faith one has:

- **Teacher:** limited view of Jesus as a mere fleshly man. There is no expectation that he has any power beyond the natural. This shows a lack of faith.
- **Master:** (Luke 5:1-5). Simon Peter called Jesus “Master,” viewing him as one having a narrow field of authority over religious details, but Simon then viewed himself as having “mastery” over the sea, being a fisherman.
- **Lord:** (Luke 5:1-5). When the true power of Jesus is revealed, people view him as “Lord” and fall down in full submission to him, realizing their abject poverty and helpless need for him. This is true faith.

As a *mature disciple*, learn to pray strategically that your people may experience for themselves the power of God, that their view of Jesus may be recalibrated to know the fullness of his power and authority as Lord over all the forces of darkness. Such Lordship requires a *fully surrendered faith*.

Focus:

1. Demonic Enslavement: complete control over helpless) 8:14-17
2. Doubting Generation: don't recognize Jesus nor followers) 8:18-20
3. Repent of Unbelief: Repent of limiting Jesus) 8:21-24
4. Release Spiritual Bondage: Only by Prayer.) 8:25-29

Consider:

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4. Release Spiritual Bondage: Only by Prayer.) 8:25-29

Question:

Further Discovery:

5.6.C(35).Kingdom Service: Great to Last. Mark 9:30-37.

Read Mark 9:30-37.

³⁴ But they kept silent, for on the way they had argued with one another about who was **the greatest**. ³⁵ And he sat down and called the twelve. And he said to them, "If anyone would be **first**, he **must be last** of all and **servant of all**." ³⁶ And he **took a child** and put him in the midst of them, and taking him in his arms, he said to them, ³⁷ "Whoever receives one such **child in my name receives me**, and whoever receives me, receives not me but him who sent me." Mark 9:34-37

Background:

As a disciple, you are an Heir of the Kingdom of God. The entirety, the rule, and the wealth of the Kingdom is to be yours when Mashiach possesses it all on his day. So, if the Kingdom and its fullness is yours, then you must take hold of the Kingdom even now, though it is still hidden.

So, as you reach maturity as a disciple, you are also called to live fully and responsibly in the kingdom. But, here is the complication. The Kingdom of God, established by the radiating *glorious life* of its Lord and King, Jesus Mashiach, runs counter to the fleshly kingdoms of earth. For, each earthly kingdom derives power through the flesh, and it maintains its power by fleshly domination.

In contrast, the Kingdom is first the House of the King, a household of reborn children of God, who live with one another in the Spirit of unity and love. As members of one family, the family of God, these Heir-disciples embody and relate to one another by the shared and glorious life of the King, who is the source of a sanctifying righteousness which runs counter to the *flesh*. If the flesh is driven by Self-interest, the Spirit moves the family, and especially its mature and *great ones*, in sacrificial service.

So, let's consider how the *natural judgments* and assumptions of the flesh run counter to the Spirit's Kingdom dynamics.

Human Distinctions:

Status: True Greatness= Extensive Service.

Because the *flesh* is idolatrous, it usurps God's place of *Headship* and exalts itself as Self-important and Self-honoring in this life. So, this *fleshly ambition* and *self-interest* conceives of status as being "greater" than others. Greatness is to acquire wealth and power at the expense of others, for the purpose of Self-honor and self-indulgence.

However, mature disciples distinguish themselves as having more authority by having more responsibility to serve. Greatness in the Kingdom means *greater responsibility and authority to serve*.

So, the distinction of being "first" or prominent in the kingdom is not for one's own self-gratification, but rather, the complete opposite. To be first means to be the first in responsibility to serve, to sacrifice, and to help the others.

Case Study: Israel's burden of being Firstborn.

There is a misconception that Israel has been withheld from its Mashiach due to its own failings, transgressions, or hardness. The idea of Israel's unworthiness has been virulently propagated during the Church-age by misguided but ignorant sophists.

It is true that Israel bears responsibility for its choice to reject Jesus as its Mashiach. But, this rejection, in God's plan, is not due to a failure but for courageous sacrifice. For, as the Lord's Firstborn family of all the families of the earth (Exodus 4:22), Israel has the burden, the right, and the responsibility to bring *redemption* to all the other families of the earth *first* before Israel itself is redeemed.

That is the greater Kingdom purpose of Israel's wandering apart from Mashiach these two long days (two thousand years) after Mashiach was cut off on the cross (33 CE). As Paul predicts, once the "fullness" of the Gentiles comes in, then "All Israel will be saved" (Romans 11:25-26).

In this way, Jesus, the Heir and Firstborn of Humanity as "the Son of Man" and of the heavenly family as "the Son of God" has the sole right and responsibility to *redeem* his family from Satan's dark enslavement. So, in the Kingdom, the foremost of Us bears the burden of suffering, sacrificing, and foregoing redemption until all the family is redeemed first. That is what Mashiach bears, and that is the burden Israel bears as the people of Abraham and David.

Consider how the Kingdom re-defines the ways that we must relate to one another in this *common life of Mashiach*, as Jesus teaches in the book of Matthew:

⁶ and they love the place of **honor** at feasts and the best seats in the synagogues ⁷ and greetings in the marketplaces and being called rabbi^[b] by others. ⁸ But you are not to be called rabbi, for you have **one teacher**, and you are all **brothers**.^[c] ⁹ And call no man your father on earth, for you have one **Father**, who is in heaven. ¹⁰ Neither be called **instructors**, for you have one **instructor**, the Christ. ¹¹ The greatest among you shall be your **servant**. ¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. Matthew 23:6-11.

Role: Attributing Teaching- Self-ambition or Selfless Sharing.

In the world, there are certain “roles” that are more honorable and noteworthy than others. Because “standing” in the world depends on one’s accumulated accolades, recognition, and support, teachers distinguish themselves with their *proprietary teachings*—each teacher claims for the honor and sway of his “name.” So, in rabbinic Judaism, there are teachers, but recognized teachers are called “rabbis”—great ones. And, the greatest of these have their names memorialized because their teachings are embraced as doctrines by their traditions.

But, Jesus warns that such distinctions within the Kingdom are unacceptable. In a worldly system like Judaism, each teacher stakes out a self-proclaimed authority of expertise, with different *spheres* of authority carving up the community into separate factions, like the *leaven* creating pockets of emptiness within the loaf.

Instead, Jesus instructs that there is only *one* who has the authority to be the source of all the teachings of the Kingdom, and that instructor is the Mashiach himself. All other teachers depend on, enforce, and clarify his authority through their teachings. Their teachings are always *dependent*, explanatory rather than inventive, and *faithful* rather than independent. Thus, only the Mashiach’s authority is recognized and all other teachers share this authority as *brothers* sharing the common bread given to them by the Mashiach.

Position: Proximity to Power: great or little?

In any social structures, it is inevitable that *power aggregates* and organizes. In worldly settings, the powerful who have dominated and extracted resources from others by their Self-promotion work together to maintain their control and their dominance.

But, who is truly powerful in the Kingdom of God, where there is only one seat of power, the throne of Jesus Mashiach and His Father. Who is positioned in places of *power and distinction* in the Kingdom?

We have already seen that “greatness” in the Kingdom means a greater responsibility to serve, to care for, and even to suffer and sacrifice. So, the *greatest* in the Kingdom suffers the most, for he sacrifices for All in the Kingdom. Similarly, his supremacy and authoritative Word requires that his people share it equally, for the common good. So, selfish and *independent* teaching contrary to the Lord’s purposes are not acceptable in the Kingdom, for that would create pockets of rebellion and division within the coherent family unity of the House.

But, how are the sons of the Kingdom **positioned**, relative to one another? Because there is only one source of power, the King of the Kingdom, who does the King choose to position?

In the world, the “Great Ones” come together because they have earned and accumulated “power” by their own hands. So, they come together, each in his own “right.”

But, remember that the Kingdom has one source of power and glory. Not wealth, military might, or political influence. In the Kingdom, the King is its sole source of glorious life. So, the distinguishing quality for those most highly valued, the ones distinguished among the brothers, are actually the ones most like “children” (9:36).

In the Kingdom’s unexpected thinking, the child who is most dependent, most needy, and the simplest in their devotion to the King, is the best *one to represent* the King in all his glory.

If the King gathered to himself a collection of Self-Rulers, accustomed to commanding and acting in their own authority, these would always resist and resent any intrusive power that would curb their own will.

But, a **child** simply follows his Lord to do his will. Scorned in the world by his simplicity, his impudent need for the King and his lack of Tradition-appealing thought, such a simpleton would be worthy of derision. But, in the King’s eyes, such a child is highly valued and of great use to the Kingdom. For, in the Kingdom, knowing the King in his glory is the highest position, for he says: “my grace is sufficient for you. For, my power is made perfect in weakness.” (2 Corinthians 12:9).

In the Kingdom, children who are weak, who are helpless in themselves, but who draw near to the Lord unashamedly and know that they are dearly loved, such children perfectly reflect the Lord's Kingdom glory!

And, in the spiritual realm, our inherent weakness and powerlessness is the actual reality. So, living with Jesus with the simple faith of a child positions you *closest* to Jesus and in a place of *Kingdom usefulness*!



However, remember this. Those close and highly useful in the Kingdom are overlooked on earth, for their value, though seen by the King, is hidden from those who assume great places of significance on earth. Kingdom usefulness and position appear on earth to be inconsequential and foolish, having no impressive weight in the affairs of man.

As a *sacrificial shepherd*, be sure that your value and position in the simplicity of your childlike devotion and availability to the Lord is fed only by the *heavenly approval* of your Lord and God! For, even though you are overlooked on earth, your impact for the Kingdom will be one day recognized!

Case Study: Unknown in the Church.

One night, I was sitting before the Lord in my room in Hawaii, with the breeze reminding me of the Spirit's touch. As was my habit, I waited on the Lord and asked him what was on his mind and heart.

He let me know that there was a burden on his heart. There was a blockage keeping his Jewish people from coming to him. He wanted me to do something about it.

So, unrecognized by the church, I left to do field work for a graduate degree among the Jews of Chicago: reform, conservative, modern orthodox, ultra-orthodox. After around a decade in the field, a Jewish friend asked me:

“Who are the parents of Jesus?” “Mary and the Holy Spirit.” “We will give you that he may be the Son of God. But he can never be the Son of David.” “Is inheritance by Mary? No, not through maternal line. Through Joseph? No, not through adoption.” After years, I responded: “When God promises to “raise up seed” for David, he acts according to duty (yibbum) and redemptive right (geullah). Similar to the actions of Judah and Boaz, the Seed raised up is the son of two fathers: God and David.”

The findings that both Jewish traditional interpretations and modern Jewish readings naturally lead Jewish readers down this trail of *toledot-zera* to 2 Samuel 7:12’s promise was published in a journal, circulated, and published on this website. But, not only was this ignored by the Church, but even the Messianic Jewish community, which takes its theology from the church rather from a Torah-derived pathway.

Through this long process, I never expected any type of worldly recognition. But, the Lord has assured me that when Israel finally turns to Mashiach, they will know that He is the Seed raised up for David!

Focus:

1. Kingdom Service: Greatest suffers Most—future justice of resurrection) 8:30-31
2. Kingdom Greatness: Last and servant of all. 8:32-35
3. Kingdom Representative: Humble Child reveals Glorious Lord). 8:36-37

Consider:

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1. Kingdom Service: Greatest suffers Most—future justice of resurrection) 8:30-31
2. Kingdom Greatness: Last and servant of all. 8:32-35
3. Kingdom Representative: Humble Child reveals Glorious Lord). 8:36-37

Question:

Further Discovery:

5.7.C(40).Life-Giving Service. Mark 10:32-45

As a Shepherd of the flock, and one called to bear your people and to *lay down your life* for them as Jesus does as the Good Shepherd (John 10:10-11), know that God will forge an unseen bond linking you and your people. You have the *distinct privilege* of suffering for them, laying your life for them, even suffering loss for them, that they might thrive and bear fruit.

This picture of “life-giving” is the hallmark of parenthood, and that is what you are as a shepherd, a parent. So, the picture of a parent foregoing a meal to feed a hungry child is essentially what it means to shepherd. And, you will be asked to make these choices, *for the sake of Mashiach*, as you tend his flock. So, every moment of rest,



opportunity for gain, or small indulgence you give up for the Sake of the Lord and his flock will be *life-giving*, for the Lord God sees your sacrifice and will multiply into Kingdom life! For, the Lord says:

Truly, truly, I say **to** you, unless a grain of wheat **falls** into **the** earth and dies, it remains alone; but if it dies, it bears much fruit. John 12:24

Give your life freely for your people to enjoy fruitful life in the Kingdom! But, resolve to expect no gain for yourself. The Lord holds your reward for you in the real life of your Kingdom future!

Case Study: Fruitful Kingdom

The clearest manifesting of the Kingdom and its fruitfulness was the organic and natural growth that sprung up during our monthly “free dinners” we hosted for our graduate and international student friends in Hawaii. We invited the Lord to join us for every dinner and to reveal his Kingdom’s goodness, and the stories abounded of atheists and seekers being healed, sensing the hand of God in their lives, and people testifying of the true God in the midst of their unbelief. We recording around sixty people moving from atheism to a belief in God, a dozen disciples baptized, and one pastor rise up out of his agnosticism!

But, behind the scenes, we had a wonderful team of like-minded laborers who sacrifice to welcome, feed, and pray for and meet the needs of these dear ones for years. I remember praying every Saturday with the team for each of the people on our guest list, that grew into the hundreds.

The Kingdom comes when your team of shepherds are ready to lay down your lives for the sheep entrusted to you by the Lord!

Read Mark 10:32-45.

⁴² And Jesus called them to him and said to them, “You know that those who are considered rulers of the **Gentiles lord it over them**, and their great ones exercise **authority** over them. ⁴³ But it shall not be so among you. But whoever would be **great** among you must be your **servant**, ⁴⁴ and whoever would be **first** among you must be **slave** of all. ⁴⁵ For even **the Son of Man** came not to be served but to **serve**, and to give his **life as a ransom** for many.” (Mark 10:42-45)

Background:

Greatness in the Kingdom:

Rank and Privilege:

As a fully mature disciple, you will of course recognize that there are many who are not mature. You do not need to live in denial, telling yourself that “I am no different than others.” That is not true. As a fully mature disciple, you are the culmination of the Lord’s long process of “working” in your life to make you capable of the kingdom “works” that last (Ephesians 2:8-9)—rescuing the lost sheep, building the Lord’s House, and establishing the “throne” of his rule in human hearts! When you reach maturity, you become a treasure in the Kingdom, for now there is another one to take up the same *mantle*, to drink the same cup of the Lord Jesus.

And, the first disciples were right. To share in this distinction is *rare* in the Kingdom. But, with achievement comes privilege—what are the privileges for those who reach maturity in the Kingdom? How will they be recognized and rewarded with power?

From the outset, let’s agree to focus on the labor on this earth in our discussion. At this point in the story, the Lord Jesus was “going up to Jerusalem” (10:32) and

his imminent condemnation to “death” and his resurrection (33-34). But, the disciples were bickering over the days of “glory” when the Lord takes hold of all that is his. He responds simply by saying: 1) the Father is the one who “prepares” positions in the Kingdom (40); and, “greatness” in the Kingdom (43) is very different in the Kingdom, both in this current earthly world of labor, hardship, and sacrifice, and in the “glory” to come when Jesus Mashiach will sit on his eternal throne in “righteousness and uprightness” (Psalm 45:6), even “fighting” for the cause of “meekness.” (4). There are no rightful tyrants in the Kingdom, not in this world or the next. Power never *justifies* abuse, lawless indulgence, or oppression. Rather, those anointed with great power are given a greater responsibility to serve “all” (Mark 10:44).

For, at the very basis of worldly power is anonymity, of separation and alienation, so at the very heart of the earthly ruler is Self-interest and ambition—gaining at the expense of the sacrifices of others. Such vampire-rulers feed off of the life of their subjects, consuming and depleting resources to enrich themselves. They live selfishly, because they live among strangers.

But, the Kingdom is first a House of Sons—brothers and sisters who share in the King’s interests and purposes. The Oneness of our House means that what is good for one is good for all, but the suffering of the one affects us all.

Profile of Kingdom Greatness:

Let’s agree that “greatness” in the Kingdom, then, is not a matter of *self-promotion* or *reward*, although the Father assures us that there is a *reward* for Kingdom sacrifice, especially for those who serve “all.” But, let’s focus on the “greatness” that matters to our Lord Jesus, the greatness which the Father sees and of which he alone approves. On earth, this *greatness* is a greatness whose *glory* is hidden, for what is seen is simply hard and humble service with no recognition, no political power gained, no advantage seized.

1) Great Vision:

The first difference distinguishing those disciples given a *great responsibility to sacrificially serve* is that they are given a *greater vision*.

As Jesus approached Mashiach and his impending sacrifice and resurrection, his disciples and the crowds accompanied him. For those without or with little faith, their vision was clouded with fear—they were “afraid” (10:32). As we have already seen, *faith* dissipates and *fear* overshadows when one takes his eyes off of the

Lord Jesus and focuses on what is seen on earth. So, those accompanying Jesus who only saw the impending conflicts were afraid.

But, his disciples, who by now have been hearing about the King's expectation to "die and rise" (34), are starting to see things differently. Rather than the clouds of fearful threat, the disciples were "amazed" (32-33).

Now, to these "twelve," with whom the Lord Jesus was not only sharing the Kingdom's way of "suffering and resurrection" but also the very "cup" of martyrdom which they would one day partake with him, the Lord shows *amazing things*, things of the Kingdom which are known by the Spirit, that "no eye has seen nor ear heard" but are known only by *revealing* (1 Corinthians 2:9-10).

As you mature as a disciple living *sacrificially to serve the Lord in his Kingdom*, you will also see "amazing" things. Not only will these *revealed* mysteries be hidden to fleshly eyes, but expect:

- Revealed Will and Plan.

To those given *great responsibility* in Kingdom, the Lord will often reveal the amazing work he plans to do, requiring them to *walk by faith*. These disciples following Jesus were informed of the crucifixion and resurrection beforehand so they might eventually understand God's work of salvation.

Remember, those *shown great things* often are given a greater measure of *faith* as well, so that those without their calling will often disbelieve or even attempt to silence them. If you have been shown a great thing, keep it between you and God unless he tells you to disclose it.

- Biblical prophecy becoming reality:

Before their very eyes, the words of Daniel that the Mashiach would be "cut off" in making "atonement" for sins and bringing an everlasting "righteousness" (Daniel 9:24). As these events unfolded surrounding this prophesy, the disciples may have understood at the moment but certainly did in retrospect.

- Promises of God being fulfilled:

God will often make personal promises to you, which he will fulfill in amazing and unexpected ways. These works that are both unexpected and *exceedingly blessed* by his hand affirm his promise to you.

- Hidden Kingdom realities made known:

As the Lord God works through you to reach his people, he will do so in unmistakably amazing and unexpectedly fruitful and providential ways. By these

works, you will understand the *secrets* and the dynamic of how his Kingdom indeed takes shape on earth. This work will be hidden or even threatening to those living in the flesh, so be careful. If you find yourself being opposed by those who don't see what you see but are threatened by the work of God, you will know that you are true and they are fleshly.

Finally, the reason God will work and reveal amazing realities of the Kingdom to you is that he shares with the few who will do his *great works* the depths of his heart. If he can trust you to serve him in the humblest yet most needed ways, you can be sure that he gives you access to his thoughts and heart that few will ever know.

Case Study: An Amazing Unfolding:

As the Lord calls you as his *sacrificial servant* to greater and greater areas of responsibility, his *amazing* work is the clearest reward and affirmation of the authenticity of his call.

In my earlier seasons as a disciple, the Lord has always been faithful to the calling he put in my heart. When called to graduate and international students unreached by the Church, the Lord eventually brought dozens to faith and raised up a dozen disciples from that group. When the Lord put on my heart a home-group ministry to reach the nations, he installed me at a church gathering over seventy nations and gave me nearly a hundred leaders to lead home-groups to serve these people.

But, the most abiding *call* he put on my heart was to the Jews. So, when he shared his heart of the *blockage* keeping his people from himself, I left my perfect life in the paradise of Hawaii and step into the *frigid hardship of Chicago*.

Over time, he amazed me by opening doors for me. I worked for a Conservative rabbi, attended Shabbat dinners at the Reform congregation of my Hebrew teacher's husband, a rabbi. Finally, through his connections, I settled in a Modern Orthodox congregation whose rabbi gave me access to do field work among his people. So, I was welcomed into homes as I listened to these Jews discuss Torah.

Once, discussing Torah before an ultra-orthodox Shabbat dinner, a young talmid wondered together, "Does Torah provide within itself guidelines for its own interpretation?" Starting with Genesis, I was amazed as the Spirit traced the phrase *elle toledot*- these are the generations" throughout the Tanakh, creating a path leading directly to the Davidic Mashiach. For, at key junctures of the "generations," God promises a "Seed," the designated Heir of his

household, anointed with the Right of Redemption: The Seed of Woman, to crush the serpent's head (Genesis 3:15); the Seed of Abraham, to restore God's "blessing" to all earth's families (Genesis 22:18); and, the Seed of David, *raised up by God*, to be the Son of God (2 Samuel 7:14) and the Son of David (12) who is disciplined for iniquity (14) to redeem sons for God's (13) and David's House (11), who establish his throne and the rule of his eternal kingdom (16).

Amazingly, the traditional rabbis and the modern Jewish readers themselves saw *toledot* and *zera* in these same ways. Yet, tragically, they stopped short of realizing that God promises to "raise up Seed" for David as a matter of *redemptive duty* (yibbum) (Genesis 38:8) and *right* (geullah) (Ruth 4:10), thus promising Mashiach to be the Son of two fathers—David (2 Samuel 7:12) and God (14).

2. Great Sacrifice (33-34).

The Kingdom and its throne is founded on the House that Jesus Mashiach establishes. So, the sacrifices God requires for the Kingdom's establishment and growth are family sacrifices, calling for our *greatest* and total efforts. For the sake of family, the greatest and most enduring sacrifices have been made.

In this way, Jesus as "the Son of Man," humanity's most honored Heir and Firstborn Son, relinquishes all his rights completely that he might endure the greatest sacrifice for his family. He gives up his basic right to justice as he is "delivered" to his enemies, the "chief priests and scribes" (33). These leaders should know the ancient prophecies of the coming Mashiach and were responsible for preparing the people for his coming. Instead, they are the very ones to reject and prosecute Mashiach.

Not only does he allow himself to be *tried* by the Jews, but he gives himself over to the power of the Gentiles (33). Freed of the restraints of God's Law, they take away even the *rights and dignity* he has as a person, humiliating and mocking him (34). In the end, he gives up all he has and is "killed."

But, we will see that Jesus Mashiach gives up the greatest sacrifice of all. As the Son of God, Jesus has enjoyed a perfect "oneness" with the Father for all eternity (John 10:30). To redeem his people, Jesus "becomes sin" that they might become "the righteousness of God" (2 Corinthians 5:21), causing the Father to "forsake" him at the cross (Mark 15:34).

If you are to serve the Lord with *great responsibility*, be prepared to lose all that you once thought of as your *right* and *necessary for life*. The things which *make us human* are the very things stripped away for the sake of the Kingdom, and this world is the crucible for this great testing. But, know this. Suffering for the Kingdom, you are not suffering for *unrelated strangers* but for the family of God—the Lord’s family and your family. You sacrifice according to your heavenly Father’s will—the Father of the Mashiach and your Father. Only *our family* can call you to the great sacrifices you will face.

But, you will find that *great sacrifice* opens the door for *great service*.

3. Great Responsibility:

When the disciples were sent out by the Lord in pairs, we saw that the Kingdom was structured around households which were led by parental pairs: households of faith formed extended families, and these great families would adaptively extend the Kingdom through languages, peoples, and nations. So, when God assigns *responsible disciples* to care for his people, he appoints them as *shepherds*, for he promises his people: “And I will give you shepherds after my own heart, who will feed you with knowledge and understanding” (Jeremiah 3:15).

So, when the first disciples consider their *roles* as shepherds of God’s flock, they realize that they have been entrusted with *great responsibility*—not just caring for single households but for generations of households and for the *generating* and reproduction of these households. One day, they would each take responsibility for entire *populations*—Peter would go to the *diaspora Jews*; Paul would go to the Gentiles, helping to reach the entire Roman Empire for the Gospel.

These disciples *grasped the greatness of their responsibility*, so they naturally thought of the *privileges, the benefits* that would go with their positions of responsibility. For, in the world, great responsibility won great reward. In the world, rulers would be selfishly pampered as they “lorded” over their people and as their *power* translated to great *influence*, manipulation, and subjugation of the people.

But, Jesus defines “greatness” in the Kingdom not as “Selfish privilege” but as “Responsibility to serve,” with the ones having the greatest responsibility as those who have given up their Self-Rights *in order to be rightfully responsible* for “all” (44).

In describing how you should see yourself as a *sacrificial servant* of the Kingdom, Jesus starts by talking about your *personal freedom*, your right to act

purely for your own benefit, to close your heart to the needs and requests of others.

As the *greatest* in the Kingdom, Jesus does not have the *right* to close his heart, to indulge his flesh, so that he is the only one to benefit. Instead, we have seen him set aside his own self-interests for the sake of the *hungry crowds*, the *leper*, the *demonized synagogue dweller*, the *woman suffering from bleeding*, a *dead little girl*. He even took responsibility for a woman's child who did not belong to the *children of Israel*, the people to whom he is called first.

So, consider yourself. Are you seeking to *serve*, even *serve sacrificially*, so that ultimately you would maximize your Self-interest and greatness in the Kingdom of God?

Or, will you only serve when you are seen, when you are credited with good deeds to improve your status among people?

Or, do you see the Kingdom and its service as a way to achieve *greatness* on this earth?

Instead, the mark of your service should begin with a *heart* burdened with and a *commitment* to serve "all" whom the Father brings to you. To set aside your own *rights and privileges* that they might be *fed* in the Kingdom and secured in the House.

Whether you are called to serve a single household or all households of a clan, a tribe, a nation, a territory, or a generation, consider the *great responsibility* you have been given by your Lord and Father. He is entrusting to you his own people, the members of his own household. As your people grow and thrive, they will reproduce, multiply, and form new households, establishing the throne of our Lord and Redeemer, Jesus Mashiach. Thus, your great work ensures that *future generations* will spread the rule of our Lord Jesus throughout the land. But, you can only fulfill your duty to *feed* your people if you are willing to lay down your life in sacrifice, including your right to be selfish and self-honoring. But, laying your life down, you will have a great impact—bringing life to those who were once dead.

4. Great Impact.

¹⁵ “And I will give you shepherds after my own heart, who will **feed you** with knowledge and understanding. Jeremiah 3:15

¹⁰ The thief comes only to steal and kill and destroy. I came that they may have **life and have it abundantly**. ¹¹ I am the good shepherd. The good shepherd **lays down his life** for the sheep. John 10:10-11.

As every parents understands, it is the primary responsibility of a caregiver to be a “life-giver”—to take responsibility to feed and nurture the young and dependent ones in the family. Without a parent to *give life* to these children, they would not survive.



In this way, God knows that a well-fed and cared for people will reproduce and multiply households for the Kingdom, thus establishing the throne and kingdom of his Mashiach. So, he promises his people, “I will give you shepherds after my own heart... who will **feed you**...” (Jeremiah 3:15). But, this care and feeding is not cheap. Shepherds simply do not put knowledge and information before the people. In a fundamental way, only “life” passes on “life.” As Paul says, “we were ready to share with you not only the gospel of God but also our own selves” (1 Thessalonians 5:8b).

Thus, Jesus Mashiach explains that in the Kingdom, he comes as the Mashiach to bring “life abundantly” (10:10), but this life comes with a great price. As the good shepherd, he only brings life by “**laying his life down** for the sheep” (John 10:11).

Of course, only the Son of God, Mashiach, bears the Firstborn’s right to redeem his people, laying his life down on the cross. However, the principle holds true in the Kingdom—*shepherds only bring life to their people* when they offer their lives in **sacrificial service to** the Lord God.

For, parents realize that they are not simply life-givers, but to feed their children, they must be “life-giving-Up.” To feed and nurture the younger ones, it requires them



to give up life that the other might gain life, sacrificing time, resources, and comfort so that the needy one may receive.

As a shepherd, you know that serving others will always cost you, but this expenditure is the *valuable offering* you give up to please the Father. As David resolved that he would not give to the Lord God sacrifices “that cost me nothing” (2 Samuel 24:24). Cheap service or even Self-serving service feeds only the shepherd, but Jesus was willing to give up “all” to serve the “all,” saying that he came “to give his life as a **ransom** for many” (10:45).

So, as a level five shepherd resolving to *sacrificially serve* the Lord and the people of his Kingdom, check your readiness to serve as the Lord Jesus served:

- Are you willing to *hear* the Lord’s calling to give you a *great responsibility* for a people he will give to you?
- Will you *walk by faith* to be *amazed* at how the Lord works in your life to care for and feed these people as their shepherd?
- What are you willing to *sacrifice* in order to serve the people whom God has given you?
- Who are the people you are willing to put ahead of your own Self-interests to serve?
- Are you willing to *give up* what is yours in order that your people will *gain life* by your life-giving service?

Focus:

5.7.(C). (40). Life-Giving Service: Ransom.

1. Witnessing Kingdom Justice: the Heir is humbly killed to be gloriously raised. 10:32-34
2. Kingdom Glory: Sacrificial Servant Leaders. 10:35-44;
3. Kingdom Growth: Son of Man’s sacrificial service is life-giving ransom 10:45

Consider:

F

Question:

Further Discovery:

5.8.CR(33).Hidden Glory of King Revealed. Mark 9:1-13

Imagine the Son of God, facing his accusers in the religious court of the Jewish Sanhedrin. This glorious Son was with God in the beginning, fashioning the worlds at the Father's command, leading Israel through the wilderness like lost lambs following their Shepherd, even protecting Hezekiah and the nation from the threats and powerful invading force of Sennacherib. This Son, always at the Father's side, was now hidden before his accusers as an errant outsider. The very Firstborn Heir of David Himself, heir to the throne, future-world ruler, the Elohim anointed by Elohim to sit on an eternal throne, now standing in simple cloth in the presence of finery, gold, and religious power. Then, the High Priest accuses him of *blasphemy*. This maddening gap between the true *reality* of the Lord's hidden glory and the injustice which the worldly blindly accuses in its unbelief is what you will face constantly as a shepherd.

But, in the Kingdom, the Lord God and His Mashiach sees and will repay. But, if you have suffered derision, rejection, and humiliation for the sake of his name, remember that you are blessed!

Keep serving the Lord, until this hidden glory of the Kingdom will be fully known! Until then, rest in the Lord who sees you in secret! (Matthew 6:6).

Mark 9:1-13.

And he said to them, "Truly, I say to you, there are some standing here who will not taste death until they **see the kingdom of God** after it has **come** with **power**." 2 And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was **transfigured** before them, 3 and his clothes became **radiant, intensely white**, as no one on earth could bleach them. Mark 9:1-3

Background:



The Kingdom of God and its exceeding glory are hidden from fleshly eyes, but these disciples “saw the kingdom of God after it has come with power” (9:1) when this material world and its blinders were outshone on the mountain, so that they “saw...Jesus only” (8).

So, in this story, we will discover how we too, as disciples, might know the full glory and power, a small glimpse of the full reality that will one day be ours to fully experience. And, this exposure to the Kingdom of God in its power is given to us only because of and for the goal that we might “see Jesus only!”

#1: Relational Glory: Knowing Jesus Only.

In one scene, Mark gives us glimpse of our Kingdom predicament. When these *mortal disciples* were exposed the to raw power of the Kingdom at the *transfiguration* of Jesus, they were at a loss over what to do and what to say. Simply drawing from their very inadequate human experiences, the best they could come up with was to erect “three tents,” perhaps thinking of how Moses met with God in the “tent of meeting” and how the presence of the Lord

accompanied Israel in a *tent—a tabernacle*. For, Mark shows us Peter as being overwhelmed by this experience—he was “terrified” (6) and at a loss for words.

So, our initial human impulse is to receive the revealed glory of the Kingdom and translate it into familiar religious receptacles. Forms that will comfort us in the sheer *terror* of the Kingdom. For, the Kingdom and its Glory *terrifies* our weak flesh because our flesh cannot control it; our fleshly Self-importance can’t compare to its exceeding glory; and, the darkness of its sin has no place in its perfection. But, after even God addresses them from heaven, they realize that the one thing that remained, the bridge anchoring the Kingdom and its exceeding glory to their lives in this untamed material world was Jesus alone. So, the main application of how we can know the Kingdom’s Glory even in our world which is currently in rebellion against his rule? “See Jesus only!” And, let us not diminish the Kingdom’s glory to *controllable and reasonable religious forms*.

Case Study: the danger of knowing everything but Jesus.

The church of Jesus Mashiach, whose place in the Kingdom is a *temporary structure of seven lamps*, was the first to receive the outpouring of the Kingdom’s power as the testimony of Jesus Mashiach was accompanied by the “signs” of the Kingdom. But, when the fleshly Self-interests of man shaped how the people were to live out their Kingdom life, through traditions and religious forms, *religious* life grew complicated, seeking to replicate the Kingdom’s power by the resources of man. The Word’s power to command was replaced by man-made theologies and doctrines, enforced by institutions to achieve a standard of piety. The workings of the Spirit were diminished into religious entertainment and spectacle. Even the harvest of the Kingdom was monetized.

In the Last Days, the Church devolved into a powerful, money-making enterprise. In Revelation, the *last church* has even become “rich” by shutting Jesus out of his own church—he has the “stand at the door and knock” (Revelation 3:20). So, let us never forget. Jesus Mashiach is the King, center, and glory of the Kingdom!

#2: Radiant Glory: A Righteousness not of this earth.

When Jesus Mashiach displayed in himself the “glorious” reality of the Kingdom, this glory was first of all a “radiant” glory rather than a mere “reflected” glory. Jesus, at the heart of His Kingdom, embodies the very life and presence of God.

The glorious life he gives to his disciples emanates from the fullness of his own life (John 1:1-5).

So, because Jesus emanates the very life of God, this glory is “intensely white,” displaying a purity and holiness that are revealed from the *righteousness* of his very nature.

For this reason, the King of the Kingdom of God makes his people righteous, for he is truly Yahweh Tzedekenu—*The Lord our Righteousness*. Not only does the King emanate the radiant glory of his righteous nature, but all of his people are similarly clothed in “white robes” (Revelation 7:9). These white robes of the Kingdom replace the “shameful nakedness,” the *corrupted life of the flesh*, which Adam had passed down to his generations.

#3: Revealed Glory: the Law and the Prophets testify.

Finally, Moses and Elijah talk with Jesus as the Kingdom’s appointed Mashiach. What a perfect picture of how the Law (voiced by Moses) and the Prophets (by Elijah) are in conversation with the Kingdom’s Heir, Jesus!

For, the Law reveals the Kingdom’s Mashiach in his original role as the “Seed,” “the Son of Man” who is the appointed Redeemer of all Adam’s generations to be the heirs of the “heavens and the earth.” As the Son of Man, humanity’s Heir, Jesus fulfills the promise to Abraham that in his Seed, Mashiach, “all the nations of the earth” will be blessed. For, as promised before Pharaoh, “Israel is my Firstborn” (Exodus 4:22) and so has the Right to Redeem all the families of the earth through the Seed of Abraham, Jesus Mashiach.

But, the Prophets reveal the Kingdom’s Son as Mashiach, the “Seed/ Son of David” who establishes a generational House which establishes Mashiach’s throne to rule a Kingdom forever. Spoken of first to David through the prophet Samuel, God promises to “raise up Seed” for David, thus ensuring that Mashiach will be both the Son of God and the Son of David by redemptive right- *geullah* and family duty—*yibbum*. This Mashiach, anointed by the Spirit and freeing the captive, as Isaiah predicted (Isaiah 11:1-3 and 61:1-3) would be raised up to be “the Lord their God and David their King” (Jeremiah 30:9) in order to restore David’s broken line, terminated by God at Jeconiah (Jeremiah 22:30).

Thus, never think that the Kingdom of God and his future for all humanity centers around anyone or anything but Jesus, the Kingdom’s source of glory!

A kingdom focused on the glory of its people becomes a cheap harlot sitting on a bloody throne. A kingdom showcasing the excellence of humanity becomes bestial

genocide and blasphemous tyranny. The Kingdom of Jesus Mashiach is glorious, but anyone else, a horror.

Focus:

- 1.f Revealed: Comes with Power) 9:1
2. King Radiant: Reality is Blinding in flesh) 9:2-5
- 3.Kingdom Terrifying to Flesh: See only Jesus, beloved Son) 9:6-8.
4. Kingdom Timing:when humbled Son of Man resurrected). 9:9-13

Consider:

F

Question:

Further Discovery:

Mission	1.Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1.Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfillment of Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to House (Lord Supper) 58. Betrayed by Friend. 14:10-11 59. Bringing Life to Household by Death. 14:12-25. 60. Shepherd Struck: sheep flee
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies "Son of the Most High God" 14:5-6 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Reality. 15:1-20 66. Crucified on Cross to Save Ourselves. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11.20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed.2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection
CR. Rules a Kingdom Forever	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores.	Plant Word of God for Kingdom Growth/ Build Faith	Restore worshippers of the Father.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17	Disciples Sent to preach Gospel to Nations:

7:16		2:23-28.	16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.		51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27 56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	70. Risen Mashiach sends Discip Proclaim Gospel: to the whole w 20
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

0A. Stages 6-7. Parental Disciples: Shepherding Household Generations.

0A. Stage 6. Household Shepherd Overview.

6.1.C(42). Blessed House. Welcoming King and Kingdom. 10.46-11.11

6.2.B(43). Fruitful House of Prayer for Nations. 11.12-19

6.3.A(45). Anointed Builder, Mashiach. 11.27-33

6.4.A(45a). Rightful Heir of House/ Firstborn Son. 12.1-10

6.5.A(47). Redeemer Raised up as Son. 12.18-27

6.6.CP(44). Fruitful Prayer. House Restored. 11.20-25.

6.7a.B(48). Foundational Command. Love God. 12.28-34.

6.7b.B(48). Foundational Command. Love Others. 12.28-34.

6.8.A (49). Lord and Heir of House. Son of David-Son of God. 12.35-37

6.9.C(51-52). House Tested- Birth Pains. 13.1-8.

6.10.C (53). House Proclaims Mashiach. 3.5 years. 13.9-13

6.11.C(54-55). House Saved. Tested-Lord Returns. 3.5 years. 13.14-27

6.12.C(56). Awakened House. Watching for Signs. 13.28-37

Master Chart.

6-7. Parental Disciples: Generational Shepherds Raising up Households. Mark 10:46-13:37.

Key Verse.

¹⁷ And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a **house of prayer for all the nations**’? But you have made it a **den of robbers**. Mark 11:17

Stage 6-7: Parental Disciples:

As a disciple of Jesus Mashiach, you have been steadily growing in a number of key areas. Built on the firm foundation of knowing Jesus Mashiach as your Lord, you

have grown as he has entrusted you with increasing responsibility in his Household and Kingdom to care for his precious people.

In the early stage (3) of your growth, you learned to live together as disciples to share the life-giving Word of God to cultivate faith in others. Then, partnering in shepherding/ ministry teams (4), you learned to minister to even those whose hearts were hardened, freeing them to bear fruit in the Lord.

Then, as a fully mature disciple (stage 5), you learned to sacrificially serve with “great” responsibility for those in the Kingdom and outsiders who were to be brought into the Kingdom Household.

Now, with these last two stages of discipleship growth, you will grow into a “parental disciple”—who raises up and equips generation after generation of new disciples. Gathering them into households, you play a crucial role in *laying the foundation* for the *generations* of your House to continue to walk by faith, to grow and fruitfully reproduce disciples, multiply households, and spread the Kingdom of God.

So, as a *parental disciple*, you are charged with shepherding the *generations* of disciples and households which will follow you. Remember, laying the foundation of the Lord Jesus in individual households is the *seed* which the Lord multiplies into clans, tribes, and nations to fill the earth with the Kingdom’s knowledge of God.

Learn here in this section how the Lord Jesus lays the Family Foundation on how each house, the eventually, all of Israel, will be established in the Kingdom of God.

Note: These Bible passages in Mark witness the Lord Jesus speak to the House of Israel directly, in the midst of its unbelieving blindness and hardened rejection. Still, he addresses the key foundations upon which the Kingdom House must be built.

Though this section of Mark is highly disputational, you can draw from this as a Household Shepherd lessons upon which to build Kingdom Households.

Furthermore, you of the Remnant who are called to Shepherd the Lost Sheep of Israel in these Last Days, consider these next two “Stages” a resource for you as you speak directly to the Errant House of Israel.

Remember, when you plant the Seed of God’s Word and testify of it with your life, the Seed may lie dormant in hearts until the right time. Consider how in the church age we planted the Word liberally in the world—we did not see much return except for pockets of God’s grace saving people (such as in

Iran). However, witness the harvest (we expect) following the Rapture, when the eyes of many were opened to the veracity of the Lord's Word!

In this way, you are to plant in Israel the Word of Prophecy revealing Jesus as Mashiach to your people. They may vociferously protest, dispute, and argue against you. Do not take it personally, for that is their *dead flesh* speaking, and you and I were in the same position.

But, even as you go through the towns of Israel, you will not "finish" until "the Son of Man comes"! (Matthew 10:23)

As a parent, you are responsible for raising the younger members of your family as part of a household. So, your instruction and shepherding are more than simple feeding and care of individuals. Rather, you are gathering and raising up members of the household to themselves become responsible shepherds of their own households as well.

So, parents do not simply raise up a handful of children. They don't just shepherd a few. Parents are called to be *generational shepherds*, to lay the foundation for all the future generations of their family to thrive.

As we read these next series of passages in Mark, which involve the Lord Jesus Mashiach being revealed to Israel, we see him model and teach his disciples how to *raise up households* in Israel, that it might become the "House of Prayer for the Nations," a household bringing together all the families of the earth.

So, these household instructions are not just for a current and passing generation. They are the family foundational instruction for an eternal house.

If you are reading this and you are being raised up as a shepherd to gather into the *flock* the lost sheep of Israel, know that there is no higher or greater calling than yours. No timelier era to be equipped than your time now

For, as you build the "household of the Lord" among the people of Israel, you establish the Kingdom's future.

Consider each of these lessons "foundational" for the family life to thrive and grow as members of the Lord's glorious Kingdom.

In your teaching and shepherding, be sure that your people understand these foundational family instructions, that they may pass these on to their generations of reborn disciples!

Background:

Although the Lord has raised up “parental disciples” in every age, we focus here on the *parental disciples* to be equipped to raise up and shepherd disciples and households in the most critical of generations, the last generation when mashiach will finally restore the House of Israel to be redeemed by his cross and reborn into the Kingdom of God!

When this glorious reunion occurs when Israel gazes upon its Firstborn Son in *repentant recognition* on that Day (Zechariah 12:10), then all Israel will be saved and the foundation of the Kingdom laid in the *eretz Israel*—the land of Israel.

So, the “shepherds” of this generation must be equipped to lay the Kingdom foundation on what was once *inhospitable ground*.

Therefore, it is imperative that you see how Jesus first laid the foundation of these Kingdom truths at his first coming, to see the resistance he faced. For, before Jesus reveals himself to Israel, a remnant of shepherds will go to Israel and testify of Mashiach in the face of great opposition:



So, when you read the passages which begin when Jesus is first introduced to Israel as the Son of David, its rightful Heir and Mashiach, notice the opposition he faced.

In each of the *stories*, notice how a foundational family truth is introduced to the Jewish nation and how its leaders oppose this. These great leaders and teachers had not need of God’s House, for they were busy building their own *fleshly house* in the land, one which usurped the ancient rights of *redemption* for a Self-appointed blessing achieved through a religious Tora-observant righteousness. They had no need of God’s work nor his Mashiach’s redemption, having constructed a *Jewish life* of their own.

But, as the Israelites cried out to the Lord God for a heavenly redemption in Egypt, when Pharoah’s tyranny enslaved their lives. So, the nation of Israel will also cry out in abject desperation as it *bloody enemies* surround it and seek its final demise. Israel will realize that in the face of a *genocidal dark power* that has raised up the nations against it, the Mashiach of its own making—a bearded Torah-scholar—is of no use to Israel. What Israel needs is the “Lord of hosts” coming as a “wall of fire” to protectively surround the nation (Zechariah 2:5-8).

So, you *shepherds of the generations*, preach these foundational teachings of Mashiach and his Kingdom until the Son of Man himself appears to save Israel.

Consider:

6A: Family Foundational Truths of Mashiach:

As we saw when Jesus was transfigured on the *mount* before his disciples, the Kingdom and its glory emanate from the *Mashiach* as the King of his Kingdom. So, consider these five foundations of the Kingdom which each household must be built on, the very power and glory of Mashiach himself.

- Mission of Mashiach: Mark 10:46-52.
- God-Anointed Mashiach: Mark 11:27-33.
- Rightful Heir and Firstborn Son. 12:1-10
- Raising up Seed as Redeemer: Davidic Paternity of Mashiach. 12:18-27
- Dual Paternity of Mashiach. 12:35-37.

6B: Family Foundational Truths for Household.

- Fruitful House. 11:12-19.
- Foundational Command to Love. 12:28-34

6C: Family Foundational Truths about Kingdom.

- Blessed King and Kingdom. 11.1-11.
- Fig Tree ripens before Birth Pains: 13:A
- Future Israel: Birth Pains. 13:1-8.
- Israel Proclaims Jesus Mashiach. 3.5 yrs.
- Tribulation and Return. 13. 3.5 yrs. 14-27.

Characteristics of a Kingdom Household:

1. **Blessed House:** Welcome Jesus as Mashiach, the Son of David (2 Samuel 7:12-16, Mark 11:1-11.

1. **Prepare:** Heralds sent. 1-6.

2. **Welcome:** Jesus as Mashiach, the Worthy King: prepare coming, rule, way. 7-8.

3. **Bless:** Honor his Name, Lordship, Salvation, and Kingdom. 9-11



2. **Fruitful House:** Fruitful

House of Prayer: the Gospel of the Kingdom.

1. **Satisfying Fruit:** purpose of House.
Barren House is denounced/ cast aside. 11:12-14.
2. **Self-Enriching House:** Temple becomes marketplace. 11:15-16.
3. **Purpose of House:** House of prayer for the nations. 11:17-19.

2a. Fruitful Prayer:

3. **Anointed Builder:** Heavenly Authority of Mashiach or human authority to Build house:

1. **Self-Righteous:** doubt Mashiach's authority to build house. 11:27-28.
2. **Source of Power:** God or man? 11:29-30."
3. **Undermining Unbelief:** fear of man denies authority. 11:31-33.

4. **Heir of House:** Rightful Heir of God and His House only Inheritance. (c.f. Colossians 1:13-20)

1. **Rightful Owner:** House as a Vineyard. 12:1-2
2. **Stolen Ownership.** Usurping Rights over House. 12:3-5.
3. **Replacing Heir:** Claiming inheritance. 12:6-

5. **Redeemer Raised Up:** the **Son** of God and the Son of David/ Man.

1. **Raising Up Redeemer:** *redemptive meaning lost*. 12:18-23.
2. **Reasoning Wrongly:** Willful ignorance of Scriptures and power of God. 12:24.
3. **Redeemer for David:** Living God promises Mashiach. 12:25-27.

6. **House Commanded to Love God:** Sacrificial Love:
 1. **House Commanded** to Hear: “Hear O Israel” 12:29
 2. **The Lord is Our God**, a Oneness: *Echad*. 29
 3. **Love God Sacrificing** your ALL: heart, soul, mind, strength (30)

- 7: **House Commanded to Love others:** Self-less Love:
 1. **Love** Others **Selflessly**: Equal to your “Self” (12:31)
 2. **Love** outweighs religious acts (33)
 3. **Love** Brings **Near Kingdom**: (34)

8. **Lord and Heir of House:** Mashiach as the Son of David and the Son of God.
 1. **Limiting Mashiach**: only the Son of David. 12:35
 2. **Lord of House**: Mashiach is David’s Lord. 12:36
 3. **Lordship of Son of God**: Mashiach is Lord. 12:37 (Jeremiah 32:5-6).

9. **House Tested:** Wilderness and Birthpains.
 1. **Earthly Greatness** Thrown **Down**. Don’t be fixated. 13:1-4
 2. **Beware False Leaders**: *in name of Mashiach*. 13:5-7
 3. **Birth of House Israel** Painful: *birth pains and false messiahs*. 13:5-8

10. **House Proclaims:** (3.5 years) Israel reveals Mashiach to World.
 1. **Remnant Testifies** to Israel: persecuted. 13:9
 2. **Israel proclaims Gospel** of Kingdom to all Nations. 13:10-11.
 3. **Kingdom House must endure** hatred even from families. 13:12-13.

11. **House Saved:** The Son of Man returns in Clouds.
 1. **House Tested**: Israel flees defiling Antichrist. 13:14-20
 2. **Guard against Deceptive Signs**: false christs and prophets. 13:21-23.
 3. **The Son of Man Comes**: with clouds of heaven. 13:24-27

12. **Awakened House:** Watching for Fruit, Waiting for the Lord’s return.
 1. **Watch for Fruitful House**: generation to see End. 13:28-31.
 2. **Wait for End by Faith**: not knowing circumstances. 13:32

3. **Stay Awake:** prepare for Lord's Return. 13:33-36.

Stage 6: Household Shepherd Disciple:

Building the Kingdom House:

You may be a disciple of Jesus Mashiach who has reached full maturity, sacrificially serving the Lord as his shepherd to gather the lost or to help feed the younger ones. If you have shown yourself faithful to *grow* the flock under your care. You have seen the captives released, the poor enriched with new life, and hard hearts repentant to start to bear the fruit of new life. Then, the Lord will perfect you as a disciple, making you a parental disciple in charge of his household, as we see in stages six and seven.

We have already seen in the last stage, which marks the mature disciples from those still stalled in their *childhood*, that sacrificing your Self-ambition and interest is critical to be a mature disciple. Otherwise, whatever you build will be *fleshly, perishable, and* advancing Satan's worldly interests rather than God's Kingdom purposes.

Thus, if you have served well, be ready to take your place in Stage six as a *Household Shepherd*, heralding Jesus as Mashiach and preparing his way to abide your Household.

Rather than shepherding individuals, a Household Shepherd is called to shepherd an entire Household of faith. This shepherd can range from parents shepherding their children, or shepherding a spiritual household of several *households of disciples*, or even a congregation of kingdom households gathered by *territory, clans, or even a national house*—so, we see Jesus Mashiach shepherding the House of Israel.

Knowing Jesus:

As you mature as a disciple of Jesus Mashiach, you will know him in deeper and more profound ways. Sharing in his ministry as a Stage 4 *shepherd disciple*, then identifying in the painful sacrifice that is Cross-bearing ministry as a *sacrificial shepherd* in the fifth stage of discipleship draws you near, and gives you a rare place of trust in the Kingdom. And, knowing him positions in a place of honor in the Kingdom. For, those who are shamed, insulted, and abused in the world because they identify with the name of Jesus bear the distinction of being

“blessed” in the Kingdom. The Lord “recognizes” them as those who have shared in his burden of the cross.

But, the greatest of honors is to not just accompany him but to go before him, to *herald his coming* as one entrusted with *preparing the way* before him.

As ones who go before him to prepare each household to *welcome the Lord*, you are *great-by-proximity* to his revealed greatness, for you bear much of the reviling, opposition, and insulting *unbelief* which his name elicits from the *unbelieving and fleshly crowds*. Yet, you appeal to these crowds as people among whom Jesus has a *rightful place* as King, as their long-lost Heir.

Preparing Households for Jesus Mashiach:

As Jesus and his disciples neared Jerusalem, where he would be delivered to the fleshly crowds and crucified, they will be severely tested as the inevitable Kingdom and the *entrenched, fleshly* rebellion of Israel’s rebellious House collide.

As a *household shepherd*, your first responsibility is to *herald*—to prepare your people to welcome and receive Jesus Mashiach as their rightful Head and Lord.

Jesus models here for his disciples and us the twelve foundational steps which Households must take to welcome Jesus and position themselves within the Lord God’s Kingdom movement. For, each household must decide whether it will follow God and his Mashiach in the Kingdom, or if it will build its own name and reputation in this earth’s passing world.

In these Last Days, will you *lay down* your own ambitions, your own name and agenda so that your Household, all those whom the Lord God has entrusted to you, that the Jesus Mashiach may attain his rightful place of Lordship in your home?

Jesus battled with the *rebellious usurpers of* House Israel over these twelve Kingdom distinctives for his House. And, at each point, every household and its members has the opportunity to abandon Jesus and his Kingdom and to live as a merely human family.

And, in these last days, you may be called to *prepare your own household* for the coming of Jesus Mashiach. As a Jew, you may be called to go before Jesus as a *herald* to the House of Israel. Jesus Mashiach encountered stubborn resistance when he first engaged with the house, which insisted on living a Jewish Life on its own terms, apart from any Mashiach.

However, by now, the Jews have endured two millennia without their rightful Mashiach. Though claiming *redemption* and *blessing* by their Self-entitled religion of Judaism, they have experienced the harsh reality of isolation, genocide, and threat. Soon, the Lord Jesus will evacuate his people before the world's eyes, unmistakably signalling to the Jewish nation that their time has come.

So, as a *shepherd of the House*, consider the formidable task ahead of you. You go before the Lord Jesus Mashiach as a herald of his soon coming.

As you prepare Israel for the Lord's coming, consider the *foundational truths* which *orient* the House of Israel toward Jesus. By God's power, some in Israel may rekindle their original passion and hope for their redeeming Mashiach before the glorious Day when Jesus Mashiach saves Israel! (Zechariah 12:10).

Key Verse.

⁷ And they **brought the colt** to Jesus and **threw their cloaks** on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others **spread leafy branches** that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "**Hosanna! Blessed** is he who comes in the **name of the Lord!** ¹⁰ Blessed is the coming **kingdom** of our **father David!** Hosanna in the highest!" ¹¹ And he **entered Jerusalem** and went into **the temple**. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve. Mark 11:7-11.

Developmental Disciple Stage:

Developmentally, people reaching adulthood have the capacity to become parents. And, acquiring the skills that make one a capable parent are learned gradually. In adolescence, young adults learn to be responsible care-givers. And, fully formed adults have the capacity to *sacrifice* for others, especially their own family members.

Spiritually, disciples acquire skills needed to reach the *parental* stage of discipleship in stages six and seven. In spiritual *young adulthood*, disciples learn to *represent Jesus as "shepherds,"* taking responsibility for the lost and the younger ones of the flock. Then, reaching full maturity as *stage five* "sacrificial shepherds," they share in their Lord's cross, willingly giving their lives that others might grow and find the Kingdom's New Life. However, *shepherds* and even *sacrificial shepherds* care for individuals.

Shepherds who prove themselves *faithful* in caring for others are then called by the Lord Jesus to *shepherd entire households for the Kingdom*. In the Kingdom, *houses* take many forms, but they are the most fundamental relational unit of the Kingdom which organize and form, at every level, into the Lord's Household, a dwelling place for the Lord God's presence.

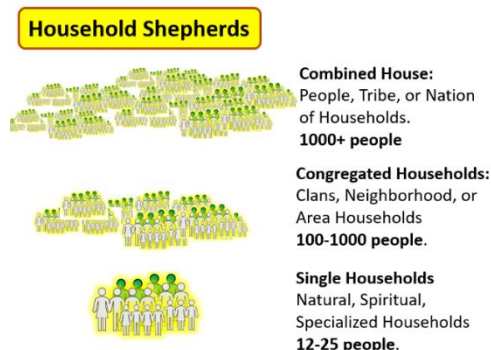
Types of Households:



As the Lord of his House, God gathers members into households. Often, these households are *natural families*, where its members are related

by blood relations. Parents are then the ones *responsible* to shepherd their children. There are also purely *spiritual* households as well, which may gather together several households into a group of many members. Finally, some households have specialized purposes. The shepherds of some households may gather younger members together that they might be *trained* or *equipped* for the kingdom and its work. Other households gather seekers together, who together may discover and then turn to the Lord for salvation. Other groups may gather members who have certain shared qualities—perhaps, a shared ethnicity, or interest, or even location.

Thus, in the assembles his house so of shepherds to care people. Household households, households, and even itself under the Lord Jesus Mashiach with shepherds to oversee and protect his House.



Kingdom, the Lord God that there is an overlap for and raise his shepherds of “single” congregations of the *combined House* Shepherding of the himself, is furnished

Shepherding Households:

Obviously, there is a developmental difference between shepherding individuals—whether lost sheep or growing disciples who are safely part of the flock. As we

have seen, shepherding skills include helping to cultivate faith and ministering to the *heart* of one's people.

When *household shepherds* reach the sixth stage of their development as shepherds, they are now responsible for *leading their people together, as a household*, to growth and maturity. They are charged with making their *households* a home for Jesus Mashiach to reside as their Lord and King. To this end, consider the *four processes* which members of households learn to engage in together as they abide in Jesus Mashiach, making their homes *enclaves for the Kingdom* where Jesus Mashiach is enthroned as Lord.

Authorized: Because each household is entrusted with the “authority” and power of the Lord Jesus, being homes *under his name*, the household shepherds of the family must be conduits and managers of this *entrusted authority*. As shepherds, they must serve as those *under authority*, drawing on the Lord's power to instruct in the Word and bring about obedience to his name. Then, cultivating the measure of *authority* given to group members as *gifts and abilities to serve by the Spirit*, household shepherds ensure that the Lord's “entrusted authority” is empowering the household for God's Kingdom works. As members “pray” in Jesus's name that the “strong man” might be bound and the captives freed.

If you are a household shepherd called to manage Mashiach's Kingdom authority at the highest level, to move the mountain of Israel's obstinacy that it might finally welcome Jesus as its Mashiach, then gather your *fellow shepherds* and pray that the “mountain” of unbelief is moved!

Nurturing: As the household shepherds assigned to a flock, be sure that your people are being “nurtured” by the Word of God and obeying the commands of Jesus! God promises to give his people “Shepherds after my own heart who will feed you with knowledge and understanding” (Jeremiah 3:15). So, do not be afraid to speak to your family what the Lord puts on your heart! Meditate on the Word (Joshua 1:8) and converse with the Lord continually on it (1 Thessalonians 5:17) that it might take hold in your own heart first, that you speak it boldly to encourage your people.

Connecting: Remember that Jesus is the vine, and your household are branches connecting with him and with each other (John 15:5-10). So, part of your shepherding is to help your people *connect* with each other, with the family as a group, and with Jesus Himself in nourishing and supportive ways. Perhaps pair up in “father to son/ mother to daughter” discussions on occasion. Or, pray together

as a whole group. Pair up for various works of service or to meet people and develop relationships. And, as the “branches” of your group grow strong, send them out to nurture their own relationships. As the shepherds of your household, prayerfully see how the Lord wants to arrange your household!

Reproducing: Finally, houses are meant to multiply as the children mature, reproduce, and become parents themselves as they start new households. So, household shepherds oversee this spiritual process as new *disciples* are born into the kingdom and are brought into their spiritual households. They are to ensure that family members are healthy that they may grow and mature into adulthood, eventually reproducing themselves as disciples as they bring others into the Kingdom by proclaiming Jesus to the lost. In this way, *household shepherds* will eventually grow into the *final stage of development*, becoming *generational shepherds* who oversee the growth and expansion of their house across generations, seeing their children’s children and beyond.

Shepherding the House of Israel:

As you learn to prepare your household for the *Lord Jesus Mashiach*, consider the example of Jesus as he *prepared the House of Israel* for his presence and rule.

Milestone/ Abilities:

The mark of becoming a parental disciple is the ability to shepherd a *household of disciples*. To do so, you must be able to teach *foundational* truths for the family to build its shared life upon. Teaching your people to live together in the Household of God, and preparing your House for the Kingdom conflict which rescues the lost into God’s House and Kingdom.

A. Knowing/ Responding to Jesus as Head and Heir.

1. **Blessed House:** Welcome Jesus as Mashiach, the Son of David (2 Samuel 7:12-16): Welcome Son of David. Mark 11:1-11.

1. **Prepare:** Heralds sent. 1-6.

2. **Welcome:** Jesus as Mashiach, the Worthy King: prepare coming, rule, way. 7-8.

3. **Bless:** Honor his Name, Lordship, Salvation, and Kingdom. 9-11

2. **Fruitful House:** Fruitful **House of Prayer:** the Gospel of the Kingdom.



1. **Satisfying Fruit:** purpose of House.

Barren House is denounced/ cast aside. 11:12-14.

2. **Self-Enriching House:** Temple becomes marketplace. 11:15-16.

3. **Purpose of House:** House of prayer for the nations. 11:17-19.

3. **House-building Authority:** Heavenly Authority of Mashiach or human authority to Build house:

1. **Self-Righteous:** doubt Mashiach's authority to build house. 11:27-28.

2. **Source of Power:** God or man? 11:29-30."

3. **Undermining Unbelief:** fear of man denies authority. 11:31-33.

4. **Inheritance: Heir of House:** Rightful Heir of God and His House.

1. **Rightful Owner:** House as a Vineyard. 12:1-2

2. **Stolen Ownership.** Usurping Rights over House. 12:3-5.

3. **Replacing Heir:** Claiming inheritance. 12:6-

5. **Redeemer Raised Up:** the **Son** of God and the Son of David/ Man.

1. **Raising Up Redeemer:** *redemptive meaning lost.* 12:18-23.

2. **Reasoning Wrongly:** Willful ignorance of Scriptures and power of God. 12:24.

3. **Redeemer for David:** Living God promises Mashiach. 12:25-27.

B. Living in His Household: Commands and Values:

6. **House Commanded to Love God:** Sacrificial Love:

1. **House Commanded** to Hear: "Hear O Israel" 12:29

2. **The Lord is Our God**, a Oneness: *Echad.* 29

3. **Love God Sacrificing** your ALL: heart, soul, mind, strength (30)

7: **House Commanded to Love others:** Self-less Love:

1. **Love** Others **Selflessly**: Equal to your “Self” (12:31)
2. **Love** outweighs religious acts (33)
3. **Love** Brings **Near Kingdom**: (34)

8. **Lord and Heir of House**: Mashiach as the Son of David and the Son of God.

1. **Limiting Mashiach**: only the Son of David. 12:35
2. **Lord of House**: Mashiach is David’s Lord. 12:36
3. **Lordship of Son of God**: Mashiach is Lord. 12:37 (Jeremiah 32:5-6).

C. Establishing His Throne and Kingdom: Milestones:

9. **House Tested**: Wilderness and Birthpains.

1. **Earthly Greatness** Thrown **Down**. Don’t be fixated. 13:1-4
2. **Beware False Leaders**: *in name of Mashiach*. 13:5-7
3. **Birth of House Israel** Painful: *birth pains and false messiahs*. 13:5-8

10. **House Proclaims**: (3.5 years) Israel reveals Mashiach to World.

1. **Remnant Testifies** to Israel: persecuted. 13:9
2. **Israel proclaims Gospel** of Kingdom to all Nations. 13:10-11.
3. **Kingdom House must endure** hatred even from families. 13:12-13.

11. **House Saved**: The Son of Man returns in Clouds.

1. **House Tested**: Israel flees defiling Antichrist. 13:14-20
2. **Guard against Deceptive Signs**: false christs and prophets. 13:21-23.
3. **The Son of Man Comes**: with clouds of heaven. 13:24-27

12. **Awakened House**: Watching for Fruit, Waiting for the Lord’s return.

1. **Watch for Fruitful House**: generation to see End. 13:28-31.
2. **Wait for End by Faith**: not knowing circumstances. 13:32
3. **Stay Awake**: prepare for Lord’s Return. 13:33-36.

Assessment Question:

Further Discovery:

Stage 6: Household Shepherd Disciple:

Building the Kingdom House:

You may be a disciple of Jesus Mashiach who has reached full maturity, sacrificially serving the Lord as his shepherd to gather the lost or to help feed the younger ones. If you have shown yourself faithful to *grow* the flock under your care. You have seen the captives released, the poor enriched with new life, and hard hearts repentant to start to bear the fruit of new life. Then, the Lord will perfect you as a disciple, making you a parental disciple in charge of his household, as we see in stages six and seven.

We have already seen in the last stage, which marks the mature disciples from those still stalled in their *childhood*, that sacrificing your Self-ambition and interest is critical to be a mature disciple. Otherwise, whatever you build will be *fleshly, perishable, and* advancing Satan's worldly interests rather than God's Kingdom purposes.

Thus, if you have served well, be ready to take your place in Stage six as a *Household Shepherd*, heralding Jesus as Mashiach and preparing his way to abide your Household.

Rather than shepherding individuals, a Household Shepherd is called to shepherd an entire Household of faith. This shepherd can range from parents shepherding their children, or shepherding a spiritual household of several *households of disciples*, or even a congregation of kingdom households gathered by *territory, clans, or even a national house*—so, we see Jesus Mashiach shepherding the House of Israel.

Knowing Jesus:

As you mature as a disciple of Jesus Mashiach, you will know him in deeper and more profound ways. Sharing in his ministry as a Stage 4 *shepherd disciple*, then identifying in the painful sacrifice that is Cross-bearing ministry as a *sacrificial shepherd* in the fifth stage of discipleship draws you near, and gives you a rare

place of trust in the Kingdom. And, knowing him positions in a place of honor in the Kingdom. For, those who are shamed, insulted, and abused in the world because they identify with the name of Jesus bear the distinction of being “blessed” in the Kingdom. The Lord “recognizes” them as those who have shared in his burden of the cross.

But, the greatest of honors is to not just accompany him but to go before him, to *herald his coming* as one entrusted with *preparing the way* before him.

As ones who go before him to prepare each household to *welcome the Lord*, you are *great-by-proximity* to his revealed greatness, for you bear much of the reviling, opposition, and insulting *unbelief* which his name elicits from the *unbelieving and fleshly crowds*. Yet, you appeal to these crowds as people among whom Jesus has a *rightful place* as King, as their long-lost Heir.

Preparing Households for Jesus Mashiach:

As Jesus and his disciples neared Jerusalem, where he would be delivered to the fleshly crowds and crucified, they will be severely tested as the inevitable Kingdom and the *entrenched, fleshly* rebellion of Israel’s rebellious House collide.

As a *household shepherd*, your first responsibility is to *herald*—to prepare your people to welcome and receive Jesus Mashiach as their rightful Head and Lord.

Jesus models here for his disciples and us the twelve foundational steps which Households must take to welcome Jesus and position themselves within the Lord God’s Kingdom movement. For, each household must decide whether it will follow God and his Mashiach in the Kingdom, or if it will build its own name and reputation in this earth’s passing world.

In these Last Days, will you *lay down* your own ambitions, your own name and agenda so that your Household, all those whom the Lord God has entrusted to you, that the Jesus Mashiach may attain his rightful place of Lordship in your home?

Jesus battled with the *rebellious usurpers of* House Israel over these twelve Kingdom distinctives for his House. And, at each point, every household and its members has the opportunity to abandon Jesus and his Kingdom and to live as a merely human family.

And, in these last days, you may be called to *prepare your own household* for the coming of Jesus Mashiach. As a Jew, you may be called to go before Jesus as a *herald* to the House of Israel. Jesus Mashiach encountered stubborn resistance

when he first engaged with the house, which insisted on living a Jewish Life on its own terms, apart from any Mashiach.

However, by now, the Jews have endured two millennia without their rightful Mashiach. Though claiming *redemption* and *blessing* by their Self-entitled religion of Judaism, they have experienced the harsh reality of isolation, genocide, and threat. Soon, the Lord Jesus will evacuate his people before the world's eyes, unmistakably signalling to the Jewish nation that their time has come.

So, as a *shepherd of the House*, consider the formidable task ahead of you. You go before the Lord Jesus Mashiach as a herald of his soon coming.

As you prepare Israel for the Lord's coming, consider the *foundational truths* which *orient* the House of Israel toward Jesus. By God's power, some in Israel may rekindle their original passion and hope for their redeeming Mashiach before the glorious Day when Jesus Mashiach saves Israel! (Zechariah 12:10).

Key Verse.

⁷ And they **brought the colt** to Jesus and **threw their cloaks** on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others **spread leafy branches** that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "**Hosanna! Blessed** is he who comes in the **name of the Lord!** ¹⁰ Blessed is the coming **kingdom** of our **father David!** Hosanna in the highest!" ¹¹ And he **entered Jerusalem** and went into **the temple**. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve. Mark 11:7-11.

Developmental Disciple Stage:

Developmentally, people reaching adulthood have the capacity to become parents. And, acquiring the skills that make one a capable parent are learned gradually. In adolescence, young adults learn to be responsible care-givers. And, fully formed adults have the capacity to *sacrifice* for others, especially their own family members.

Spiritually, disciples acquire skills needed to reach the *parental* stage of discipleship in stages six and seven. In spiritual *young adulthood*, disciples learn to *represent Jesus as "shepherds,"* taking responsibility for the lost and the younger ones of the flock. Then, reaching full maturity as *stage five* "sacrificial shepherds," they share in their Lord's cross, willingly giving their lives that others might grow

and find the Kingdom's New Life. However, *shepherds* and even *sacrificial shepherds* care for individuals.

Shepherds who prove themselves *faithful* in caring for others are then called by the Lord Jesus to *shepherd entire households for the Kingdom*. In the Kingdom, *houses* take many forms, but they are the most fundamental relational unit of the Kingdom which organize and form, at every level, into the Lord's Household, a dwelling place for the Lord God's presence.

Types of Households:

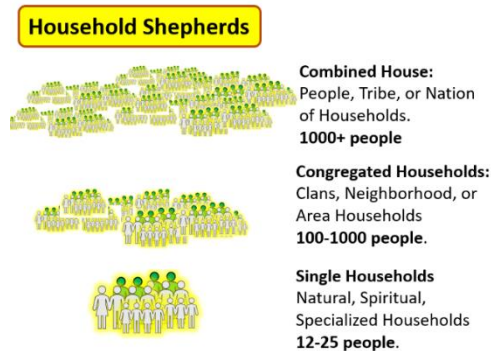


As the Lord of his House, God gathers members into households. Often, these households are *natural families*, where its members are related

by blood relations. Parents are then the ones *responsible* to shepherd their children. There are also purely *spiritual* households as well, which may gather together several households into a group of many members. Finally, some households have specialized purposes. The shepherds of some households may gather younger members together that they might be *trained* or *equipped* for the kingdom and its work. Other households gather seekers together, who together may discover and then turn to the Lord for salvation. Other groups may gather members who have certain shared qualities—perhaps, a shared ethnicity, or interest, or even location.

Thus, in the assembles his house so of shepherds to care people. Household households, households, and even itself under the Lord Jesus Mashiach with shepherds to oversee and protect his House.

Shepherding Households:



Kingdom, the Lord God that there is an overlap for and raise his shepherds of “single” congregations of the *combined House* Shepherding of the himself, is furnished

Obviously, there is a developmental difference between shepherding individuals—whether lost sheep or growing disciples who are safely part of the flock. As we have seen, shepherding skills include helping to cultivate faith and ministering to the *heart* of one's people.

When *household shepherds* reach the sixth stage of their development as shepherds, they are now responsible for *leading their people together, as a household*, to growth and maturity. They are charged with making their *households* a home for Jesus Mashiach to reside as their Lord and King. To this end, consider the *four processes* which members of households learn to engage in together as they abide in Jesus Mashiach, making their homes *enclaves for the Kingdom* where Jesus Mashiach is enthroned as Lord.

Authorized: Because each household is entrusted with the “authority” and power of the Lord Jesus, being homes *under his name*, the household shepherds of the family must be conduits and managers of this *entrusted authority*. As shepherds, they must serve as those *under authority*, drawing on the Lord's power to instruct in the Word and bring about obedience to his name. Then, cultivating the measure of *authority* given to group members as *gifts and abilities to serve by the Spirit*, household shepherds ensure that the Lord's “entrusted authority” is empowering the household for God's Kingdom works. As members “pray” in Jesus's name that the “strong man” might be bound and the captives freed.

If you are a household shepherd called to manage Mashiach's Kingdom authority at the highest level, to move the mountain of Israel's obstinacy that it might finally welcome Jesus as its Mashiach, then gather your *fellow shepherds* and pray that the “mountain” of unbelief is moved!

Nurturing: As the household shepherds assigned to a flock, be sure that your people are being “nurtured” by the Word of God and obeying the commands of Jesus! God promises to give his people “Shepherds after my own heart who will feed you with knowledge and understanding” (Jeremiah 3:15). So, do not be afraid to speak to your family what the Lord puts on your heart! Meditate on the Word (Joshua 1:8) and converse with the Lord continually on it (1 Thessalonians 5:17) that it might take hold in your own heart first, that you speak it boldly to encourage your people.

Connecting: Remember that Jesus is the vine, and your household are branches connecting with him and with each other (John 15:5-10). So, part of your shepherding is to help your people *connect* with each other, with the family as a

group, and with Jesus Himself in nourishing and supportive ways. Perhaps pair up in “father to son/ mother to daughter” discussions on occasion. Or, pray together as a whole group. Pair up for various works of service or to meet people and develop relationships. And, as the “branches” of your group grow strong, send them out to nurture their own relationships. As the shepherds of your household, prayerfully see how the Lord wants to arrange your household!

Reproducing: Finally, houses are meant to multiply as the children mature, reproduce, and become parents themselves as they start new households. So, household shepherds over see this spiritual process as new *disciples* are born into the kingdom and are brought into their spiritual households. They are to ensure that family members are healthy that they may grow and mature into adulthood, eventually reproducing themselves as disciples as they bring others into the Kingdom by proclaiming Jesus to the lost. In this way, *household shepherds* will eventually grow into the *final stage of development*, becoming *generational shepherds* who oversee the growth and expansion of their house across generations, seeing their children’s children and beyond.

Shepherding the House of Israel:

As you learn to prepare your household for the *Lord Jesus Mashiach*, consider the example of Jesus as he *prepared the House of Israel* for his presence and rule.

Milestone/ Abilities:

The mark of becoming a parental disciple is the ability to shepherd a *household of disciples*. To do so, you must be able to teach *foundational* truths for the family to build its shared life upon. Teaching your people to live together in the Household of God, and preparing your House for the Kingdom conflict which rescues the lost into God’s House and Kingdom.

A. Knowing/ Responding to Jesus as Head and Heir.

1. **Blessed House:** Welcome Jesus as Mashiach, the Son of David (2 Samuel 7:12-16): Welcome Son of David. Mark 11:1-11.

1. **Prepare:** Heralds sent. 1-6.

2. **Welcome:** Jesus as Mashiach, the Worthy King: prepare coming, rule, way. 7-8.

3. **Bless:** Honor his Name, Lordship, Salvation, and Kingdom. 9-11

2. **Fruitful House:** Fruitful **House of Prayer:** the Gospel of the Kingdom.



1. **Satisfying Fruit:** purpose of House.
Barren House is denounced/ cast aside. 11:12-14.
2. **Self-Enriching House:** Temple becomes marketplace. 11:15-16.
3. **Purpose of House:** House of prayer for the nations. 11:17-19.

3. **House-building Authority:** Heavenly Authority of Mashiach or human authority to Build house:

1. **Self-Righteous:** doubt Mashiach's authority to build house. 11:27-28.
2. **Source of Power:** God or man? 11:29-30."
3. **Undermining Unbelief:** fear of man denies authority. 11:31-33.

4. **Inheritance: Heir of House:** Rightful Heir of God and His House.

1. **Rightful Owner:** House as a Vineyard. 12:1-2
2. **Stolen Ownership:** Usurping Rights over House. 12:3-5.
3. **Replacing Heir:** Claiming inheritance. 12:6-

5. **Redeemer Raised Up:** the **Son** of God and the Son of David/ Man.

1. **Raising Up Redeemer:** *redemptive meaning lost*. 12:18-23.
2. **Reasoning Wrongly:** Willful ignorance of Scriptures and power of God. 12.24.
3. **Redeemer for David:** Living God promises Mashiach. 12:25-27.

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1. **House Commanded** to Hear: "Hear O Israel" 12:29
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2. **Beware False Leaders:** *in name of Mashiach.* 13:5-7
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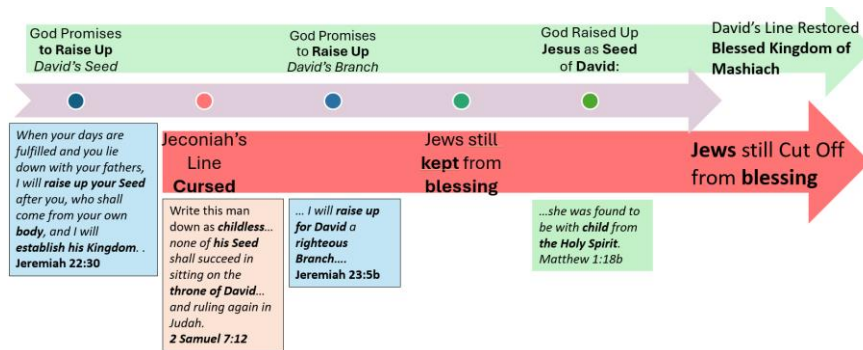
Assessment Question:

Further Discovery:

Characteristics of a Kingdom House.

1. **Blessed House:** Heralds Welcome Jesus as Mashiach, the Son of David into Households

(2 Samuel 7:12-16). **Earthly or Heavenly Blessing.**



2. **Household Calling:** Fruitful House of Prayer: the Gospel of the Kingdom. **Fleshly Purpose or Kingdom Purpose.**



3. **Building House:** Heavenly Authority of Mashiach for Mission: **Fleshly or Heavenly Authority.**

¹³ He shall **build a house** for my **name**, and I will establish the **throne** of his **kingdom forever**. ¹⁴ I will be to him a **father**, and he shall be to me a **son**. 2 Samuel 7:13-14a

¹⁰ And when he came up out of the water, immediately he saw the heavens being torn open and **the Spirit descending** on him like a dove. ¹¹ And a voice came from heaven, "You are **my beloved Son**; with you I am well **pleased**." Mark 1:10-11

4. **Heir of House:** Rightful Heir of God and His House. Stolen or Mashiach's Rightful Inheritance.

These are the **generations** (of Heirs) of the **heavens** and the **earth** when they were created, in the day that the Lord God made the earth and the heavens.

Genesis 2:4

The Spirit himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. Romans 8:16-17

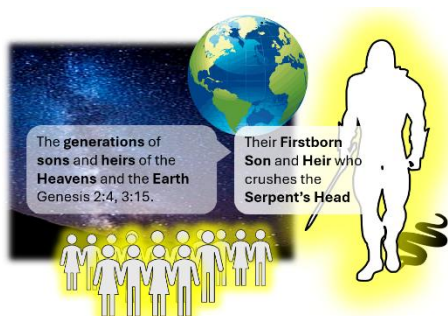
5. **Redeemer of House:** Raised up as the Son of God and the Son of David/ Man. Self-Redemption or Kinsman-Redeemer.



6. **House Commanded:** Sacrificial Love: Shallow or Sacrificial Love for God.

7. **House Commanded:** Self-less Love. Self-Interest or Self-giving Love for others.

8. **Lord and Heir of House:** Mashiach as the Son of David and the Son of God.



9. **House Tested:** Wilderness and Birthpains.
10. **House Proclaims:** Israel reveals Mashiach to World.
11. **House Saved:** The Son of Man returns in Clouds.
12. **Awakened House:** Watching for Fruit, Waiting for the Lord's return.

6.1. Blessed House: Welcome Jesus as Mashiach, the Son of David (2 Samuel 7:12-16, Mark 10:46-11:11.

Verse.

46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a **blind beggar**, the son of Timaeus, was sitting by the roadside. ⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out and say, "**Jesus, Son of David**, have mercy on me!" Mark 10:46-47

⁷ And they **brought the colt** to Jesus and **threw their cloaks** on it, and he sat on it. ⁸ And many spread their cloaks on the road, and others **spread leafy branches** that they had cut from the fields. ⁹ And those who went before and those who followed were shouting, "**Hosanna! Blessed** is he who **comes in the name of the Lord!** ¹⁰ Blessed is the **coming kingdom** of our **father David!** Hosanna in the highest!" Mark 11:7-10

Background:

As a *Household Shepherd*, it is your responsibility to build a *blessed house* that *welcomes Jesus* Mashiach as its Lord. In this primary of roles, put yourself in the place of the *first disciples* as they and Jesus approached Jerusalem. Jesus sends them before him as his *heralds*, honored servants who have proven by their sacrifice that they can not only *represent* him but also perform the most *valuable service to his house*, preparing the hearts of his people to receive him as their Lord!

Self- Blessing or Blessed Mashiach:



In the coming Last Days, the Lord Jesus Mashiach entrusts you and your brothers, as his *household shepherds*, with the original and most critical task, to *testify to the House of Israel* that its blessing comes only from its “Mashiach.” You must disabuse Israel of its generations-long self-delusion, that it can secure God’s blessing by its own efforts, whether through “Law” or by “Self-works.”

Israel *wraps itself in this Self-delusion* because it has suffered the trauma of seeing Jesus and his blessings given to the undeserving, oblivious Gentiles while God’s covenantal people were bypassed. For, Israel mistook “calling” for “license” until its own words rivalled the “Word of God.” But, having passed through two “days” of wilderness wandering (Hosea 6:3) bereft the *blessing of God through Mashiach*, Israel is ready to learn the lesson of *Bartimeaus*, that “Blessing” only comes by the *mercy of Mashiach*, as we humbly *subject* ourselves to him, recognizing we too are “blind beggars” (Mark 10:46) who need the redemption that comes from Mashiach.

For, when you act as an *anointed Household Shepherd*, you are actually restoring Israel to the Household and its blessing. All along, Israel has imagined itself safe at home while shut out by its rebellion. Seeking God’s blessing, it relied on the only means at hand—the “Law” or its own “Self-works” of the flesh, producing libraries of pronouncements on Torah to convince itself that it was still *blessed*, even as it faced famine, hardship, ungodliness, predation, and genocide. Yet, by rejecting the Firstborn Heir of its house, it lost any hope of inheritance or blessing.

So, to restore Israel to its rightful place in God’s House, it must go back to the source of all *blessing*, God’s blessing to its *avot-fathers*. For, the Lord God did not *bless* Abraham but his **Zera**, his Seed Mashiach, saying: “To your zera (seed) I will give this land” (Gen.12:7) and “I will make your zera (seed) as the dust of the earth” (13:16) and the “tars of the heaven” (22:17). Likewise, the Lord God blesses *David’s Zera* (seed) first to make a “House” (2 Samuel 7:13) for God and David (11), a “throne,” and a “Kingdom” (16). To recognize and welcome Jesus as Mashiach, the Zera raised up by God (2 Samuel 7:12) is to be restored to God’s blessing as “sons” of whom Jesus Mashiach is the “firstborn” (Zechariah 12:10).

And, to regain its *blessing* in subjection to Jesus Mashiach is to realize the *family purpose* for its long separation. Israel was *disciplined* during this time of separation from Mashiach not as an outcast but **because** it is and has always been God’s “**firstborn Son**” among the nation (Exodus 4:22) and as such, bears the *right*

and the **responsibility** for the redemption of all the wayward families of the earth, letting these lesser houses come back to God's "blessing" first and then taking its place of honor in the household, for God promises: "And in your Zera (seed) shall all the nations of the earth be blessed" (Genesis 22:18).

So, as the Lord's *household shepherd*, go to House Israel and prepare them to welcome Jesus as their rightful Mashiach!

Focus:

#1. **Blessed House:** Welcome Jesus as Mashiach, the Son of David (2 Samuel 7:12-16, Mark 11:1-1

1. **Prepare:** Heralds sent. 1-6.
2. **Welcome:** Jesus as Mashiach, the Worthy King: prepare coming, rule, way. 7-8.
3. **Bless:** Honor his Name, Lordship, Salvation, and Kingdom. 9-11

Consider:

Question:

Further Discovery:

6.2.B(43). **Fruitful House:** Fruitful **House of Prayer** for the Kingdom. Mark 11:12-19

Read Mark 11:12-19.

Moreover, the Lord declares to you that the Lord will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body,^[c] and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. 2 Samuel 7:11b-13.

¹⁷ And he was teaching them and saying to them, “Is it not written, ‘My house shall be called a **house of prayer for all the nations**’? But you have made it a **den of robbers**.” Mark 11:17

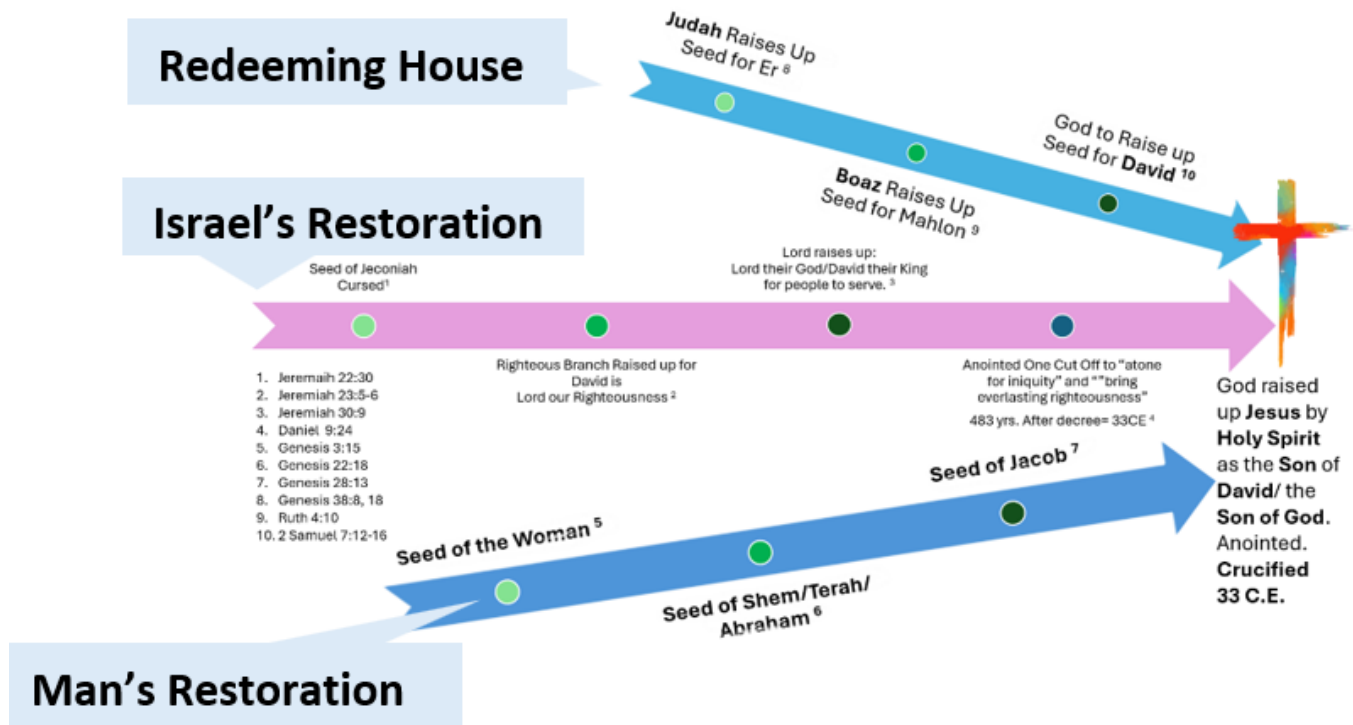
Background:

As a *household shepherd*, it is your responsibility to ingrain or restore *God’s Kingdom Purpose* for your Household! Remember, the durable and scalable *building block* of the Kingdom is the household, for all households *constitute* the eternal House of God.

For, in this second foundational aspect of Kingdom households, their God-given *purpose*, households can become either the *perfection* of God’s plan to establish the Kingdom of God to displace the *dark works of the enemy*. Or, they become idolatrous, selfish expressions of the flesh.

As a household shepherd, whether sent to *shepherd* a single, modest household or as a prophet to shepherd the entire House of Israel, remember that God *blesses* each house as recipients of his promises to the fathers. And, God’s promises are not without purpose but fulfill his original plan for humanity, the *sons of Adam* and their generations.

Self-Defined or Purposeful House:



The Lord God's great purpose is to honor his Firstborn Son, Jesus Mashiach, as the Head of all creation as his Heir. Exalting Jesus as Head over all things, the Lord's purpose is first to make him the Head and Redeemer of an eternal "House" whose "generations" inherit the "heavens and the earth" (Genesis 2:4). Thus, all God's promises are made to this Heir, the Firstborn Heir of God and Man, so that in him are fulfilled all God's promises of blessing. Apart from this Honored Son, there is no blessing.

To make the promised Seed/ Son the Redeemer of his House, God raises up the line of "Man," whose fall into sin enslaved them to the dark Serpent's rule. So, the emerging promise that the promised Zera (Seed) would one day "crush" the Serpent's head and restore God's blessing to all the families of the earth would be fulfilled in the "Seed" of Abraham.

And, this Seed of Abraham would come from the House of David, for God would "raise up" the Seed of David to redeem his people to establish a new House for God and David, a house "sown" with both Jew and Gentile, the seed of "man and beast" (Jeremiah 31:27), which would establish the "throne" of Mashiach's eternal "kingdom."

This is the great purpose for every “household,” to be redeemed by Jesus Mashiach to be included in his Kingdom Household.



And, this is the great purpose for Israel, for it plays an instrumental role and will be the seat of Jesus Mashiach’s throne and Kingdom forever. For, Israel’s own history, as do the histories of both “humanity” and the “house of David,” lead to the *raising up* of Jesus Mashiach as the Son of David and the Son of God.

As the Firstborn of all Houses, including the Houses of Abraham and David, Jesus Mashiach enlists his people in this great path of Redemption, building up the Kingdom of God by rescuing captives from Satan’s Kingdom of Darkness. All households, but especially the House of Israel, were called to join this great purpose. As a Shepherd of your Household, make this the guiding purpose of your family.

For, as we have seen with the House of Israel, rejecting Jesus Mashiach as their Redeemer, they have sought to define their purpose before God. Seeing all of history leading not to the Son’s proper coronation but Israel’s supremacy. Robbing the Son of his glory, Israel exalts itself as God’s “chosen” people. But, as we saw in the promises to Abraham and to David, God “chose” Israel as the House of His promised Mashiach. Without Mashiach, Israel has no purpose, much less to be exalted in his place!

For, even Israel’s own history most recently ends with the *cursing* of Jeconiah’s Seed but the promise of David’s Seed “raised up” to restore God’s blessing to Israel. Without Mashiach, the House of Israel remains under Jeconiah’s curse—cut off from the blessing of God in a barren desolation.

Focus:

2. **Fruitful House:** Fruitful **House of Prayer:** the Gospel of the Kingdom.

1. **Satisfying Fruit:** purpose of House.

Barren House is denounced/ cast aside. 11:12-14.

2. **Self-Enriching House:** Temple becomes marketplace. 11:15-16.

3. **Purpose of House:** House of prayer for the nations. 11:17-19

Consider:

F

Question:Further Discovery:

6.3.A(45). Anointed Builder: Heavenly Authority of Mashiach or human authority to Build house: Mark 11:27-33.

Read Mark 11:27-33.

²⁸ and they said to him, “**By what authority** are you doing these things, or who gave you this authority to do them?” ²⁹ Jesus said to them, “I will ask you **one question**; answer me, and I will tell you by what authority I do these things. ³⁰ Was the **baptism of John** from **heaven** or from **man**? Answer me.” Mark 11:28-30..

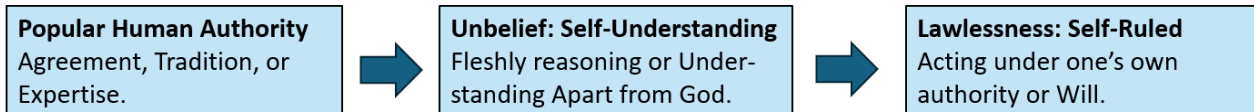
Background:

As the *Shepherd of your Household*, or even a Shepherd seeking to restore a House to the Kingdom, it is important for you to consider the problem of “authority.” For, God created us to be *creatures* to seek to do what is “right.” We need a justification for what we do, an authority or higher authority to support the actions we take. This does not mean that *the flesh* will always seek the path of “righteousness,” as the non-stop atrocities, transgressions, and wickedness seen in human history. Rather, even the most depraved have some *justification*, some *authority* backing what they do, even if that backing is the popular opinion of their community.

Self-Justifying or God-Anointed Authority:

For this reason, you may see the danger inherent in every household. The family itself can provide a Self-justifying authority that gives its members license to resist or contravene any other authority, including the Word of God or God Himself. Witness how the House of Israel has acquired through its generations of Self-approval an ingrained sense of Self-approval—that is, what is “good for the Jews” is “good.” And, though the Word of God was entrusted to the House of Israel, it was this house that devised its own tradition and system of Self-authority, the “Oral Torah” supported by generations and libraries of Jewish “learning.”

But, this appointment of Self-Justifying Authority did not originate with Israel. Rather, the very “Tree of the Knowledge of Good and Evil” enticed humanity to leave the Authority of the Lord God and His Word to stand on our own, claiming the authority of *popular opinion*. Thus, whenever we see acts of *unbelief*—by which people refuse God’s authority but turn to *popular human opinion and consensus* to be the “authority” to act independently of God and his Word’s demands. The chain of authority to support *lawless living* looks like this:



So, as the *shepherd* of your house, you must decide on the *authority that authorizes and empowers* the foundation and growth of your own house.

Know that it is far too easy to give in to the flesh, and to let mere *tradition* or fleshly position or persuasion, even wealth, be the basis upon which your house is built.

Authorizing Jesus Mashiach as Lord:

When Jesus was revealed to Israel, accompanied by the heavenly signs and wonders of the present Kingdom of God and certified even by the Holy Spirit’s *anointing* and the *prophecy-fulfilling* ministry of John the Baptist to herald the Mashiach, Israel still spurned this Biblical authority for its *entrenched*, fleshly and tradition-depending Self-Authority.

That is why Jesus forces the House of Israel to confront a decision to abandon God-ordained authority to develop its own, home-grown authority by asking them pointedly if John’s baptism was from “heaven or man”? (Mark 11:30).

Thus, as a *Household Shepherd*, it imperative that you intentionally build your *household* to give Jesus Mashiach the place of authority as Lord to build your household according to His purposes. That requires you to:

- Uncover **faulty bases** of authority:

While your family identity will always traces its identity through the generations back to its notable fathers, remember the words of Jesus—you have “one” Father who has the right to give the family its name and in whom all the family members identify (Matthew 23:9). That is, throughout your generations, your Household is to be known first and forever as a part of the “House of God” in Jesus Mashiach.

As notable *family members* instruct and guide the younger generations, ensure that they serve as mere *representatives* of the family's only Lord and Instructor, the Mashiach (Matthew 23:8). But, make much of the name of Jesus, and let your "greatness" be known in service to the Lord and His Kingdom. Never to make a name for yourself. To seek to be more than brothers, serving your Lord and united in his cause, is the start of seeking *fleshly authority* apart from his authority.

- Guard against any False or Fleshly power accumulating;

In Judaism, the proliferation of "great ones" whose names gathered followings and whose fleshly authority led to the building of worldly kingdoms, diminished the rightful authority of Mashiach. So, when Jesus Mashiach was revealed to Israel, he was met by resistance and apathy, for great followings based on *human authority* stole the devotion that belonged to him alone. So, little inroads for the Kingdom were possible due to this resistance.

Even in the Church Age, the Self-ambition of church leaders and shepherds diluted the Lord's Kingdom Authority so that great amounts of money, time, and labor was spent to build denominational or institutional edifices. Great systems of theology, of denominational movements, or networks of churches arose, but the fruit of the Kingdom diminished. Households were each defined by their own agendas, traditions, and values but which had little devotion left to spend on obeying the Lord or doing his Will. Families, of course, sacrificed greatly but to *gain the world, to make lasting names, and to advance* in the approval and opinion of other men. But, little effort was spent seeking the Lord Jesus or making way for his authoritative will to be done.

- Recognize the **God-given Authority** of Jesus Mashiach **over** your Household; Thus, along with your fellow *housedhold shepherd*, be proactive in given Jesus Mashiach his God-given authority to build and shape your house!

- **Word:** Build your Household on hearing and obeying **His Word** (Matthew 7:24).
- **Jesus:** Lay the **foundation** of **Jesus** Mashiach as Lord in every member of your household (1 Corinthians 3:11).
- **Seek Kingdom:** Seek His Kingdom and His righteousness first in your family as a shared priority (Matthew 6:33);
- **Seek his Will:** Pray together to discern what the Father is doing, whom the Father is drawing into the Kingdom, and to whom its members are being sent. (Matthew 6:9-10).

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Thus, endeavor to know how the Lord is working in and building your Household as a unit of his larger House and its Kingdom strategy.

Note to Shepherds going to the House of Israel.

As you read the Lord's confrontation with the Pharisees who wanted to know the "authority" he had, you will also confront a people firmly entrenched in their own religious systems of "authority" and Self-Justification, which make them impervious to considering any other possibility other than their own "rightness" in their eyes. So, the question is, how can you establish Jesus Mashiach as the legitimate "God-Anointed Builder of the Lord's House?"

In his discussion with the Pharisees, Jesus addresses the *crux* of Jewish resistance to his authority as Mashiach: "From where does the authority of Mashiach come—from man or from God?" This question is most relevant today, as the Jewish view of Mashiach and his "authority" has been further displaced from "God" to the Jewish people and tradition.

As you know, the Jewish people are especially enslaved by this secular moment of history so that the *horizon* of their perspective is filled with their Jewish identity and tradition. So, here are some pointers from the Lord's confrontation with the Pharisees of how to address Jewish resistance:

- **Frame the Question:** God or Man-based authority? Simplifying the question of Mashiach and his authority to its most basic question helps to make sense of generations of Jewish history and volumes of Talmudic teaching or rabbinic positions on Mashiach.

Raising the possibility of "God Himself" having the power to designate his chosen Mashiach should also confront Jews. For, at this point, Jews are in the season of "deadness" as prophesied by Ezekiel 37. Having rejected Jesus as Mashiach, Hosea promises "two days" of deadness (Hosea 6:2), having been "torn" and "struck down" (6:1). In this time of "deadness," the House of Israel likely has assimilated God into its own collective understanding so that what Israel conceives and God thinks are the same thing.

How different a picture the Scriptural record paints of God's relationship with Israel. When Israel assumes that it is *safe* in its religion, Isaiah denounces its

idolatry (Isaiah 1). In fact, God's **mind and will** were described by Daniel from the Babylonian captivity to 483 years after, to the year 33 CE (Daniel 9:24), yet the Jewish people are largely **blind** to what God had done.

- God said to the Jewish people in the 1st century: "Expect Mashiach to atone for sin and bring an everlasting righteousness" (as also confirmed by Jeremiah 23:5-6) in the time of Herod the King (33 CE).
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So, what will change the thinking of the House of Israel regarding Mashiach and his *anointing by God*?

Considering the Authority of Mashiach:

When Jesus asked, "Where is the baptism of John from, from heaven or from man?" He guided the *teachers of the day* to consider two indefensible positions:

God has the right to Authorize and Commission Mashiach for His role of Redemption:

- **If from God:** "Yes, we know God has the right to authorize and define Mashiach and His Mission, but we are unwilling to accept this because it would be too costly:"

Even if Jews have the clarity to recognize that God alone anoints Mashiach, yet they would still willfully reject God's choice and plan for Mashiach because it did not align with their *fleshly power* and position they had accumulated for themselves. Though they would openly agree that God's way was right, they could never accept it. So, through the tools of unbelief: a) competing interpretive positions, b) interpretive misunderstanding, or c) willful misreading of God's promises and work, Jews would void the clear promises of God regarding Mashiach.

- **God authorized appointment:** A God-authorized appointing of Mashiach would have these confirming support:
 - **Kingdom Signs:** In the Last Days, the

Lord God will once again *affirm* the authority of his Mashiach by unmistakable signs and wonders. When you read this, likely the Lord Jesus will have evacuated his Church from the earth as he promised to us in Revelation 3:10, keeping us from the “Tribulation” soon overtaking the world and as a sign to the Jews that “I have loved you (the Church)” (v.9).

- **Prophetic History:** Consider that the Word of God has been very clear of the path of Jewish history, starting with the Babylonian Exile. God has already given Israel his undeterred purpose from the point that the King (Artaxerxes II) decrees Jerusalem rebuilt and the Law restored to the *cutting off of Mashiach* to be 483 years, and so the crucifixion of Jesus occurred in the year 33 CE. Because the Jews rejected Jesus as their Mashiach and despised any need for his redemption, they were *cut off* and banished to a season of barrenness to last “two days” (Hosea 6:2). So, the House of Israel has experienced a barrenness for its rebellion for two thousand years, while the Gentile church has run its course, with multitudes enjoying the *blessing* of Jesus Mashiach and his grace. Now, Israel fast approaches the “Day of the Lord” when it will face total annihilation, until it looks upon Jesus as its Lord and only Redeemer.

- **If from man:** By rejecting God’s Will for Mashiach, Israel must recognize that they have already chosen a “man-invented” Israel has formulated a view of Mashiach that is

- **Prophetically Incomplete:** To find a Mashiach to accommodate and not disrupt their fleshly belief-system of Judaism, Israel’s teachers have constructed a Mashiach that is a:

- Mere human son of David: Based on 2 Samuel 7:12, Israel has proclaimed Mashiach to be simply a son of David. As a mere mortal of the nation, he is no different from any other of its rulers. However, whoever adopts this view does not know their Tanakh for: 1) David’s existing human line of kings was cursed at Jeconiah (Jeremiah 22:30) and 2) God says Mashiach would also be “my son” (2 Samuel 7:14), and 3) ignoring all the clear references in Tanakh where Mashiach is called the “Son” of God (Psalm 2:7), Isaiah 9:6, and given the name “Lord”: Jeremiah 30:9, Zechariah 2:10-11, Psalm 110:1. (Note: Jewish teachers practice an evasive hermeneutic, selecting a portion of scripture to support their narrow view of a purely mortal Mashiach. However, pressing them to look at the whole passage, the weight of scripture, and not just

the “plain meaning” but the “plain intention” behind the words. An integrated, clearly, and fully transparent but vastly inconvenient and discomforting to the religiously powerful is the presentation of Mashiach as God’s Heir, who alone and not any *fleshly teachers* deserves the glory and power. The *discomforting implications* of this testify also of its truth. God’s will is to invest all his creation into the hands of His Son, Mashiach, and not into the heads of *Self-important, fleshly teachers* who accumulate power and luxury for themselves at the impoverishing of the rest of the House.

- **Practically Useless:** Imagine—The Lord God promises Israel a Mashiach to Redeem their sins and give them a perfect *righteousness* as their Lord (Jeremiah 23:5-6), but their teacher would need to abandon their place of privilege and fleshly control. So, Israel has endured the yoke of these Self-serving and Self-honoring “great ones” for generations. Moreover, the Lord God promises to send Mashiach as the “Lord of Hosts,” the “King of Glory” to Israel as her “wall of fire” (Zechariah 2:5). Instead, lest Israel and its teachers would need to *humble themselves* and discard the idea that they had the Godlike ability to “redeem” and to “save” themselves, even when their ancestors bowed to Pharaoh and his primitive force equipped with spears and swords. Now, great nations of Russia, Iran, Egypt, Turkey, and Ethiopia are destined to invade them with modern weaponry, millions of troops, and thousands of nuclear weapons. Yet, Israel brazenly insists on a *frail scholar-Mashiach, bespectacled and stooped like a Shneersen*. To protect them from these genocidal masses. All because they entertain the myth that they as a people are more than human, clinging to Self-redemption when even the Word of God says, “Truly no man can ransom another, or give to God the price of his life” (Psalm 49:7). After generations of Torah-keeping, Israel realized, “We have all become like one who is unclean, and all our righteousness deeds are like a polluted garment” (Isaiah 64:6). Still, Israel would rather face certain extinction by holding to a man-created Mashiach, a Torah-waving scholar who would be the first to be incinerated, rather than humbly recognize that it cannot redeem itself, that it needs a Redeemer with the power of the “Lord” himself to save it from its own sins and its unappeasable enemies!

So, as a *household shepherd*, make much of Mashiach as Lord and his power to save, shouting with your family, “Hosanna! Blessed is he who comes in the name of the Lord!”

Focus:

3. **Anointed Builder:** Heavenly Authority of Mashiach or human authority to Build house:

1. **Self-Righteous:** doubt Mashiach’s authority to build house. 11:27-28.
2. **Source of Power:** God or man? 11:29-30.”
3. **Undermining Unbelief:** fear of man denies authority. 11:31-33.

Consider:

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Question:

Further Discovery:

6.3.A(45). Anointed Builder: Heavenly Authority of Mashiach or human authority to Build house: Mark 11:27-33.

As a Shepherd of God's Household, especially if you are called to minister to the House of Israel, this question "Who has the authority to build your House?" is foundational.

The underly question upon which this question of "authority to build" rests is the question of ownership. To whom does the House belong? No one will argue that the House of Israel was founded by the *avot*—Abraham, Isaac, and Jacob. And, it is a house built upon the promises of God. For, even before Isaac, the *builder* of the house was born, God had promised Abraham, "your Seed" shall be like the "stars" of the heavens (Genesis 15:5). How, who is this "seed" whom the Lord God promises to multiply? On the one hand, the sons of Israel might claim that it is indeed Isaac who is the seed to be multiplied as the "stars" of the heavens. In this case, the "owner" of House Israel is a human descendant of Abraham, perhaps Isaac or one of his descendants. In that case, House Israel is an entirely earthly house, no different in its flesh and its mortality than any other House of Earth.

But, God's words of multiplying his seeds as the "stars" also implies a greater purpose than befits a *regional house*—for, "in your Seed all the nations of the earth will be blessed" (Genesis 22:18). In fact, there is a Seed, an heir promised to the entire human family—the chosen Seed Mashiach who would redeem the families of Earth by "crushing" the Serpent's head (Genesis 3:15) and eventual being *raised up* by God (2 Samuel 7:12) to be both the Son of David and the Son of God (2 Samuel 7:14). This Seed is a Son both of earth and of heaven, and he would build a House of both Earth (David's inheritance) and Heaven (God's inheritance).

Thus, if Israel was meant only to possess an earthly house, viewing as its heir Isaac or another son of Abraham, born of the flesh, then it would claim the "right" to build its house. Thus, the *earthly house of Abraham* and its builders rejected Jesus Mashiach as its Firstborn Heir, as it says:

The stone that the **builders rejected** has become the cornerstone. Psalm 118:22a

Israel, as the earthly sons of Abraham, agreed to “reject” Jesus Mashiach as their “rock” and Redeemer, because they claimed the authority of being the “builders” of House Israel.

And, this is the crux of the problem. When House Israel claims the “right” to build its own house, a house of purely earthly sons, which they have done for centuries, millennia, then these sons will eventually *die in their sins* and face God in judgment. As it says: “I said, “You are gods (Elohim), sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince” (Psalm 82:6-7). That is, to cling to the House of Israel as their sole inheritance *enslaves* the House to the path of mortality. Despite its birthright as the “sons” of the Most High, they are still *fleshly sons* and will “die” like men and “fall like any prince,” despite their *pedigree*.

But, Israel has chosen “builders”—fleshly men of power and ambition, to lead it. So, these “builders” have designed a house *entirely enmeshed in this world’s mortality—a fleshly house*. So, Israel offers prayers that are *fleshly prayers*, as earth-born sons following generations of traditions, repeating the same *bracha* as did their ancestors, keeping their devotion to the strict *halakhic* guidelines as set by *their fleshly builders*. But, choosing this path, Israel forfeits its rights to God’s chosen Redeemer, who comes to “atone for iniquity” and bring an “everlasting righteousness” (Daniel 9:24) as “Yahweh Tzedekenu,” (Jeremiah 23:6), the “Lord our righteousness.”

But, the Lord God invites Israel to become not simply a House built by fleshly hands, a perishing house, a Redeemerless house. Instead, the Lord God invites Israel to join the House that he builds, but the hands of His chosen Mashiach, Jesus—the Son of David and the Son of God, who alone builds a House of Heaven and Earth, filling it with redeemed Sons who are reborn by the Spirit of God (John 1:12).

So, as you go to the House of Israel as a Shepherd, ask its people what they would prefer—a House built on their own fleshly authority, a perishable house constructed by the collective of perishable builders, the tribe’s fathers and mothers.

If this is what they choose, then they should expect to ‘die like men’ because they have put their trust in men, and all men “die,” even those with the pedigree of “princes.”

That is, confront your people: if they are so committed to holding to a temporal, fleshly, human house, then they should be resigned to let human nature and history run its course. If they encounter a threat or an enemy seeking to destroy them, either search for a human savior or accept the outcome that unfolds.

For, the Lord God promises them not simply a *temporal patch of their house* but an *Eternal House*, built by His authority and the Builder of his choosing.

Shepherd of Israel, reveal to your people that the *rightful builder* of an Eternal House is God alone. This is why the scriptures say, “God has made the cornerstone” of His Eternal house the *stone—the Redeemer* which Israel had already rejected—Jesus the Son of God. For, the Lord God says:

therefore thus says the Lord God, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, **a precious cornerstone**, of a sure foundation: ‘Whoever believes will not be in haste.’ Isaiah 28:16

So, it is worthwhile to ask the people of Israel: “Who has the right to build your House? Do you want an Earthly house built by the temporal authority of fleshly Builders? Or, do you want an Eternal House built by God as its only Rightful Builder, and the Stone, the Redeemer of his own choosing—Jesus Mashiach, the Son of God?

Read Mark 11:27-33.

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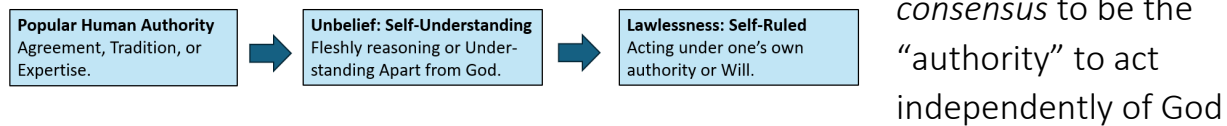
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When Jesus asked, "Where is the baptism of John from, from heaven or from man?" He guided the *teachers of the day* to consider two indefensible positions:

God has the right to Authorize and Commission Mashiach for His role of Redemption:

- **If from God:** “Yes, we know God has the right to authorize and define Mashiach and His Mission, but we are unwilling to accept this because it would be too costly:”

Even if Jews have the clarity to recognize that God alone anoints Mashiach, yet they would still willfully reject God’s choice and plan for Mashiach because it did not align with their *fleshly power* and position they had accumulated for themselves. Though they would openly agree that God’s way was right, they could never accept it. So, through the tools of unbelief: a) competing interpretive positions, b) interpretive misunderstanding, or c) willful misreading of God’s promises and work, Jews would void the clear promises of God regarding Mashiach.

- **God authorized appointment:** A God-authorized appointing of Mashiach would have these confirming support:

- **Kingdom Signs:** In the Last Days, the Lord God will once again *affirm* the authority of his Mashiach by unmistakable signs and wonders. When you read this, likely the Lord Jesus will have evacuated his Church from the earth as he promised to us in Revelation 3:10, keeping us from the “Tribulation” soon overtaking the world and as a sign to the Jews that “I have loved you (the Church)” (v.9).

- **Prophetic History:** Consider that the Word of God has been very clear of the path of Jewish history, starting with the Babylonian Exile. God has already given Israel his undeterred purpose from the point that the King (Artaxerxes II) decrees Jerusalem rebuilt and the Law restored to the *cutting off of Mashiach* to be 483 years, and so the crucifixion of Jesus occurred in the year 33 CE. Because the Jews rejected Jesus as their Mashiach and despised any need for his redemption, they were *cut off* and banished to a season of barrenness to last “two days” (Hosea 6:2). So, the House of Israel has experienced a barrenness for its rebellion for two thousand years, while the Gentile church has run its course, with multitudes enjoying the *blessing* of Jesus Mashiach and his grace. Now, Israel fast approaches the “Day of the Lord” when it will face total annihilation, until it looks upon Jesus as its Lord and only Redeemer.

- **If from man:** By rejecting God’s Will for

Mashiach, Israel must recognize that they have already chosen a “man-invented” Israel has formulated a view of Mashiach that is

- **Prophetically Incomplete:** To find a

Mashiach to accommodate and not disrupt their fleshly belief-system of Judaism, Israel’s teachers have constructed a Mashiach that is a:

- Mere human son of David: Based

on 2 Samuel 7:12, Israel has proclaimed Mashiach to be simply a son of David. As a mere mortal of the nation, he is no different from any other of its rulers. However, whoever adopts this view does not know their Tanakh for: 1) David’s existing human line of kings was *cursed at Jeconiah* (Jeremiah 22:30) and 2) God says Mashiach would also be “my son” (2 Samuel 7:14), and 3) ignoring all the clear references in Tanakh where Mashiach is called the “Son” of God (Psalm 2:7), Isaiah 9:6, and given the name “Lord”: Jeremiah 30:9, Zechariah 2:10-11, Psalm 110:1. (Note: Jewish teachers practice an evasive hermeneutic, selecting a portion of scripture to support their narrow view of a purely mortal Mashiach. However, pressing them to look at the whole passage, the weight of scripture, and not just the “plain meaning” but the “plain intention” behind the words. An integrated, clearly, and fully transparent but vastly inconvenient and discomfoting to the religiously powerful is the presentation of Mashiach as God’s Heir, who alone and not any *fleshly teachers* deserves the glory and power. The *discomfoting implications* of this testify also of its truth. God’s will is to invest all his creation into the hands of His Son, Mashiach, and not into the heads of *Self-important, fleshly teachers* who accumulate power and luxury for themselves at the impoverishing of the rest of the House.

- **Practically Useless:** Imagine—The

Lord God promises Israel a Mashiach to Redeem their sins and give them a perfect *righteousness* as their Lord (Jeremiah 23:5-6), but their teacher would need to abandon their place of privilege and fleshly control. So, Israel has endured the yoke of these Self-serving and Self-honoring “great ones” for generations. Moreover, the Lord God promises to send Mashiach as the “Lord of Hosts,” the “King of Glory” to Israel as her “wall of fire” (Zechariah 2:5). Instead, lest Israel and its teachers would need to *humble themselves* and discard the idea that they had the Godlike ability to “redeem” and to “save” themselves, even when their ancestors bowed to Pharaoh and his primitive force equipped with spears and swords. Now, great nations of Russia, Iran, Egypt, Turkey, and Ethiopia are

destined to invade them with modern weaponry, millions of troops, and thousands of nuclear weapons. Yet, Israel brazenly insists on a *frail scholar-Mashiach, bespectacled and stooped like a Shneersen*. To protect them from these genocidal masses. All because they entertain the myth that they as a people are more than human, clinging to Self-redemption when even the Word of God says, “Truly no man can ransom another, or give to God the price of his life” (Psalm 49:7). After generations of Torah-keeping, Israel realized, “We have all become like one who is unclean, and all our righteousness deeds are like a polluted garment” (Isaiah 64:6). Still, Israel would rather face certain extinction by holding to a man-created Mashiach, a Torah-waving scholar who would be the first to be incinerated, rather than humbly recognize that it cannot redeem itself, that it needs a Redeemer with the power of the “Lord” himself to save it from its own sins and its unappeasable enemies!

So, as a *household shepherd*, make much of Mashiach as Lord and his power to save, shouting with your family, “Hosanna! Blessed is he who comes in the name of the Lord!”

Focus:

3. **Anointed Builder:** Heavenly Authority of Mashiach or human authority to Build house:

1. **Self-Righteous:** doubt Mashiach’s authority to build house. 11:27-28.
2. **Source of Power:** God or man? 11:29-30.”
3. **Undermining Unbelief:** fear of man denies authority. 11:31-33.

Consider:

F

Question:

Further Discovery:

6.4.A (45) **Heir of House:** Rightful Heir of God and His House only Inheritance. Mark 12:1-10

When you consider the idea of the “Heir” of the House, you are essentially asking the question, “For whom” or “For whose sake” is this House? To which the natural and immediate answer from the people of Israel and its leaders would be, “For Us, for our Sake, of course!”

For, there are many in Israel who would see Israel as the Supreme center of God’s plan for the future world—that Israel might reign supreme over the nations.

However, remind your people that God’s law of inheritance always *assigns a Firstborn Son* who then distributes the family inheritance to the rest of the sons and their households. And, this “Firstborn” is a positional rather than a historical designation. For, Ishmael was born first, but Isaac was Abraham’s “Firstborn” Son to receive the right of inheritance. Esau came out of the womb first, but Jacob was designated the “Firstborn” to receive Isaac’s blessing. So, as the Seed *raised up by God for David*, Jesus is God’s “Firstborn Son” and the House of God’s rightful Heir. So, the family inherits God’s *blessings and inheritance* only through “the Son of God” who alone builds for God a “House” of sons (2 Samuel 7:12-13).

But, what happens when Israel seeks to seize the inheritance for itself, *bypassing* the Mashiach as God’s rightful Heir and assigned Redeemer of His House?

Seizing the *assigned portion* of Jesus Mashiach, has Israel succeed in inheriting God’s blessing? Consider Israel’s two thousand year history following its choice to reject Jesus, who was crucified and raised from the dead before its very eyes? How has Israel fared these two “days” since the year 33 CE when Mashiach made “atonement” for iniquity (Daniel 9:24)?

“Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. ² After two days he will revive us; on the third day he will raise us up, that we may live before him. Hosea 6:2.

Israel recognizes that for two “days”—that is, for two thousand years, its experience has not be “blessing” and “lavish and abundant favor” from God but being *separated* from the Lord, needing to “return;” being “torn” and needing

“healing,” “struck down” by the Lord and broken. In fact, Israel is *dead* and needs to be “revived” (Hosea 6:2).

Listen to the words of Israel in the Last Days:

“Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’” (Ezekiel 37:11).

Dried up, hopeless, and “cut off” (v.11). Does this sound like a people enjoying the lavish blessing of God?

Rather, this is a people *desolated and deprived of God’s blessing*, even though they have through their *brechas*, their *festivals*, their *celebrations and gatherings*, created for themselves an appearance of God’s blessing. But, as Ezekiel prophesies, underneath lies a *hopelessness*, a feeling of being “cut off” from God.

Israel has discovered that there is no blessing apart from their *anointed Firstborn*, the Heir who alone distributes God’s blessings.

Read Mark 12:1-10.

⁶ He had still one other, a beloved son. Finally he sent him to them, saying, ‘They will **respect my son**.’ ⁷ But those tenants said to one another, ‘This is the **heir**. Come, let **us kill him**, and the inheritance will be ours.’ ⁸ And they took him and killed him and threw him out of the vineyard. ⁹ What will the owner of the vineyard do? He will come and **destroy** the tenants and give the vineyard to others. ¹⁰ Have you not read this Scripture: Mark 12:6-10

Background:

There is no starker difference between the House of Israel’s current view of its own state of Self-entitled “blessedness” and the Biblical Truth of God’s plan for blessing. Currently, Israel envisions that God’s promise of Israel’s *blessed future* is entirely due to its own *worthiness* as “God’s chosen people.” However, God’s promises make no promises apart from Mashiach. Israel is *blessed because* it is the people of Mashiach. **Jerusalem** is exalted forever **because** it is the throne of the Mashiach. Yet, Israel’s myopia not only excises Mashiach from its hope of blessing, but it diminishes the stature of Mashiach to that of a mere human. But, the Biblical reality which unfolds before Israel’s eyes is clear. Certainly and imminently, Israel’s *blood-thirsty* enemies of Russia, Iran, Egypt, Ethiopia, and Turkey will surround it, seeking its destruction. And, Israel will be defenseless (Ezekiel 38). On

that day, at that the moment before Israel's extinction, its people will realize that their myth of Self-entitled blessedness was but a fantasy to be discarded with the vain hope of Self-Redemption, and they will abandon their *fantasy* of an emasculated and bespectacled Shneerson-Mashiach and hope for the true Biblical promise of Mashiach who is a "wall of fire" to come as "the Lord of Hosts" and the "King of Glory." The question is, will he answer them in their need, forgiving their insultingly low view of him?

Self-Entitled Heirs or the Firstborn Son and his House.

If you are Household Shepherd, learn the cautionary tale of Israel and be sure that your Household understands that God's plan of *blessing* is not to exalt you, for God is not a humanist, believing in the exaltation and the supremacy of humanity or even a group of humans, such as Israel as the Supreme Race. Rather, the Lord God is singularly intent on exalting and honoring the only One deserving of the Father's bountiful blessing, the Firstborn Son of God, Jesus Mashiach.

As we have seen early on, the very nature of God as *Elohim* is a Family Oneness, an *echad*—by which the Father, the Son, and the Holy Spirit existed in a perfect love for an eternity. This Oneness of God is seen in Mashiach's very name: "Everlasting Father, Mighty God, Wonderful Counselor, Prince of Peace" (Isaiah 9:6). And, from this Oneness, Elohim creates Man to one day share in God's image as a family resemblance, saying: "Let **us** make man in **our** image, in our likeness" (Genesis 1:26). For, the Son of God shares in God's nature as Elohim, for when Elohim (as Father) commanded, "Let there be an expanse" (Genesis 1:6), it was Elohim (the Son) who obeyed the Father: "So God (Elohim) made the expanse" (Genesis 1:7) as the Father commanded. Thus, the Lord God made the heavens and earth *by* the Son of God that he might be his Heir, as it is written:

¹⁵ He is the image of the invisible God, the **firstborn** of all creation. ¹⁶ For by ^[f] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were **created through him and for him**. Colossians 1:15

So, the Son of God is the "Firstborn" of all creation as God's appointed Heir, for all things are "for him" as God's appointed Heir.

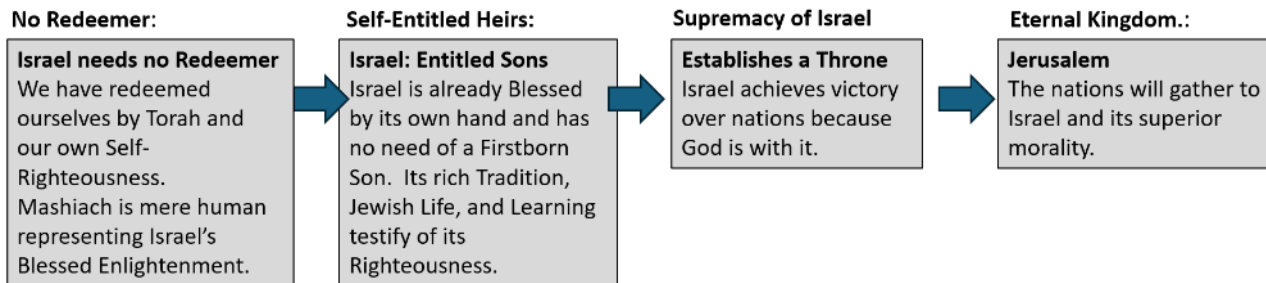
So, far far far be it from reality that Israel thinks that it is prior, that it is pre-eminent, and that it deserves any “blessing” apart from Mashiach. Israel is *for* Mashiach. Mashiach is not *made for Israel*.

In fact, it is not just Israel but ALL of Humanity is made for the sake of Mashiach, this Son of God. Often, Israel forgets that its House is still of the Sons of Noah, of the Sons of Adam. And, God-Elohim agreed to share the “image” of Elohim with man because Mashiach was to be the Firstborn, the first among many brothers. As he says prophetically in Psalm 22:22, “I will declare your name to my brothers.”

So, all of creation is for the sake of Creation’s Heir, Mashiach, the Son of God and the Son of Man, so that this Firstborn Son might multiply sons as the “generations” to inherit the “heavens and the earth” (Genesis 2:4). We are heirs only because the Firstborn Son is the Heir of “all creation.”

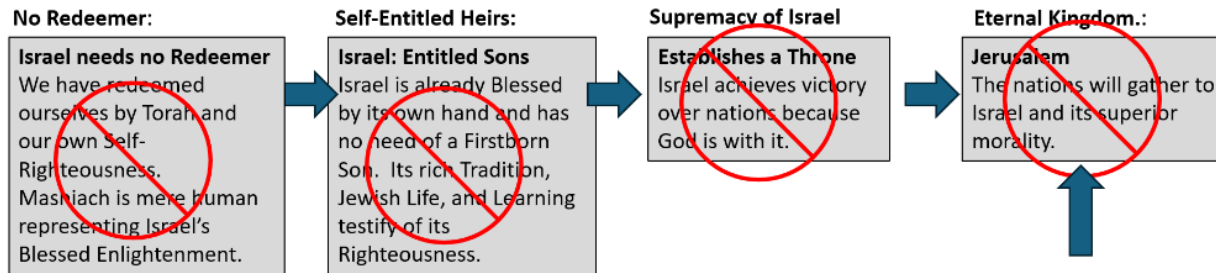
So, shepherds, it is important that you lay this foundational understanding in your Household, lest they go astray as did the House of Israel, thinking that it is Self-entitled to God’s blessing apart from Mashiach.

Consider Israel’s folly below:



If you are a *household shepherd* sent to proclaim Jesus Mashiach to the House of Israel, you are well aware that Israel is trapped in its delusion. It is convinced of its own “entitlement” to God’s blessing simply because it was “chosen” by God. However, as has been the case throughout its history, Israel’s self-delusion is only disabused by the harsh reality of God’s judgment.

In this way, you who preach to Israel in the last days, especially in the period of what Jesus calls the time of the “birth pains,” the increasing pain which Israel will experience to eventually lead to its eventual repentance and spiritual birth, know that judgment awaits Israel to effect its final repentance:



Reality: Israel faces catastrophe: Zechariah 12:2-3

²“Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. ³On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it.

Reality: Only Lord Mashiach Saves Israel: Zechariah 12:10

¹⁰“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

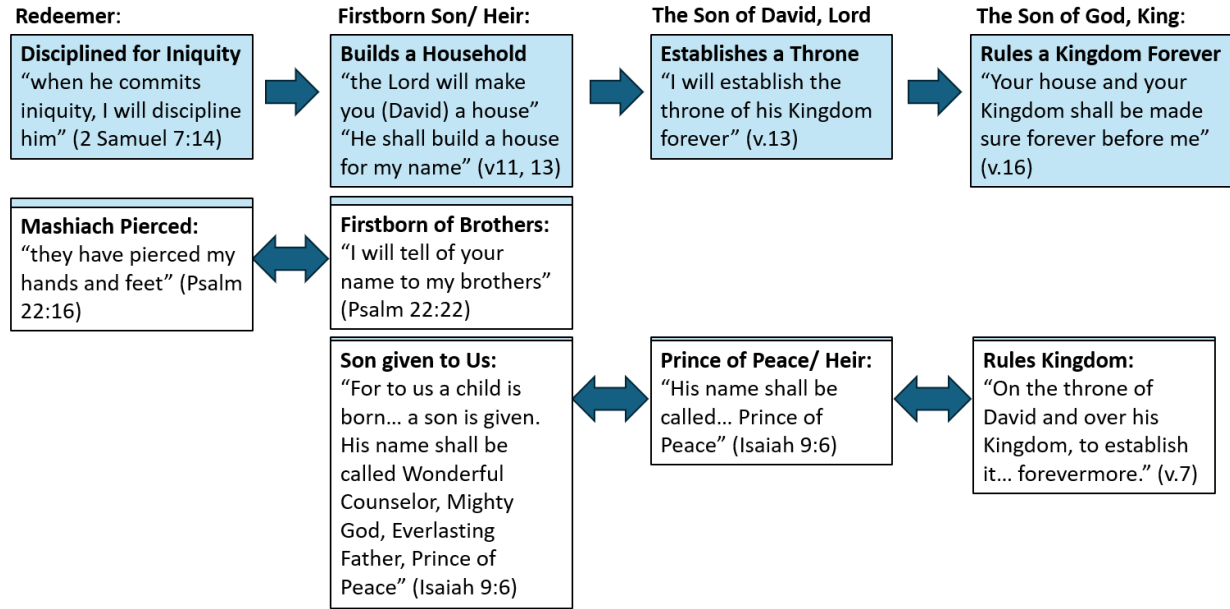
When Israel faces complete annihilation, it will know that its convenient lies about Mashiach, his stolen inheritance and debased glory to puff up Israel in its own eyes will be worthless figments.

Instead, Israel will look to Mashiach with “pleas for mercy” knowing that the myth of its Self-Redemption was a cruel hoax.

Until that reckoning happens, you who shepherd Israel must re-lay the foundation of Mashiach as the only Heir to God’s blessings.

In this way, the parable Jesus tells hits perfectly. The King creates the “vineyard,” Israel, to bear fruit for his own pleasure and purposes. Yet, the House of Israel has taken the fruit for its own self-indulgence and pleasure. At the moment, Israel conceives of all of God’s grace as lavished upon it due to its own worthiness and glory. In fact, God himself is made a mere *fawning deity* at the service of the Eternal Israel. God, his Son, and all creation are meant for Israel’s honor.

Such blasphemy has only one inevitability: judgment. So, Israel in its *fleshly* Self-Entitlement covets and even resists Mashiach to steal his inheritance. But, this Israeli Supremacy will soon be judged. So, lay the foundation of the true worthiness of the Son of God’s rightful inheritance:

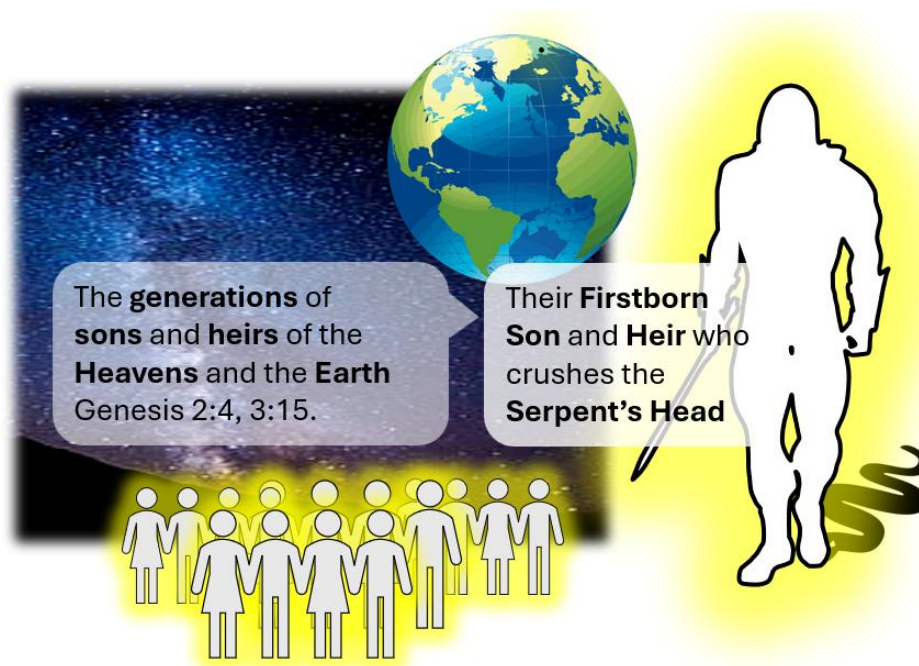


Help your household understand the Father's commitment to *honor* the Son of God, and give them the hope of a *blessed inheritance* as members of the House of Mashiach. For, only the Household of the Firstborn Son of God and of David has the right to claim as his inheritance, given by God, all of "heaven and earth" along with his generations and fellow heirs, the sons of God (Genesis 2:4). (Note: to read more of Israel's sense of Self-Entitlement and how God sanctifies, read also the Twelve Tests of Job and Israel in this website).

Israel's fleshly view prevents it from seeing the great mercy that the Lord God plans for its people and their future, for this goodness is not scaled to frail, flesh-and-blood creatures but to the eternal worth and glory of his one true Heir, the Son of God, Mashiach. As God's Firstborn Son, Jesus Mashiach has been the intended recipient of all God's favor and riches, as his designated Heir. Imagine all that the Lord God has planned to bless his Son—it far exceeds anything bequeathed to mere creatures of flesh, limited and small who have done little of eternal or spiritual note. Rather, the inheritance of the glorious One who created with Elohim as Elohim the entire heavens and earth, his inheritance is boundless, and we his very undeserving brethren share in this inheritance in mind-boggling grace!

We who are mere dust are given the nature of the man of heaven, that we might share with him the inheritance of the “heavens” and the “earth”—purely by God’s abundant desire to bless His Son!

So, train your household in gratitude, that they may receive freely this eternal inheritance as members of the Son of God’s House. Not dishonoring him or seeking to steal his inheritance, but realizing that God’s blessing is through the son to his people!



Focus:

4. **Heir of House:** Rightful Heir of God and His House only Inheritance.
 1. **Rightful Owner:** House as a Vineyard. 12:1-2
 2. **Stolen Ownership.** Usurping Rights over House. 12:3-5.
 3. **Replacing Heir:** Claiming inheritance. 12:6-

Consider:

F

Question:

Further Discovery:

6.5.A (47) Redeemer Raised Up: the Son of God and the Son of David/ Man.

Mark 12:18-27; 2 Samuel 7:12-16.

Read Mark 12:18-27

¹⁹ “Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must **take the widow** and **raise up offspring (seed)** for his brother. Mark 12:19

²⁴ Jesus said to them, “Is this not the reason you are **wrong**, because you **know neither the Scriptures** nor the **power of God?** Mark 12:24.

Background:

The encounter between Jesus and the Sadducees brings up the very basis of God’s promise of Redemption through the Mashiach, whom he would raise up as the Seed (Zera) of David. As a household shepherd, the foundational truth that Jesus Mashiach is the Redeemer of your House is critical, and the reality and possibility of *this redemption* rests on this often overlooked detail that Mashiach was “raised up as Seed for David,” a fact which shapes his paternity and equips him for his great act of Redemption on the Cross.

The fact that the Sadducees *brought up* the legalities of “raising up Seed” shows that they were aware of the Law, even if they were blind to its most important application in God’s promise to David to “raise up” his “Seed” (2 Samuel 7:12).

Raising up Seed: the Kinsman-Redeemer.

The Torah has a special provision for protecting *endangered lineages* so that family lines of inheritance continue unbroken, and this provision is called “raising up Seed” according to the laws of both duty, “yibbum” and redemptive right, “geullah.” Although the law of “raising up” offspring for a deceased brother is clearly stated in Deuteronomy 25:5-6, it is only seen practiced in the line of Judah. As a *household shepherd* of Jesus Mashiach, it is critical that you thoroughly

understand how *raising up Seed* is a foundational basis for Biblical Redemption and is a defining truth behind the salvation of Jesus Mashiach. So, consider the redemptive lessons we learn from this act of “raising up” Seed for the deceased.

Judah:

⁸ Then Judah said to Onan, “Go in to your brother's wife and perform the **duty** of a brother-in-law to her, and **raise up (seed-zera) offspring** for your brother.” Genesis 38:8

1. To “Raise up Seed” is the Biblical solution to **preserve a line facing extinction**.

For Judah’s line of Redemption, the line of David and the Davidic Mashiach, to “raise up Seed” is also needed when besetting sin degrades the line or when God *himself cuts off the line*, as he does as the Judaic kings become increasingly wicked and the “Seed” of Jeconiah is eventually cursed (Jeremiah 22:30).

2. Normally, *brothers* are charged with the duty—*yibbum*—of “raising up Seed.”

However, close relatives also have the right to “raise up seed,” as Judah eventually does. If a *brother* is a one to “raise up Seed” for the deceased, the Seed will be exclusively the “son” of the deceased. However, if a *relative* is the one to “raise up Seed” (as is the case with Judah), then the Seed is the son of two fathers—the deceased (Er) and the one raising up Seed (Judah).

Boaz:

¹² and may **your house** be like the house of Perez, whom Tamar bore to Judah, because of **the (seed-zera) offspring** that the Lord will give you by this young woman.”

¹⁴ Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without **a redeemer**, and may his name be renowned in Israel! ¹⁵ He shall be to you a restorer of life and a **nourisher** of your old age, for your

daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” Ruth 4:12, 14-15.

3. When the designated “Redeemer” declines to marry Ruth, Boaz becomes **the “rightful Redeemer.”** That is, the person to *raise up Seed* and the Seed to be raised up are both called the “Redeemer,” the rescuer of the line and house. Importantly, it is the Redeemer’s exclusive **right and duty** to “redeem” his family and to be the life-giver, nourisher, and restorer (Ruth 4:15). Here, we see that the designated Family Redeemer holds the exclusive right to redeem his family. In this way, the Lord is clear that only He is the One to Redeem His house, and he does it by raising up Seed for David as the Redeemer, Jesus Mashiach. Not only is Israel *unable* to achieve Self-Redemption, either through Law or through Self-Righteous works, but it has **no right** to usurp the Lord’s right of redemption. The fact that only the “Lord God” is the one to “deliver” Israel (Exodus 20:2) equates to the “Lord, the King of Israel” being Israel’s only “Redeemer” as well (Isaiah 44:6), for this role is reserved for “God” and those whom God authorizes to act in his place.

Moreover, the Lord declares to you that the Lord will make you a **house**.¹² When your days are fulfilled and you lie down with your fathers, I will **raise up your (seed-zera) offspring** after you, who shall come from your **body**, and I will establish his kingdom.¹³ He shall build a **house for my name**, and I will establish the **throne** of his **kingdom** forever.¹⁴ I will be to him a **father**, and he shall be **to me a son**. 2 Samuel 7:11b-14a

4. Raising Up Seed: Two Fathers. When the Lord God himself promises to “raise up your Seed” (2 Samuel 7:12) after David is *deceased*, he acts as the “**Redeemer**” to **raise up** a “**Redeemer**” to restore David’s line. Notice that this is the same thing that both Judah and Boaz did. Notably, since the Lord God is David’s “Redeemer” (Psalm 19:14) but not his *brother*, the “Seed” raised up to be the “Redeemer” of David’s line is the Son of two fathers: first, he is directly the **Son of David**, being conceived by material from David’s own “body” (12); and, he is the Son of the Redeemer who raises him up, namely, the Lord God, who says: “I will be a father to him” and he a “son to me” (14). Moreover, the Lord God accomplishes this act of “raising up Seed” for David when the Holy Spirit gives birth to Jesus by Mary, a

virgin. As we shall see later, the Redemptive act of “Raising up Seed” for the deceased is the only Torah-authorized way for a Redeemer to be the Son of Two Fathers. And, Mashiach can only Redeem from Sin as the Son of two Fathers.

5. Two Fathers, Dual inheritance, One House:

When a Seed is *raised up by the right of redemption*, the Son brings together two lines, perpetuating and continuing the lines by unifying them. In this way, when God promises to David that he himself would “raise up his Seed” (2 Samuel 7:12), he ensures that Mashiach would be the Redeemer to “build up” two “Houses” — that is, two households by merging them into a single House. First, David’s “House” would be perpetuated by Mashiach (v.11). Then, Mashiach would also build for God’s name a “House” (v.13). Notably, this is the Redeemer’s responsibility—to build up the family line, that is, to perpetuate the dynastic “House” populated by generations of sons. In this way, those that witnessed the redemption of Boaz likened Ruth to “Rachel and Leah” for building up the “House of Israel” (Ruth 4:11).

As a shepherd sent to the House of Israel, it is important that you understand this principle role of the Redeemer promised by God, to “build up the House” for David and for God. For, Israel has been distracted by talk of a “house of cedar,” which was David’s original thought but which God said he spoke no word concerning a “house of cedar” (2 Samuel 7:7), nor does David mention again after hearing God’s promise but instead focuses on the promise of his own “house” being built up (7:19). So, remember, God’s promise states that Mashiach, the Seed-raised up, will build a House for both David (11) and for God (13), and in no way would such a combined house refer to the Temple but instead, a dynastic, generational house of sons from both the stock of “man” (Israel) and “beast” (Gentile) (Jeremiah 31:27).

Thus, Mashiach builds a Household to establish his eternal Kingdom, and this house would bring both Jew and Gentile into God’s family as Sons. However, this eternal “House” does not blur the lines between Jew and Gentile, for this Royal House would establish the throne and rule of Jesus Mashiach over the whole earth. And, this rule would be centered in Jerusalem, with each of its Redeemed Tribes receiving an inheritance in Israel. There are no indications that Gentiles would displace redeemed Jews from their inheritance. Rather, each

family would be assigned an inheritance throughout the earth as God wills! Truly, when Mashiach redeems a people into God's own House, he redeems them into his dual inheritance as the Son of God and the Son of Man/David. Then, this house would be the "generations" of sons to inherit the "heavens and the earth" (Genesis 2:4).

6. Redemption by the Son of God and the Son of David.

As a shepherd of th your Household, and as a Shepherd sent to the House of Israel, here is the crux of redemption by which there can only be one Redeemer of Sin, one "Lord" to give "righteousness" to his people, and that Redeemer can only be Jesus Mashiach, the "Seed" whom the Lord God raised up for David to be "the Son of David" and "the Son of God." But, to fully appreciate the redemption of God's promised Mashiach, consider the insurmountable problem of redemption.

The insurmountable problem of Redemption:

- The **Finality of Death**: When God promises that man would "die" if he ate the *fruit* of knowing good and evil (Genesis 2:17), he meant a *spiritual death* that would eternally separate man from God (Romans 6:23). But, if this life of God, his very breath, is *infinitely valuable*, nothing that man can work or accomplish in this finite and limited flesh, even if guided by the Law, can ever attain or regain the infinite life of God.
- The **Law commands Faith** in Redeeming Lord. The Law does not command that Man attain a Self-righteousness by the Law—in fact, the Law commands faith-dependence on God. Consider the first command of the Lord God: (Exodus 20:2): "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery." The commanding One must ever and only be our "Lord" and our "God," who alone has the right to *redeem* us, bringing us "out of the house of slavery." Now, if the Lord God alone has the right to *redeem* Israel out of Pharaoh's physical slavery, how much more must the Lord God alone have the right to *redeem* Israel out of the original spiritual slavery? (Gen. 3:15). For the Lord calls as his own not a "Self-Righteous" people but a people of whom "Yahweh Tzedekenu"—the Lord alone is their righteousness.

- The **Prophetic Witness** of Israel's Sin and Deadness. As the ancient world, given over to the *fleshly* corruption to do "evil continually" to fall into increasing "wickedness" (Genesis 6:5), both the House of Israel and the House of Judah inevitably declined until its leaders and people were continually doing "evil in the sight of the Lord" (2 Chronicles 35:5). There is no prophetic witness that Israel has ever achieved a Torah-based Self-Righteousness, nor has it from Babylon to the Last Days ever been spiritually alive until God's *breath* is breathed into the revived nation after it *repents and turns to Mashiach* (Zechariah 12:10). That is, the Law has enabled Israel to *pursue the path of Unbelief and fleshly reliance*, seeking to live and be Righteous apart from the Lord's plan of *faith in Mashiach*. For, even Abraham "believed God and it was credited to him as righteousness" (Genesis 15:6) when he believed God's promise of the coming Seed, Mashiach.
- The **Infinite Debt of Sin** and Man's Finitude. If *spiritual life* from God is infinitely valuable, and the "image" and "likeness" of God entrusted to man at his creation (Genesis 1:26) are equally infinite in their glory, then man's choice to sin *despoils what is glorious and holy*, and such desecration incurs an infinite cost. And, as Psalm 49:7-8 states, no *fleshly man* can pay the infinitely valuable price to "ransom" another's life.
- The **Eternality of God** and **Holy** Perfection- capacity to Sin/ culpability in atonement. Finally, though the Lord God has an infinite life, his nature of Holy Perfection cannot allow sin to enter his presence without its utter destruction. In this way, God cannot be *culpable* of any wrongdoing due to his perfect nature, neither can the darkness of Sin exist in his presence.

The Redemption of the Davidic Mashiach: the Son of Man/David and the Son of God.

As a *household shepherd*, it is your responsibility to show your family that Jesus Mashiach is the only Redeemer to save them and restore them to God's Household. Remember that you fight against an ancient foe that is deeply ingrained into our natures, so that we assume that the fleshly life—the *independent life* apart from God, is our natural and best state of being. This is how our first mother Eve envisioned life, falling for the Serpent's lie that this material life *apart from God* was truly life. But, if the definition of life is to be under the Lordship of God, enjoying his *shalom* by surrendering to his *shabbat*, living under

his Commandments and Word as our only Lord and God, then to stand apart from God is not only unbelief, but it is *death*. So, when our first parent Eve stoop apart from God, in the flesh she could not do anything else but choose to *sin*, even coming up with three good reasons to live apart from God in an entirely secular-material-biological existence (Genesis 3:6). For, to live apart from God is to be convinced that the Self is its own Lord and God, so to live apart from God in Self-reliance, being always “right” in one’s Self-Righteousness, to depend on yourself for Self-Understanding. Living apart from God and calling it “good” and “righteous” is the *definition* of Unbelief and being *Dead in the Flesh*.

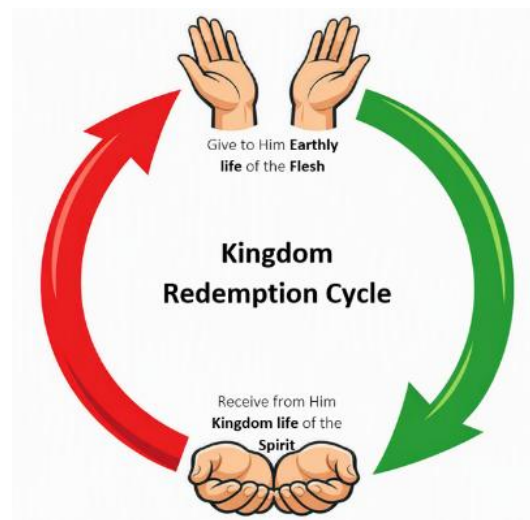
So, as a *Shepherd sent to the House of Israel*, uncover Israel’s “Self-Righteousness” to use the Torah not as it was intended—to command “faith” in the “Lord your God” as your only Redeemer (Exodus 20:2), but instead as a means of Self-justification and Self-entitlement.

Pointing out Israel’s “Self-interested” and fleshly behaviors and proliferating religious demands and diminishing sense of shalom will contrast with the simple “surrender” of faith Mashiach demands as the Only Redeemer. Consider how only God’s anointed Mashiach, the Seed Raised up to be “the Son of God” and “the Son of Man” can alone Redeem His people. For, “redemption” is the cycle of exchange by which *sin is removed* and *righteousness* is imputed:

Self-Redemption or Biblical Redemption by Seed Raised Up.

So, we have seen that the very decision to seek “Self-Redemption” is an act of unbelief and lawlessness, for the one seeking to be Self-Righteous does not submit to God’s Law, which commands that all *subject themselves* to “the Lord” as their “God” to trust him alone (not themselves) to deliver them from not just earthly slavery but the original spiritual slavery imposed by the deceiving Serpent (Exodus 20:2).

For, the Law reserves the *right* of *redemption* only to the Family’s Kinsman-Redeemer. So, the Heir of all humanity,



the Son of Man, appointed by God to inherit all things (Psalm 8:4-6)—he alone has the Torah’s *right of redemption*.

And, Mashiach, as the Seed raised up by God for David, is the only Son of God and Son of Man/David who has the *power to redeem*:



The Son of God:

The heavenly life from God, which died when our first parents sinned, can never be *recreated* or generated by the flesh. It must be brought down from the *heavenly world above*. Yet, even if God gave us his Spirit, our *fleshly, dead condition* would not be fit for God’s eternal life. As he says: “My Spirit shall not abide in man, for he is flesh: his days shall be 120 years” (Genesis 6:3).

So, into a world of complete spiritual “darkness” and in the “shadow of death,” the Lord God sends “the Son of God” as a “great light” (Isaiah 9:2). He alone comes to us with God’s eternal, infinite life.

Thus, the Son of God alone has the *infinite* life sufficient to ransom all our infinite *sin-debt* and even to “carry” this burden of sin. However, here is the problem. While the Son of God’s infinite life has the capacity to *bear* the infinite

weight of humanity's sin, his very nature as "the Son of God" makes sin unapproachable to him, for he cannot carry what cannot enter his presence.

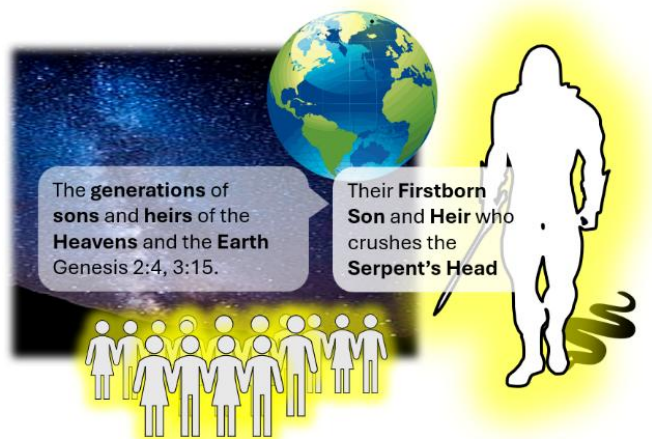
The Son of Man:

But, this promised "Seed" raised up by God is fully *human, that is, of the flesh*—for God "raises up Seed" for David from material coming from his own "body"—thus, ensuring that Mashiach is fully human, being the Son of David directly and of a virginal woman of the House (Isaiah 7:14).

Thus, inhabiting *weak human flesh*, Mashiach as *the Son of Man* can "take" the sins of his people onto himself. When the Son of Man chooses to "take" **sin** onto himself, and to render his people completely freed from the stain and blame of sin, he takes the entirety of their sin—the *culpability* (as if having done the sin himself), the blame, and the consequence.

And, bearing this *defiling sin* in his own flesh, he suffers the infinite pain of being *separated, dead* to God for the three days he was entombed. Thus, when the Son of God dies for Sin as the Son of Man, he gives up his infinite life as payment for all the sins of his people.

Thus, having made "ransom" to "atone for the iniquity" of his people, Mashiach can now transfer to his people not simply total forgiveness, the canceling of their infinite sin debt, but also to give them his life and his *infinite righteousness*. Thus, Mashiach becomes Yahweh Tzedekenu, the "Lord our Righteousness" (Jeremiah 23:6).



Focus:

5. **Redeemer Raised Up:** the **Son** of God and the Son of David/ Man.

1. **Raising Up Redeemer:** *redemptive meaning lost.* 12:18-23.

2. **Reasoning Wrongly:** Willful ignorance of Scriptures and power of God. 12.24.

3. **Redeemer for David:** Living God promises Mashiach. 12:25-27.

Consider:

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Question:

Further Discovery:

6.6.2P.Kingdom-moving Prayer: Israel moved from Unbelief. Mark 11:20-25.

Shepherd, how you pray is a direct indicator of your view of God. David feared God, and this *highest regard* for God caused him to view the world and its obstacles as mere opportunities to reveal his exceeding and unstoppable power.

Yet, if your heart is bound with this earth, you will serve a little God, whose small interests mirrored your own cheap requests—for comfort, or little baubles, or cheap fancies. A new car, or better experiences at the grocery store, or a new television.

As one who has seen the prayers of his generation trivialize from world evangelism and a new generation of servants for Jesus to the errata and minutia of life—church carpets, new sound systems, or the success of programs.

But, in these last days, there is the greatest need for your bold prayers, as the Lord God arises to shine his glory upon the earth before his great judgments befall.

You are seeing the waning moments of Israel’s desolation, soon to be replaced with a pure faith and a passionate embrace of Jesus as its Redeeming Mashiach.

But, nothing will happen unless you start to pray.

- 1) **Fortify your Faith** with the Word and the Lord’s great victories. Remind yourself of Joshua before Jericho, or Hezekiah listening to the taunts of Sennacherib, or Jeremiah as the seventieth year of exile drew to a close.
- 2) **Draw near to know the Heart of the Lord.** You are called to be a “Shepherd after my own heart,” God says (Jeremiah 3:15). So, draw near to know the Lord’s heart for his obstinate people.
- 3) **Find out where the Mountain must Go.** Jesus talks about casting the “mountain” into the “sea”—a picture of an obstinate and immovable mountain being thrown into the sea of humanity for its unbelief. But you find out from the Lord—how must the Mountain be moved next?

So, Shepherd of Israel, know your God, be strong, and take action—boldly pray for the Mountain to be moved.

Case Study: Dislodging the Immovable:

After years of joining the Jewish community and praying for its people, the *boulder in their hearts* revealed itself. One of my friends told me the paternity of Jesus by the

Holy Spirit disqualified him to be the Davidic Mashiach, for God, not David, was his father.

With more prayer, more dialogue, and a certainty that this *boulder* would be dislodged, the Lord revealed how this blockage would be dislodged. A series of *toledot-zera* promises, then a series of *hakimoti zera*- raising up Seed, led to 2 Samuel 7:12 and the fact that God promises to “raise up David’s Seed,” claiming the right of *geullah* like Boaz and Judah before him, thus rendering the Seed raised up both the Son of God and the Son of David (vv.12, 14).

Through a published paper online and this website, www.jesusmashiach.com, this ancient promise of God is dislodging Israel’s *main blockage* to the legitimacy of Jesus as the Lord’s Mashiach.

But now, the Mountain stands before you, O Shepherd. Will you prove God’s mountain-moving power by your faithful prayers?

Read Mark 11:20-25.

²³ Truly, I say to you, whoever says to this **mountain**, ‘Be taken up and thrown **into the sea**,’ and **does not doubt** in his heart, but **believes** that what he says will come to pass, it will be **done** for him. ²⁴ Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours. Mark 11:23-24.

Background:

Faith: Responding to God’s Revealed Promise.

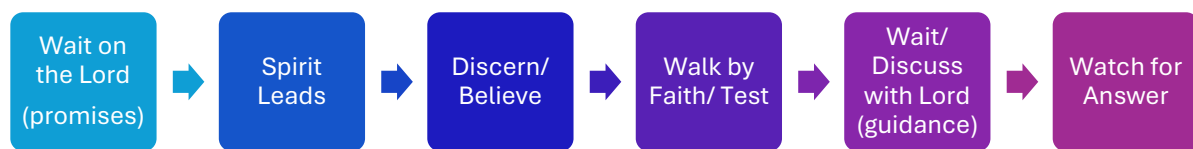
Obviously, “**faith**” is not a rubber-stamp to support the fleshly man in his passions. As James says, “You ask and do not receive because you would spend it on your passions” (James 4:3). So, *faith* is not a means by which we test God.

Instead, we walk by “**faith**” and not by sight (2 Cor. 5:7) because the servant of the Lord, especially if you are called to be a *Shepherd* of his *Household*, must know the mind of his Lord. By knowing and obeying His Word (John 14:21) and meditating on the Law of God (Joshua 1:8). Essentially, faith is to “**know**” what God has revealed as His Will and what must happen and to pray fervently and act so that what He desires might come to pass.

As a *shepherd sent to the House of God*, there will be many “mountains” that will stand in the way of what God wants for your people. The encouragement of Jesus here is that your *faith is enough* to pray against these “mountainous” obstacles. For, “all things are possible for him who believes” (Mark 9:23).

Because *faith* grows in response to the Word of God planted, if you know that God’s Word ordains that something must happen—in this case, the *fig tree* must bear fruit. When this does not happen, pray that the *hardness stifling fruitfulness be removed!*

Praying with Conviction:



Again, if the Word of God sees *faith growing*, even in the “smallest” of ways (Matthew 17:20), you can know that God will act! This growing *faith* is called a “conviction”—you know that God will act according to His Word.

If you are not certain about what to pray or how to pray, this is a good opportunity to simply present yourself to the Lord and wait on him. Seek to know his mind. Pore over the Word of God to uncover his will on this particular area of prayer.

Also, be sure to pray about this in the Spirit. Let him guide you into the area of need that is on the Father’s heart. In this way, your initial prayers may be focused and a conviction and growing sense of what the Lord plans to do will emerge. Remember, prayer is aligning yourself with what the Lord God wants and may be already doing in t his world!

Prayer: Changing Present Realities according to God’s Purpose.

So, as a *shepherd of God’s House*, pray freely and courageously, especially when mountainous foes threaten God’s work in the people to whom you are called!

By faith through prayer, you will witness the *seen* reality being transformed to take shape according to the Word.

But, always remember that prayer is not cheap. In prayer, you are presenting yourself to God in sacrifice along with your requests. So, as you pray, be open to

hear how you might be part of his answer. May your faith lead you to act boldly, knowing with conviction that what you asked of God will come to pass.

Rocky Places/ Moving Mountains:

But, what are these “mountains” that Jesus refers to? Israel and the nations—great populations, are called “mountains.” And, this occasion to talk about mountain-moving prayer is his disappointment with the fig-tree and its barrenness. Prophetically, the “fig-tree” refers to Israel, and how it has born no fruit for the Kingdom, having already reject its King and Mashiach, Jesus. Israel is fruitless in its unbelieving resistance to the Mashiach.

So, the people of this House are like the “rocky soil” of the parables whose hearts are hardened to Jesus and Word of God. This entire population, in its hardness, is like a vast mountain. What does Jesus do in response to the hardness of Israel? Does he simply give up and part ways with his obstinate people? The Calling of Jesus as Israel’s anointed shepherd compels him to both *rebuke* Israel’s *barrenness* and unbelief and fruitlessness. In the presence of its rightful Mashiach, it should be fruitful and its people responding with faith. But, he does not simply rebuke, but he shows his disciples that they can not only *rebuke* Israel’s hardness but also *pray for the nation to “move.”*

Let’s first consider the scope of Jesus’s words. Jesus is confronting not simply a fruitless tree but the obstinacy, the unbelief and barrenness of an entire people, the House of Israel. And, when he *speaks to “wither”* the tree, his words portend a greater work that will affect the entire nation. After Jesus *calls for the tree to be fruitless*, the nation of Israel experienced a time of exile and barrenness that has lasted nearly two millennia—the “two days” prophesied by Hosea (6:2).

So, when Jesus calls for “whoever” might respond to his call, he invites someone with the same faith, the same calling, to not just rebuke the House of Israel. Rather, Jesus calls a *household shepherd* to pray the entire “mountain of obstinate Israel” be uprooted and “thrown into the sea” (12:23). In other words, Jesus encourages you that despite the impossibility of the task, it is possible to have the faith to pray for the entire House to be moved. Indeed, the “obstinate house of Israel” was uprooted and “thrown into the sea”—a picture depicting the waves of tossing humanity. So, Israel was displaced in the year 70 CE and cast into the nations, the vast “sea” of the nations.

But, Israel’s mountainous obstinacy still remains to this day. Will you hear the Lord’s call to *seek the Lord* on what to do with this mountain? Will you be led to

pray that this mountain be “thrown” and moved? That its unbelief uprooted and cast down?

Remember, *prayers* are offered to the Lord God along with your own life, so as you pray, consider what it might cost you in your faith-walk to see this mountain moved!

Case Study: A boulder of Unbelief.

In my walk with the Lord, he has sent me to serve the House of Israel and to help it be freed of a burdensome boulder of unbelief.

When I was in my mid-twenties, the Lord God called me to help to move a *blockage* that kept his people from believing in Jesus as Mashiach. At that point, I started to pray against this *blockage*, though I had no idea what shape this problem took. So, I went out by faith, praying for the Lord to free his people Israel.

I left my university job, my home in Hawaii, and friends and family. As I traveled alone through the city of Chicago, praying for open doors, my studies took me to Reform, Conservative, and Chabad congregations. I worshipped with them, ate with them, and prayed. I continued to lose precious things—love relationships, job opportunities, career.

Then, a conversation with a friend opened my eyes. For Torah-observant Jews and those who know of the Biblical prophecies of Mashiach, there is an especially troubling “boulder” regarding the paternity of the Mashiach which causes many to stumble. Let me share a conversation I had once with a friend from Skokie as we were talking about Mashiach:

J: Let me ask you, who are the parents of Jesus?

Me: Jesus was born of the Virgin Mary, who was approached by the Holy Spirit to conceive.

J: For the sake of argument, we can concede that Jesus, born of the Holy Spirit, is “the son of God.” But he cannot be the Son of David, and therefore, he cannot be the Jewish Mashiach.

Me: His lineage traces through Mary?

J: Matrilineal descent is invalid.

Me: Through Joseph?

J: Neither through adoption.

I told J. that I would need to get back to him. More seeking God. More open doors to listen as Orthodox study participants discussed Torah together. Then, the Lord opened my eyes as a clear path unfolded, and the word kept being repeated: “evum.” What is “evum?” Later, I realized that they were saying

“Yibbum.” The Jewish people had provided themselves the key to their *self-imposed reservations!* I wrote back to J: God promises in 2 Samuel 7:12-16 to “raise up Seed” for David. When Zera is raised up by *redemptive right—by geullah*, so that the one who “raises up Seed” is relative (like Judah or Boaz) rather than a dutiful brother (yibbum), then the Seed raised up is the Son of two fathers, merging two lines into one. So, God promises that the “Seed” would be David’s Son (2 Samuel 7:12) and God’s Son (v.14).

So, when the Holy Spirit uses David’s own bodily material (v.12—perhaps his tears? Ps.56:8) to raise up Jesus as David’s “Seed,” then Jesus is the Son of David and the Son of God!

I found that Jewish readers are well accustomed to read this clear scriptural path of “raising up Seed,” but they stop short at 2 Samuel 7:12. But, the Mashiach’s dual paternity is not a boulder but the power behind his Redemptive work.

The path to see this boulder was circuitous and long, but it is a boulder that should not ever trouble Israel to keep it from its rightful Mashiach, Jesus!

Focus:

Kingdom-moving Prayer: Israel to be Moved from place of Unbelief. 11.20-25

- 1. Rebuking Israel’s Fruitlessness:** by faith, know obstruction to God’s plan (11:20-22).
- 2. Removing Mountainous Unbelief:** thrown into judgment if Faith matches God’s mind (11:23)
- 3. Receive Answer by Aligning Faith with God’s Purpose:** Know God by Faith. (11:24-25).

Consider:

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Question:

Further Discovery:

6.7a.B(48). House Commanded to Love God: Sacrificial Love. Mark 12:28-30

As a shepherd of a household in the House of God, know that a defining and foundational characteristic of our family is love! For, it is this *steadfast love* that exists forever as the foundation of Elohim's oneness—a sacrificial love shared between Father, Son, and Holy Spirit that is from the beginning, for "God is love" (1 John 4:8)—not simply that God loves, but that God-Elohim *is* love—it defines who he is.

God-Elohim loves God as Father, Son, and Holy Spirit.

The definition of the *love* God shares as Elohim given to Father, Son, and Spirit, is a *chesed*—a covenantal love that is:

- **Everlasting:** the *steadfast* love of God is "everlasting" in that it is unending, eternal, unbreakable. It is the love which family members share between one another that is impervious to changing circumstances or developments. Seen in the love a parent has for his child, it is a possessive love shown to those who "belong" with one another. Strangers, outsiders, or the detached are bypassed by this love, but a *parent will love a child forever* for they become part of *who they are*.
- **Subject:** This *chesed*, covenantal and steadfast love, is subject—it puts the needs and interests of the other ahead of one's own self-interests. In fact, to be subject is to *defer, put under, consider the other* higher and more important than one's own needs. Again, this *subjection* is characteristics of families, in which a *son is subject to his father*. While it is often thought of in terms of authority, it also means a *responsibility and an obligation* to consider the other's interests. The opposite of being subject is to be completely detached, unencumbered, and capricious. (NOTE: herein, we see how Islam, in calling on the capricious and solitary *Allah*, and even Judaism, *which redefines Elohim as the insulated Elohe*, miss the mark of the Bible's Elohim who is bound to his people in love, regardless of the horror of their transgressions). Another way to think of *family subjection* is to show preference, favor, or grace upon another in the family, even if it costs the highest price.

- **Sacrificial:** Finally, *chesed* is sacrificial—it gives all that it has for the sake of one’s family member. This is seen when parents give their last morsel of food to their hungry children, or when a father endures the most demanding of physical labor that his family might be provided for and safe. This is even why men willingly go to war, to protect their homes and their loved ones. This willingness to “give up” all displays the value and honor given the *loved one* in the family.

In this way, the Father, the Son, and the Holy Spirit demonstrate this *chesed* from the very beginning. Consider God’s love for his Son and the Son’s love for his Father:

⁵ He is the image of the invisible God, the **firstborn** of **all creation**. ¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things were created **through him** and **for him**. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the **firstborn** from the **dead**, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to **reconcile** to himself all things, whether on earth or in heaven, making peace by the blood of his cross. Colossians 1:15-20

- From the beginning, God created all things *through* and *for* the Son, whom he appoints his Firstborn. So, the Father is willing to give *all* creation in heaven and earth to the Son!
- But, the Son pours out all his life as “blood of his cross” to “reconcile” to God all things, especially his children who had been condemned and dead in their sins. So, the Son gives his life on the cross to give *rebirth* to the children of God’s household, returning them back alive and forgiven to the Father!

Here, we see *love* on a total scale—a love spanning the heavens and the earth, a love bridging death to life. This is a powerful love, and this is a love that becomes our family heritage if we are reborn into God’s House!

Sharing in God's steadfast love.

So, as a Shepherd, lay this foundation of love between Father, Son, and Spirit as the foundation of your Household! We show ourselves to be true members of this family if this family resemblance shapes us into the image of our God!

So, we are *brought into* this eternal *chesed* between the members of Elohim, being reconciled to God through our Lord Jesus, to share in the inheritance which the Father lavishes upon him as his Firstborn Son and Heir!

This is why, how can we, his children, not but reciprocate this love with all that we have, given to God for his pleasure and glory.

We give our God, as his due, all of who we are in pleasing sacrifice:

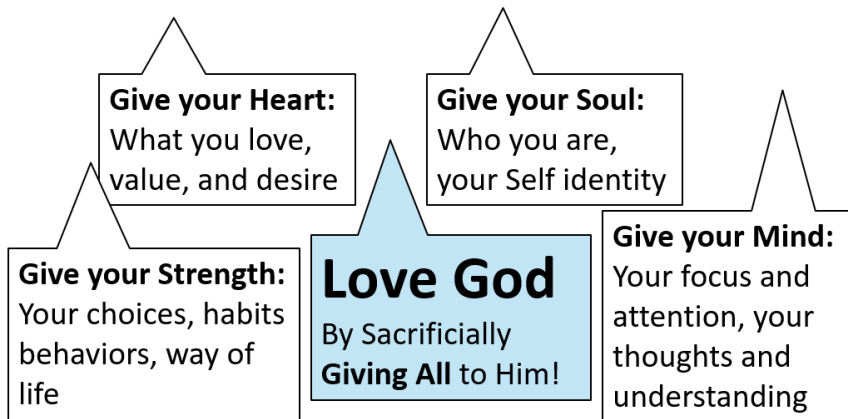
- All our hearts:
- All our souls;
- All our minds;'
- All our strength.

Read Mark 12:28-30.

²⁹ Jesus answered, "The most important is, '**Hear, O Israel: The Lord our God, the Lord is one.**' ³⁰ And you shall **love the Lord your God** with all your heart and with all your soul and with all your mind and with all your strength.' Mark 12:29

Background:

I appeal to you therefore, brothers, by the mercies of God, to present your **bodies as a living sacrifice**, holy and acceptable to God, which is your **spiritual worship**. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Romans 12:1-2



Focus:

6. **House Commanded to Love God:** Sacrificial Love:
1. **House Commanded** to Hear: “Hear O Israel” 12:29
 2. **The Lord is Our God**, a Oneness: *Echad*. 29
 3. **Love God Sacrificing** your ALL: heart, soul, mind, strength (30)

Consider:

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Question:

Further Discovery:

6.7b.B (48). House Commanded to Love Others: Self-Less Love. Mark 12:31-34

As a Household shepherd, be sure that your household's relationship with God is foundational—to love God sacrificially, offering our entire lives to him, is what it means to be both part of his family and also *created beings* who must always “fear God”—to honor God and sanctify him alone as “holy”—having the highest place, the “Headship” over all his creation. In this way, though Job was greatly beloved, he was still esteemed by God as being “blameless and upright, a man who fears God and turns from evil” as God’s “servant” (Job 1:8). Thus, by his great mercy, the Lord God includes us into his family and house by rebirth, but we must always worship him as our “Lord God”—notice the *Son of Man*’s response to Satan: “You shall worship the Lord your God and serve him only” is the Son of God’s act of subjection, even if he is a son (Matthew 4:10). Thus, teach as foundational a *loving worship of God*—as a never-ending commitment to *fear God* as sons. As Paul says:

I appeal to you therefore, brothers,^[a] by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.^[b] ² Do not be conformed to this world,^[c] but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Romans 12:1-2

And, from this *fear of God*—this worshipful *subjection* we have to our Father as his servants, we must obey the command to “love your neighbor as your Self” (Mark 12:31).

Now, let me make a point as a fellow shepherd over God’s household. I’ve seen far too many cases when this 2nd Commandment has not been obeyed, and it has ruined many, many households. Clearly, family members intent on following the flesh and not the Spirit will break the 2nd command to love others by humbling our own Self-importance and Self-interest, which are characteristics of the flesh. But, the cause traces back to this first commandment—are we living *sacrificially in chesed* with the Lord God? Do we fear the Lord and are *offering to him* our very lives?

Only by obeying the first command, to have the “fear of God,” can we avoid brazenly putting our “Self” on a pedestal, as a priority to *manipulate, control, or harden our hearts* against the other members of our household.

How to love your neighbor as your Self

Again, in the flesh, we love only the “Self.” We prefer ourselves over others, we trust only ourselves, and seek to honor, indulge, enjoy, and be ruled only by our own Self. Such a *fleshly life* will not even subject itself to God truly, but only in religious superficiality.

So, to love our neighbor as our “Self” is to dethrone the “Self” from the highest place of priority in our lives. For, if we give up Self-interest, we can then consider and satisfy the interests of others. And, this is the “sacrificial love” which we display in the family.

Of course, only God deserves our Sacrificial Love as Worship. However, when direct to other brothers and sisters, our sacrificial love take the form of preference, of care, and of even service.

As Paul says:

³ Do nothing from **selfish** ambition or conceit, but in **humility** count others **more significant** than yourselves. ⁴ Let each of you look not only to his own interests, but also to the **interests** of others. ⁵ Have this mind among yourselves, which is yours in Christ Jesus, Philippians 2:3-5.

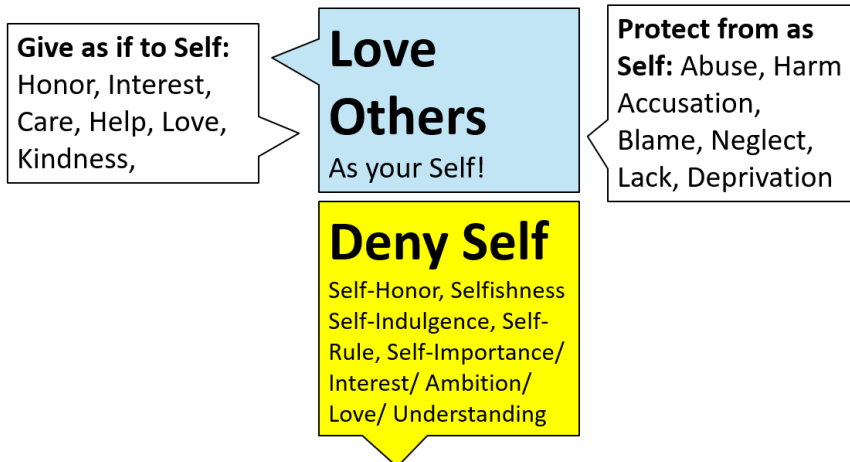
So, we may not want to forgive our brother, not feel like it, but out of *fear* of the Lord we sacrifice—offer, give up this hardness that we might release the brother from his debt to us. For the sake of Jesus our Lord!

Verse.

³¹ The second is this: ‘You shall **love your neighbor** as yourself.’ There is no other commandment greater than these.” Mark 12:31

Background:

F



Focus:

7: **House Commanded to Love others:** Self-less Love:

1. **Love** Others **Selflessly:** Equal to your “ Self” (12:31)
2. **Love** outweighs religious acts (33)
3. **Love** Brings **Near Kingdom:** (34)

Consider:

Question:

Further Discovery:

6.8.A(49).Lord and Heir of House. Mark 12:35-37

The Lord says to **my Lord**: “Sit at my right hand, until I make your enemies your footstool.” Psalm 110:1

As a Household shepherd, you will face a common misperception that may take hold in your heart or the hearts of your people. For, after sacrificing, enduring, and laboring to gather your household, a *kingdom outpost of reborn disciples*, you or one of your people may see the household as “theirs.” And, in a sense, this Kingdom and this House do belong to the people, for we are co-heirs with Mashiach (Matthew 5:3). However, the founders of a household may imagine it as their household in the way that human parents see themselves as the home’s highest authorities.

So, when David writes about the coming “Son of David,” Mashiach, he still says, he is my “Lord”—the One still having authority over David and his household. How can this be, since Mashiach is to be “the Son of David”?

Yes, God raised up Mashiach. According to the flesh, Mashiach is indeed the “Son” of David. Yet, in the Spirit, Mashiach is “the Son of God” (2 Samuel 7:14), for as it says: “But they shall serve the Lord their God and David their King, whom I will raise up for them” (Jeremiah 30:9). When it says, “they shall serve the Lord their God,” this includes even David. Thus, as the “Lord God” of his Household, having been raised up by God, Jesus is eternally “Lord.”

Thus as you multiply disciples and households for the Kingdom of God, you must teach each one to be under the Lordship of Jesus Mashiach. For he was, is, and ever will be the sustaining and ruling Lord, who rules through each shepherding team of every household, working through his shepherds to feed, guide, and protect his people!

*While in the flesh we may outgrow our need for our parents, in the Spiritual **House** and **Kingdom**, we never **grow independent** of our Eternal Lord!*

So, Shepherd, work hard and intentionally that your household know that they have one Lord, and that Lord is Jesus Mashiach who is the Heir soler possessor of your Household.

In Israel, Mashiach is both the *root* and the *shoot* that comes from Jesse, so forsake any ambition of making a *great name* for your house, for there is only One Lord, only One Heir to be honored in your House.

Even so, guard your House against any earthly identification might detract from the name of the Lord Jesus who lays claim to your lives. In the Last Days, the Lordship covering your house is the conflict around which swirl both global and even cosmic warfare, for either you claim Jesus as your Lord, or the Beast's Mark will forever claim you for Satan and his *damned kingdom*. Be clear with your people from the start, and may your allegiance and loyalty be beyond a doubt.

Read Mark 12:35-37.

³⁵ And as Jesus taught in the temple, he said, "How can the scribes say that the **Christ** is the **son of David**? ³⁶ David himself, in the Holy Spirit, declared, "**The Lord said to my Lord,** 'Sit at my right hand, until I put your enemies under your feet.'" ³⁷ **David** himself calls him **Lord**. So how is he his **son**?" And the great throng heard him gladly. Mark 12:35-37

Background:

There shall come forth a **shoot** from the **stump of Jesse**, and a **branch** from his roots shall **bear fruit**. ² And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. Isaiah 11:1-2

They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. ¹⁰ In that day the **root of Jesse**, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious. Isaiah 11:9-10

⁵ I am **the vine**; you are the **branches**. Whoever **abides in me** and I in him, he it is that bears much **fruit**, for **apart** from me you can do nothing. John 15:5

Let us again remember the spiritual reality in which we live. Because Israel forgot this truth, it became increasingly Self-entitled, imagining that it had some spiritual power—fortified by the Law, to *produce* its own spiritual life, when all along God

showed in Ezekiel 37 that even in the Last Days, spiritual life only comes from God by His Spirit (Ezekiel 37:7-10). Remember: In the Spiritual Reality, the Lord God remains forever and ever the only source of Spiritual Life, Power, and Righteousness. There is no other source but God Himself and his Mashiach (John 5:26).

The Nature of God's House.

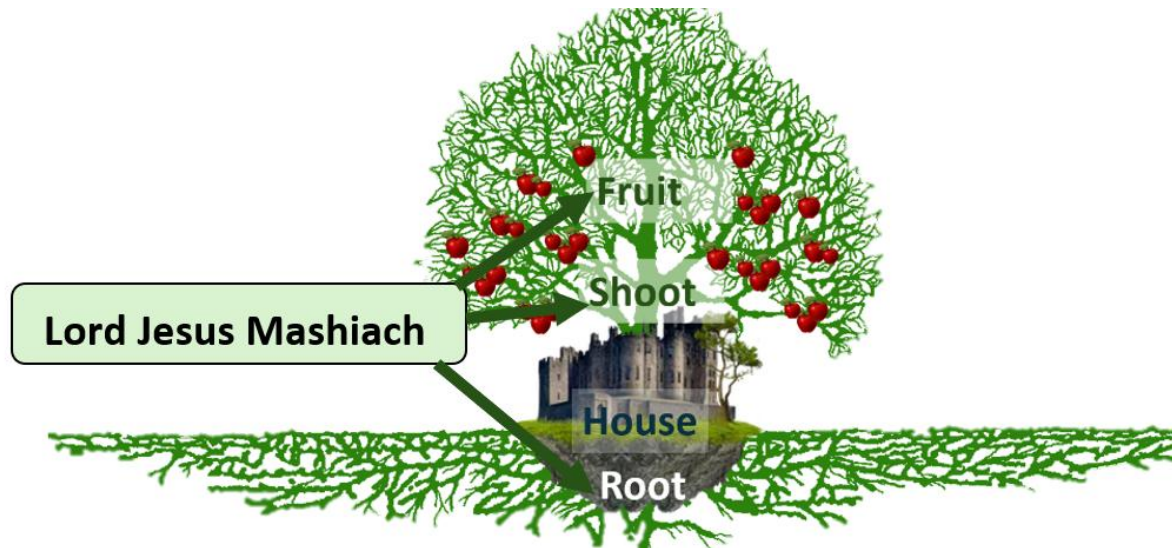
As a shepherd, never think that you build the household of God's Kingdom on *fleshly weakness* or on the shifting foundations of the world. This *fallacy* led to the great Church denominations, traditions, and lineages which now are no more! Rather, read the words of Isaiah 11 again. Not only is Mashiach the "shoot" which sprouts up and its "branch" that bears "fruit" (Isaiah 11:1), but the Lord is also the "root of Jesse"—the very foundation of not only David's House but House Abraham and House Adam!

For, God's House, though it is incarnated, it is embodied as *fleshly people* are reborn in the Lord Jesus Mashiach to become members of God's Kingdom House, the true source of life and the roots which *support* and *nourish* the whole house, the very "branches" and even the "fruit" born into the Kingdom reality, is all of the Lord!

This is why Paul writes in the Church Age, "these (religious forms) are a shadow of what is to come, but the *reality* (literally, the Body-Soma) belongs to Mashiach!" (Colossians 2:17). Though this current world *houses* the House of God, and the House of God takes shape as "household" after "household" multiplies and reproduces new born-again disciples, this visible growth belies an even stronger and more vital reality, for true growth is spiritual and all spiritual life comes from Mashiach.

So, there is never any "outgrowing" our relationship or need for the Lord God, for to step away is to stand in our own Flesh, in darkness, unbelief, and death.

Jesus Mashiach will ever be the Lord and Life-giver of his household, but he will work powerfully through each shepherd assigned to each household for the good of his House. So, let's remember:



1. Jesus the Roots of his Household:

¹⁰ According to the grace of God given to me, like a **skilled master builder** I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. ¹¹ For no one can lay a **foundation** other than that which is laid, which is **Jesus Christ**. 1 Corinthians 3:10-11

As a shepherd, you might consider what you will build your household upon. The fleshly choice is always the easiest and most attractive choice. The Jews built the foundation of House Israel upon the foundation of *tradition* and on their natural relationship as households, clans, tribes, and a nation. This readily accessible *Jewish identity* was rooted in the Avot. But, Isaiah reminds the nation that in God's Kingdom to come, established by the Spirit-anointed Mashiach (Isaiah 11:1) as a Kingdom of peace, this Kingdom rests on the one who is not only the "shoot" from Jesse but also Jesse's "root" (Isaiah 11:10). For, the eternal house of David and God must establish its roots not in the passing flesh of earthly generations but in the everlasting life of Mashiach himself, so even before Jesse, Mashiach was the one to be the "root" for his house.

But, how can you establish your house on the *foundation* that is Jesus Mashiach?

- Foundation: Foundation (build)

According to Paul, your work as a shepherd is to first “lay a foundation” and then “build” on it, as you spread the Word and add to your house disciples whose *faith* will rest on something or someone. Here, Shepherd, you have a choice, and you can only pick one: do you want to build your household on your own expertise, knowledge, and capability so that you are the one that looks good in your family? That you are respected, honored, and given a place of entitlement? Of course, choosing the path of flesh will ensure *future ruin* and collapse for your household. Paul said that if his people relied on his “speech” and “plausible words of wisdom” (1 Corinthians 2:4)—that is, he spent his time avoiding blame, skirting risk, and defending or promoting his own reputation and name—then the “faith” of his people would rest on the “wisdom of men.” Such a ruinous foundation would eventually collapse because he would hold his house hostage to *human popularity and whim*. Instead, Paul decided to ground his household on Jesus Mashiach, who embodies the “power of God” (5). So, build on the Foundation of Jesus Mashiach by:

- **Relational Faith:** Always inspect the foundation of the faith of your people, ensuring that their faith is a “relational faith”—that it draws them nearer and nearer to the living Lord Mashiach.
- **Person of Jesus.** (1 Cor. 3:11). If your people have a relational faith, secure that faith directly to the person of Jesus Mashiach. Make sure their faith does not rest on *dead* things—dead doctrines, dead ideas, dead traditions and practices. But, you will know if they are pressing in to hear, to learn, and to be changed by a living presence rather than mere rote understanding. For this living relationship with Jesus, check on their:
 - Prayer Life
 - Confessing Sins
 - Fruit of the Spirit.
 - Sacrificial choices.
 - Knowing his mind and will and doing it.
- **Word and Obedience not World.**(Matt. 7:24- 27). The Lord Jesus himself instructed that to *build on him* as the foundation of your household was to hear and obey his Words. For, when you know and obey the Word of Jesus Mashiach, he gives you the *spiritual power* to fulfill what he asks. This is why

when Peter faced the impossible task of walking on water, he knew well enough to ask Jesus to “command” him to come, and when he did, Peter by faith walked on the seas (Matthew 14:28). In this way, teach your people to hear and obey the Lord’s commands alone. Be sure a myriad of voices from tradition, or from social media, or the world, compete. Rather, prune the voices of authority in their lives to Jesus Mashiach alone.

- Nourishment. When they learn to do the will of the Lord, obeying his voice and knowing him, they will be nourished as the root system not only supports but also nurtures.

2. Jesus the Shoot and Branches of his Household.

Jesus also says that he is the entire structure of the plant, saying, “I am the vine, you are the branches” (John 15:5). So, Jesus does not outsource or manage his household from afar—he “abides” in the very life of his household, in the branches and their relationships. This is why he commands, “abide in me” (John 15:4). For, sharing in the life together in Jesus brings his presence near, for “where two or three are gathered in my name, there am I among them” (Matthew 18:20).

As the days grow darker, Jesus among you in your household will be a safe place of the Kingdom’s presence, as your household draws you all together in him.

3. Jesus the Fruit and Multiplying Seed of His Household.

¹⁷ I will surely bless you, and I will surely **multiply your offspring** as the **stars** of **heaven** and as the **sand** that is on the **seashore**. And your offspring shall possess the gate of his enemies, ¹⁸ and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” Genesis 22:17-18
Jesus Mashiach is so immanent in his Household, and his life so infused and expressed through his people, that he is even the “shoot” of the tree bearing “fruit.”

For, when a disciple repents of his *fleshly addiction to this world* and turns to Jesus Mashiach as his Lord, he is *reborn* as “seed” being multiplied and born from the very life of Jesus Mashiach, for God promises to multiply his “Seed”—his *people* as the “stars of the heavens” and the “sand” of the “seashore” (Genesis 22:17).

Seed Multiplied as Sons.

²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

These “seed”—newborn children of God—are not mere strangers in the Kingdom, but they are children meant to grow to resemble the Lord Jesus Mashiach so that in the House of God, these children are “predestined to be **conformed** to the **image of his Son**, in order that he might be the **firstborn** among **many brothers**” (Romans 8:29). That is, the *fruit* Jesus bears are of his spiritual “seed” and share in his *life*, for the end that one day, Jesus Mashiach would be the “firstborn” son among many sons (which of course are male and female heirs with him!).

So, as you invite Jesus Mashiach into your household to be immanent among you all as your “Lord,” both the “peace” and the “word” of Jesus will bear fruit among you! (Colossians 3:15-17).

Correcting Fleshly View of Mashiach:

1. Identify commonly held **but incomplete** belief:

“Mashiach is the Son of David.”

2. Uncover **incompleteness** by linking other Scripture:

“The Lord said to my Lord”: Mashiach is David’s Lord.

3. Correct with complete view:

Mashiach is the Son of David and the Son of God.

The Lord of every House: Root and Shoot.

The Foundation and Root of Every House:

Mashiach is both the “shoot” (Isaiah 11:1) and the “root” (Isaiah 11:10) of Jesse.

4. Proclaim Mashiach: Beyond the Son of David:

⁶¹ But he remained silent and made no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed?” ⁶² And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.” ⁶³ And the high priest tore his garments and said, “What further witnesses do we need? ⁶⁴ You have

heard his blasphemy. What is your decision?" And they all condemned him as deserving death.

Focus:

8. **Lord and Heir of House:** Mashiach as the Son of David and the Son of God.

1. **Limiting Mashiach:** only the Son of David. 12:35
2. **Lord of House:** Mashiach is David's Lord. 12:36
3. **Lordship of Son of God:** Mashiach is Lord. 12:37 (Jeremiah 32:5-6).

Consider:

Question:

Further Discovery:

6.9.C(51-52).House Tested-Prepared for Mashiach. Mark 13:1-8

As a shepherd of the House of Israel in these last days, it is critical that you shepherd your household in perilous and challenging times. So, in Mark 13:1-8, we see Jesus our Chief Shepherd guide his disciples in two important ways.

- Redirecting their Confidence and Awe: The disciples were clearly impressed with the human achievements of the Temple and its “wonderful buildings” (13:1). Imagine if the disciples continued this steady gaze on the Temple in 70 CE when not only was the Temple but all of Jerusalem was overturned!

Faith focuses on the Lord’s Plan and Purpose as it unfolds in hardship and salvation.

The world and its “buildings” will be ever-changing, Jesus was teaching his disciples. But, as the Kingdom’s Sons on this Earth, they need to see by faith—What is God’s purpose in all this, and how do the *unnerving* unfolding events on earth show the unshakeable work of God’s Lordship? For, the disciple of the Kingdom must not be shaken nor discouraged when the earth shakes—instead, looking steadily ahead at how the calamitous events actually serve God’s heavenly purpose. Only then can the disciple walk by faith and not shaky fear!

- Preparing them for what is to come: As Jesus

Mashiach predicts the coming of many counterfeits who will come in his “name” (13:5), he also warns them “See that no one leads you astray” (v.6).

In this same way, you should know what is to come but also guide your sheep that they know and be prepared.

Read Mark 13:1-8.

And Jesus began to say to them, “See that no one leads you astray. ⁶ Many will come in **my name**, saying, ‘I am he!’ and they will lead many astray. ⁷ And when you hear of wars and **rumors** of wars, do not be alarmed. This must take place, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be **earthquakes** in various places; there will be **famines**. These are but the beginning of the **birth pains**. Mark 13:5-8

Background:

Following the rapture of the Church, many Jews and Gentiles will come to Jesus Mashiach as their Lord and Savior. These are the First-fruits of the global harvest that is to come. So, the Jewish Remnant and the disciples all over the world who turn to the Lord Jesus, these words are given to show them what happens next. For, following the Taking of the Church, many who have had the Word of God planted in their hearts may very well bear fruit and turn to the Lord.

If you are a Shepherd of this remnant or have a household of faith in some faroff land, consider the ways that Jesus prepares his own disciples for what is to come:

Preparing the Remnant during the Birth pains:

When Jesus Mashiach peers into the future, he knows that his people must be prepared for what is to come. For, he is neither a nihilist—imagining that conditions could neither improve nor worsen the situation. Rather, he is the Lord, who is committed to not only preparing his disciples for what is to come, but also training that when the time does come, they can still have the strength of faith to bring the Kingdom even in adversity.

- Prepare for Test: Led astray by Falsehood

So, the first thing Jesus does is to give them the sequence of events that will take hold of the earth in the last days. After the rapture, what happens immediately is a proliferation of false Christs who come and say, “I am he!” (Mark 13:5). This is understandable, since the Church had been preaching the return of Jesus and the rapture.

But, amidst this confusion, Jesus warns the remnant and his last days disciples to “see that no one leads you astray” (5). He prepares the remnant to guard against falsehood by:

- **Remaining Watchful:** “see” and be observant of what false Christs seek to do.
- **Discern Leaders and Influence:** though disciples of Jesus will be looking for the shepherds who can lead them ahead, Jesus cautions them to be very discerning of *how* they are being led. They should not be quick to give others authority in their lives. Rather, they should test anything they listen to, watch, or read.

- **Stay on the Path:** Hold closely to the Words of Jesus and the protection of your household. Be sure you know what is the Path set by the Word of God for yourself and your people, so that you can discern any divergence from the path.

- Strengthen Faith: Don't be alarmed.

Then, by saying, "Don't be alarmed," Jesus already shows them that they need not be "alarmed" by what is going on all around them.

To be "alarmed" is to lose hope in God's ability to overturn the evil course of events unfolding before their eyes. But, Jesus knows and promises them that these events will soon pass until Jesus Himself comes to restore

- Know Purpose;

To know what God knows of the situation and how he will use it to advance his Kingdom may not completely comfort those whose world is being shaken, but it teaches of the Lord's faithfulness as his people pass through trials. Though it may look like the world is ending, Jesus assures the last days saints the "end is not yet" but that is the "beginning of birth pains" (8).

In other words, in the midst of the financial pain, the warfare, the pestilence and shortages, these "pains" are for a purpose.

In fact, as they faithfully spread the Word of God and the name of Jesus throughout the world, offering the Lordship of Jesus as the only refuge in this tribulation, they are planting the Seeds which will produce a world-wide harvest! And, as you, the Remnant, plant the Word of God and spread the name of Jesus Mashiach in Israel, you prepare Israel for the "birth" of Israel as a nation, as the spiritually reborn sons of God!

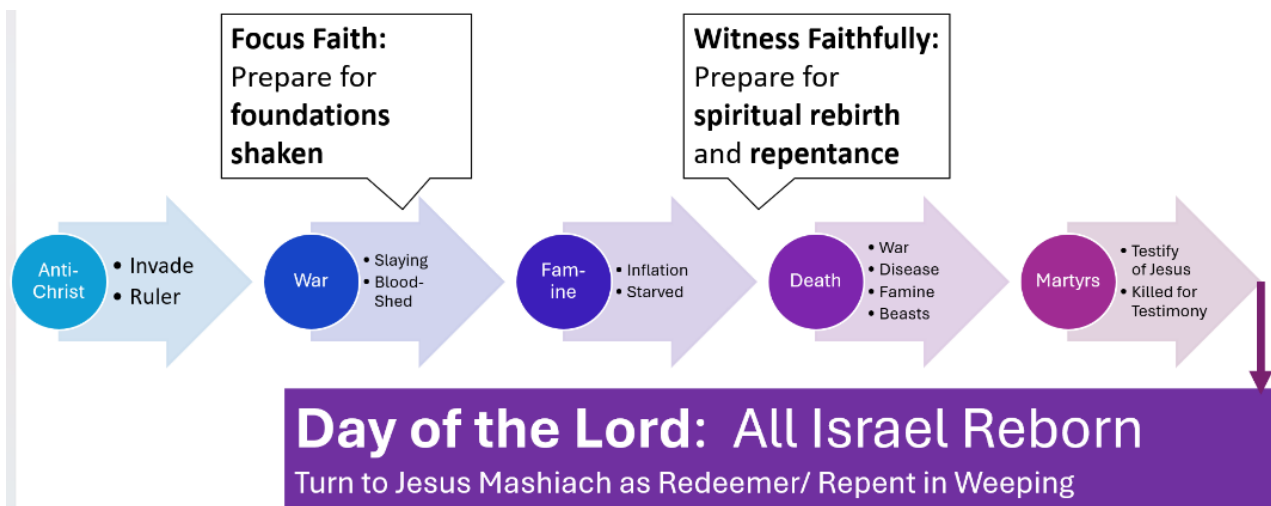
Now, you may not see immediate results as you testify of Jesus Mashiach to the Jews. Remember:

- Preach Jesus as the Mashiach, the one prophesied by the Law, the Prophets, and the Psalms! Take back control of how Jesus is known—not through a *foreign Christology*, stripping Mashiach of his nature as David's promised Kinsman-Redeemer, *raised up as Seed* according to the right of geullah to be the Son of David and the Son of God. Preach him as the fulfillment of God's promise to David in 2 Samuel 7:12-16. For, from this point forward, the world should know Jesus as Mashiach, the Jewish Messiah. Once the Church

Age is forgotten, so should its terminology which voided the Word of God by its sophistic but lifeless abstractions.

- Preach the pure truth to the most entrenched positions of unbelief: that Elohim is a oneness of Father, Son, an Spirit; that Jesus was to be *raised up as Seed* according to the right of geullah to be the son of two fathers, that Mashiach was to be cut off to “atone for iniquity” and to “bring an everlasting righteousness” (Daniel 9 :24). For, as you plant this Seed, Jewish Minds will cling to these truths as Israel’s enemies surround and threaten annihilation. And, they will remember “the One they have pierced” and recognize him as their “Firstborn Son” when they see Jesus Mashiach face-to-face (Zechariah 12:10) because you have already preached the “Pierced One to them.

Birthpains Test House before Rebirth:



As the remnant, be sure to do two things during the birth pains: first, be sure your faith is focused on the Lord Jesus and his unfolding purpose and not the shaken foundations of the world; second, witness faithfully to prepare Israel and the world for a global harvest of faith!

Focus:

6C(51-52). Israel's Future Birth Pains: Kingdom Established in Israel. 13:1-8

- 1) Passing World: Disciples must know Kingdom's coming. 13:1-4
- 2) Preparatory Pains: Ready Israel for faith in Mashiach and his coming: 13:5-7
- 3) Pains lead to Israel's Rebirth: All Israel will turn to Jesus Mashiach for life. 13:8

Consider:Question:

6.10.C(53).House Proclaims Mashiach. Mark 13:9-13.

My dear brother *shepherds to the House of Israel*, this is the moment that our human family through our generations and all of heaven has looked forward to, the Day when the House of Israel is *reborn* by the Spirit of God and takes hold of the *place* and *inheritance* that has always been yours! As Paul says:

For if their **rejection** means the **reconciliation** of the world, what will their **acceptance** mean but **life from the dead**? Romans 11:15

You, Israel, have suffered rejection as God's Firstborn Son among the nations, so that we nations of the world might be "reconciled" to God, and we thank you. Now that you are *accepted* back home to your rightful place of honor, we are subject to your *honored position* and give you your place at the *head* of the Household, under the Lord Jesus Mashiach, the Firstborn Heir of your House. Now, usher in the New Age of resurrection, as the Lord by his mighty hand *gives life to the dead*!

Now, the Lord God will have the entirety of his people- heart, soul, mind, and *spirit*! The Lord Jesus will finally be welcomed as their Firstborn and Mashiach, now to rule forever in Jerusalem! But, there will be no time to celebrate, Israel's birth now begins your time of Proclamation—you have the singular purpose in these critical 3.5 years until *darkness envelopes the world under Antichrist and harlotrous false religion* to proclaim Jesus Mashiach in all the world, to reap a world-wide Harvest! Already, you, the Remnant, will have spilled *blood* to certify your testimony to Israel.

Now, you shepherds of Israel's Remnant, you who remain until All Israel is *saved* into the Kingdom House, you will likely have a voice as the *eldest in Israel*. As detailed in Series 7, you will God-willing help prepare Israel's shepherds (the two anointed ones), House of Prayer (the Temple and its rekindled national worship and intercession), and Witnesses (the 144,000 from every tribe sent out into all the earth).

But, as you shepherd the Flock now included and taking your place in the House Israel, hear the Lord Jesus Mashiach's exhortations to you to prepare your people for proclamation:

- **Watch:** Be on your Guard!
- **Walk by Spirit:** By faith, walk by Spirit in Surrender to say what Spirit speaks through you.
- **Wait:** Be faithful to the end, enduring and abiding in the Lord until the End!

Read Mark 13:9-13.

¹⁰ And the **gospel** must first be **proclaimed** to **all nations**. ¹¹ And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is **not you who speak**, but the **Holy Spirit**.

¹³ And you will be **hated** by all for my name's sake. But the one who **endures to the end** will be saved. Mark 13:10-11; 13

Background:

Preparing for Proclamation:

Shepherds of Israel, remember that if you have been faithful in the Small things and have seen fruit, you will be faithful in the Big things as well! You have shepherded your people well through the time of Birth Pains and the bloody *martyrdom* that preceded the Day of the Lord.

Now that the Lord Jesus Mashiach has revealed himself to Israel and All Israel has been filled with a new heart, now you are made a great and unstoppable Host: you will complete the task of proclaiming Jesus Mashiach to the whole world, for a great Harvest! So, the Lord's words in Ezekiel will now have come to pass:

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an **exceedingly great army**.

¹⁴ And I will put **my Spirit** within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and **I will do it**, declares the Lord." Ezekiel 37:10, 14.

In your allotted time of *proclamation*, you will preach the Gospel to the whole world. So, prepare to *go out* from Israel, as you prepare these three strong

sources of proclamation: the Temple, the Witnessing Shepherds, and the two Anointed Witnesses.

Witness of Earth and Heaven:

Shepherds, let all Israel know that when you proclaim Jesus Mashiach and His Kingdom to the world, you do not stand alone but in the power of the Lord God and the backing of all of Heaven.

For, as you proclaim the Gospel of the Kingdom in all the world, there is a spiritual battle waged all around you. In fact, the Spiritual Powers in the Heavenly Places will be judged with finality, so that when the Lord Jesus Mashiach begins his glorious reign in Jerusalem in exactly Seven years from the start of your witness, the Earth will be freed of the *deceiving Serpent* and his lies.

So, when the Dark Serpent and his Antichrist begin their rule in 3.5 years, their persecution of you and all the Saints will bring down upon their heads the Lamb who was Slain, waging just war, as he marshalls the Hosts of Heaven to press in like the clouds of heaven!

So, the Lord God backs your words with *heavenly judgments*, which the world will see revealed to them before their eyes: (Revelation 8:6-13). So, all will look to you, as you:

1) Rebuild/ Restart **Temple**. Prayers rise to God.

See the glorious reality before the throne of God as your people begin to offer their prayers up to God, silencing heaven for “half an hour” (Revelation 8:1)

When the Lamb opened the seventh seal, there was **silence in heaven** for about half an hour. ²Then I saw the **seven angels** who stand before God, and **seven trumpets** were given to them. ³And another angel came and stood at the altar with a **golden censer**, and he was given much incense to offer with the **prayers of all the saints** on the **golden altar** before the **throne**, ⁴and the smoke of the incense, with the prayers of the saints, **rose before God** from the hand of the angel. ⁵Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.
Revelation 8:1-5.

The House of the Lord, the Temple, links heaven and earth as the prayers of Israel's saints rise before God, and the Lord God answers with power and judgment.

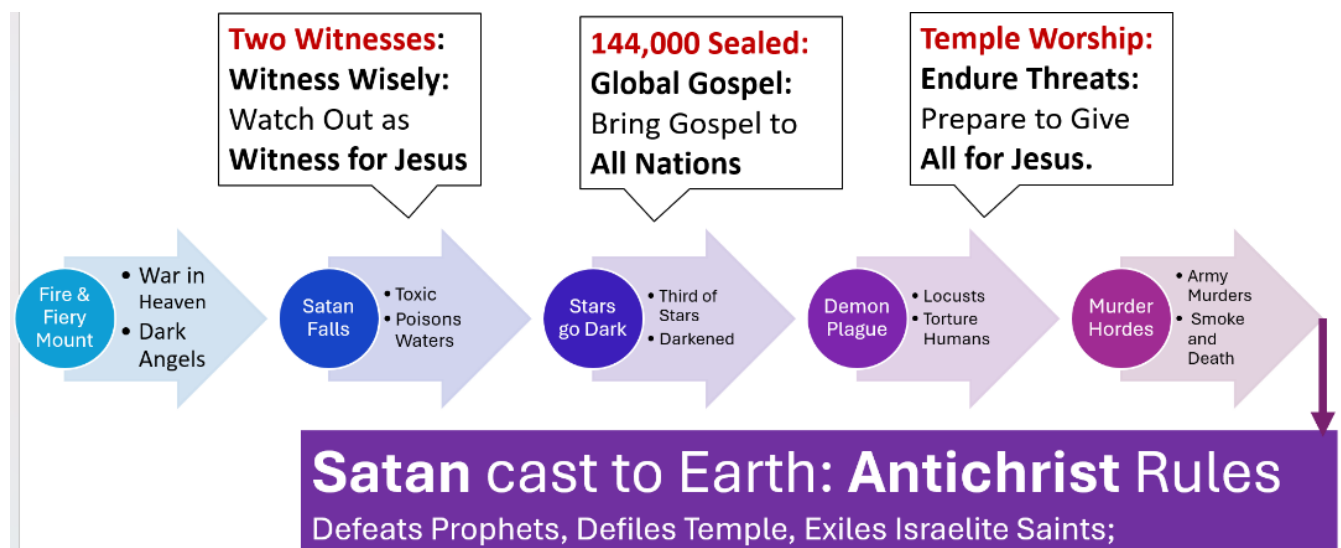
2) Send out **Martyr Shepherds**: 144,000, Sealed by God. As the 144,000 witnesses are sealed by the Spirit's protection from demonic attack, they go into all the world and reap a great Tribulation Harvest. As many of their fruit come into the kingdom, they face immediate martyrdom and appear before the throne, only to be resurrected and enter directly the Kingdom of God!

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And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Revelation 7:9-10, 14b

3) Anoint **two Mashiachs**: Global Signs from God.

Finally, Israel will anoint two Mashiachs to speak for the people as a testimony to the nations. They will prophesy as God's judgments fall on the earth, and in the end, they will be overcome by the Antichrist.



Israel Proclaims Jesus Mashiach 3.5 yrs.

Focus:

6.10.C(53). Israel Proclaims Gospel (3.5 years). 13:9-13: All Nations

- 1) Remnant witnesses to Israel: persecuted. 13:9
- 2) Repentance and Rebirth: Israel turns to Mashiach and proclaims gospel by the Spirit to all nations. 13:10-11
- 3) Reborn Israel: proclaims Gospel to the very end. 13:12-13.

Consider:

F

Question:

Further Discovery:

6.10.C(53).House Proclaims Mashiach. 3.5 Years, Mark 13:9-13.

My dear brother *shepherds to the House of Israel*, this is the moment that our human family through our generations and all of heaven has looked forward to, the Day when the House of Israel is *reborn* by the Spirit of God and takes hold of the *place* and *inheritance* that has always been yours! As Paul says:

For if their **rejection** means the **reconciliation** of the world, what will their **acceptance** mean but **life from the dead**? Romans 11:15

You, Israel, have suffered rejection as God's Firstborn Son among the nations, so that we nations of the world might be "reconciled" to God, and we thank you. Now that you are *accepted* back home to your rightful place of honor, we are subject to your *honored position* and give you your place at the *head* of the Household, under the Lord Jesus Mashiach, the Firstborn Heir of your House. Now, usher in the New Age of resurrection, as the Lord by his mighty hand *gives life to the dead*!

Now, the Lord God will have the entirety of his people- heart, soul, mind, and *spirit*! The Lord Jesus will finally be welcomed as their Firstborn and Mashiach, now to rule forever in Jerusalem! But, there will be no time to celebrate, Israel's birth now begins your time of Proclamation—you have the singular purpose in these critical 3.5 years until *darkness envelopes the world under Antichrist and harlotrous false religion* to proclaim Jesus Mashiach in all the world, to reap a world-wide Harvest! Already, you, the Remnant, will have spilled *blood* to certify your testimony to Israel.

Now, you shepherds of Israel's Remnant, you who remain until All Israel is *saved* into the Kingdom House, you will likely have a voice as the *eldest in Israel*. As detailed in Series 7, you will God-willing help prepare Israel's shepherds (the two anointed ones), House of Prayer (the Temple and its rekindled national worship and intercession), and Witnesses (the 144,000 from every tribe sent out into all the earth).

But, as you shepherd the Flock now included and taking your place in the House Israel, hear the Lord Jesus Mashiach's exhortations to you to prepare your people for proclamation:

- **Watch:** Be on your Guard!
- **Walk by Spirit:** By faith, walk by Spirit in Surrender to say what Spirit speaks through you.
- **Wait:** Be faithful to the end, enduring and abiding in the Lord until the End!

Read Mark 13:9-13.

¹⁰ And the **gospel** must first be **proclaimed** to **all nations**. ¹¹ And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is **not you who speak**, but the **Holy Spirit**.

¹³ And you will be **hated** by all for my name's sake. But the one who **endures to the end** will be saved. Mark 13:10-11; 13

Background:

Preparing for Proclamation:

Shepherds of Israel, remember that if you have been faithful in the Small things and have seen fruit, you will be faithful in the Big things as well! You have shepherded your people well through the time of Birth Pains and the bloody *martyrdom* that preceded the Day of the Lord.

Now that the Lord Jesus Mashiach has revealed himself to Israel and All Israel has been filled with a new heart, now you are made a great and unstoppable Host: you will complete the task of proclaiming Jesus Mashiach to the whole world, for a great Harvest! So, the Lord's words in Ezekiel will now have come to pass:

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an **exceedingly great army**.

¹⁴ And I will put **my Spirit** within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and **I will do it**, declares the Lord." Ezekiel 37:10, 14.

In your allotted time of *proclamation*, you will preach the Gospel to the whole world. So, prepare to *go out* from Israel, as you prepare these three strong

sources of proclamation: the Temple, the Witnessing Shepherds, and the two Anointed Witnesses.

Witness of Earth and Heaven:

Shepherds, let all Israel know that when you proclaim Jesus Mashiach and His Kingdom to the world, you do not stand alone but in the power of the Lord God and the backing of all of Heaven.

For, as you proclaim the Gospel of the Kingdom in all the world, there is a spiritual battle waged all around you. In fact, the Spiritual Powers in the Heavenly Places will be judged with finality, so that when the Lord Jesus Mashiach begins his glorious reign in Jerusalem in exactly Seven years from the start of your witness, the Earth will be freed of the *deceiving Serpent* and his lies.

So, when the Dark Serpent and his Antichrist begin their rule in 3.5 years, their persecution of you and all the Saints will bring down upon their heads the Lamb who was Slain, waging just war, as he marshalls the Hosts of Heaven to press in like the clouds of heaven!

So, the Lord God backs your words with *heavenly judgments*, which the world will see revealed to them before their eyes: (Revelation 8:6-13). So, all will look to you, as you:

1) Rebuild/ Restart **Temple**. Prayers rise to God.

See the glorious reality before the throne of God as your people begin to offer their prayers up to God, silencing heaven for “half an hour” (Revelation 8:1)

When the Lamb opened the seventh seal, there was **silence in heaven** for about half an hour. ² Then I saw the **seven angels** who stand before God, and **seven trumpets** were given to them. ³ And another angel came and stood at the altar with a **golden censer**, and he was given much incense to offer with the **prayers of all the saints** on the **golden altar** before the **throne**, ⁴ and the smoke of the incense, with the prayers of the saints, **rose before God** from the hand of the angel. ⁵ Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.
Revelation 8:1-5.

The House of the Lord, the Temple, links heaven and earth as the prayers of Israel's saints rise before God, and the Lord God answers with power and judgment.

2) Send out **Martyr Shepherds**: 144,000, Sealed by God. As the 144,000 witnesses are sealed by the Spirit's protection from demonic attack, they go into all the world and reap a great Tribulation Harvest. As many of their fruit come into the kingdom, they face immediate martyrdom and appear before the throne, only to be resurrected and enter directly the Kingdom of God!

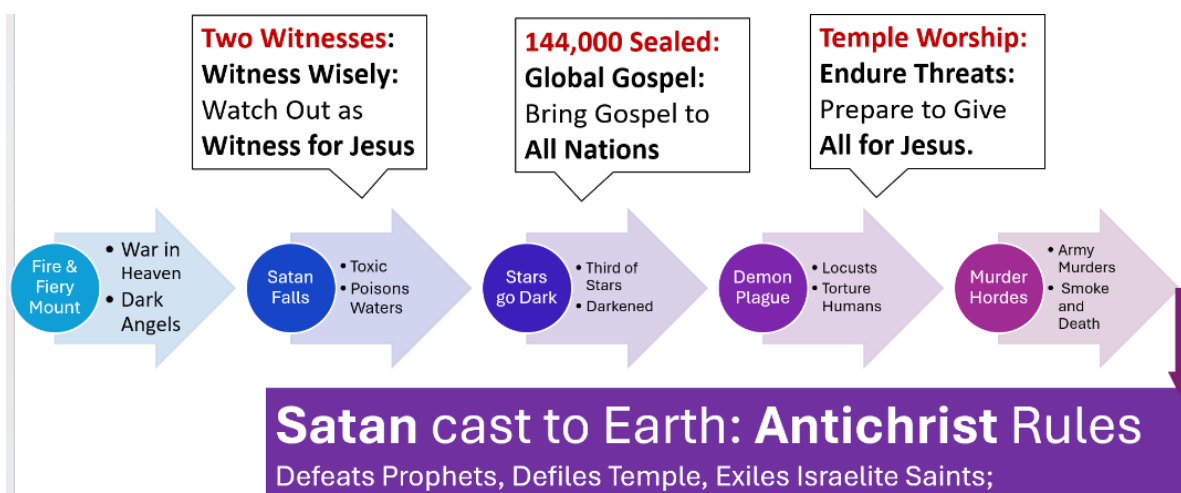
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Israel Proclaims Jesus Mashiach 3.5 yrs.



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Consider:

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Question:Further Discovery:

6.11.C(54-55). House Endures. 3.5 Years. - Return of Jesus Mashiach. Mark 13:14-27

Now begins the darkest moment of human history and the great testing of the Jewish people. The antichrist, the embodiment of the *flesh*—for he is called the Beast, being entirely driven by Godless Self-honor to make him an enemy of God, now seizes power over the whole Earth. Those who have longed for an entirely human rule, freed from any Godly interference, now have their wish. And, Antichrist imposes upon humanity a bloody tyranny unrivalled in all of history.

Here, dear Shepherd of God's people, it will be good to remind ourselves of our Lord's words and how we should view our lives on earth, with Antichrist around or not:

³⁴ And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him **deny** himself and **take up his cross** and **follow** me. ³⁵ For whoever would save his life^[d] will lose it, but whoever **loses his life** for my sake and the gospel's will **save** it. ³⁶ For what does it profit a man to gain the whole world and **forfeit his soul**? ³⁷ For what can a man give in return for his soul? ³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he **comes in the glory** of his Father with the holy angels." Mark 8:34-38.

As a shepherd, teach your household to view their lives in this way:

1) The Life of a Disciple:

- Deny Self: give up the Flesh entirely to God as a sacrifice.
- Take up Cross: take responsibility for your sacrificial service to the Lord.
- Follow Me: surrender to follow and be protected by the Lord.

2) Saving your Soul: giving up your life on earth.

Consider the things of this life not *defining* of who you are in Jesus Mashiach. Your entire life now is in Jesus, who has made you a new creation: 2 Corinthians 5:17. So, to give up the things of earth to gain what is eternal and glorious is not loss but an investment.

Even those martyrs who *lose their entire lives during the tribulation* spend the rest of the Tribulation in God's comforting presence, then are resurrected to "reign" with Mashiach for a thousand years! (Revelation 20:6).

3) Saving your life on earth: losing your soul.

However, those foolish and cowardly followers of the Antichrist choose to save their earthly lives: their comfort, homes, bank accounts, and status in order to pledge their loyalty to the Antichrist and Satan, making them enemies of God. And, they will hold on to their lives for 3.5 short years! Worse, they will then be thrown alive, with the Antichrist, into eternal fire.

However, if some, after receiving the Mark of the Beast repent and are willing to *risk their lives on earth* and offer shelter, food, or rest to God's afflicted people, they will save their lives.

Read Mark 13:14-27.

"But in those days, **after that tribulation**, the sun will be darkened, and the moon will not give its light, ²⁵ and the stars will be falling from heaven, and the powers in the heavens will be shaken. ²⁶ And then they will **see the Son of Man coming in clouds** with great power and glory. ²⁷ And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven. Mark 13:24-27.

Background:

As predicted by Daniel in Daniel 9:27, the Beast, the Antichrist, will desecrate God's Temple and will set up an abominable image in the Temple wings to execute those who do not follow the Antichrist.

He will be given power for 3.5 years, and he will work with the *False Worldly Religions* to put to death the followers of Jesus Mashiach and the true God!

Shepherds, prepare your people for this dark time. Jesus instructs you:

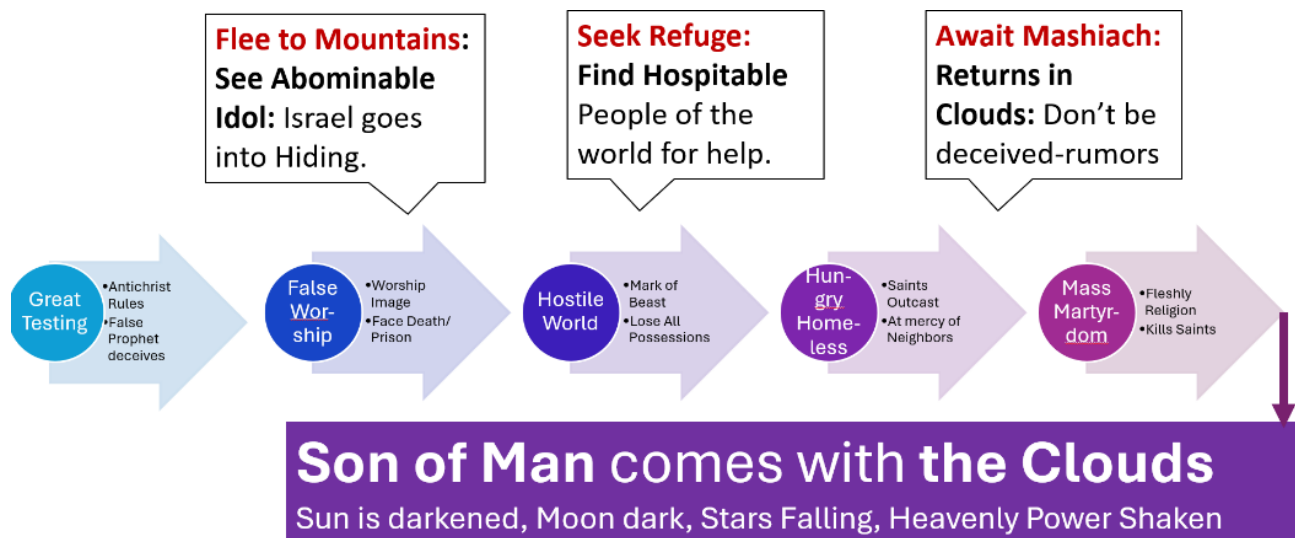
1. If your people are in Judea, **Flee!** The Kingdom households should seek shelter, for there will be 3.5 years of persecution and threat.
2. Abandon any earthly possessions to **Find Safety**. There are no possessions, home, or riches that should keep you from finding safety.

3. Pray for God's mercy to protect you in this time of fleshly vulnerability. Knock on the doors of neighbors, to seek help and the meeting of your daily needs.

The Lord promises that those who help you will have saved their very lives.

And, after the 3.5 years of testing, the Lord Jesus will return with the Hosts/ Clouds of Heaven in power and glory!

Antichrist Rules 3.5 Yrs.



Focus:

6C(54-55). Tribulation and Return (3.5 years): Time of Antichrist. 13:14-27

1. Abomination Defiles Temple: Start of 3.5 years of Antichrist. 13:14-20.
2. False Christ and False Prophet. Deception. 13:21-23.
3. The Son of Man comes with Clouds. 13:24-27.

Consider:

Question:

Further Discovery:

6.12.C(56).Awakened House- Watching for Signs. Mark 15:28-36..

As a Shepherd of the Lord's House, this last characteristic of a healthy house may elude you—why must you “stay awake” as a House (15:36)? Before we address the value of *staying awake* and avoiding the allure of sleep.

⁶ So then let us not sleep, as others do, but let us keep awake and be sober. ⁷ For those who sleep, sleep at night, and those who get drunk, are drunk at night. ⁸ But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. 1 Thessalonians 5:6-8.

When Paul and Jesus talk about “sleep,” they mean giving in to the *darkness* and the Godless *night*. That is, when a child of the household, who belongs to the “Day” and light of God's new life, when such a child gives in to the *darkness* and sleeps, he behaves as if he was *dead in the world*, dead to the light.

As a Shepherd of the Lord's House, be on “guard”—protect your household. Don't let any fall asleep—that is, have any part of the night and sin, but sanctify yourselves for the Lord's coming!

Case Study: a little sleep is a dangerous thing.

It is no exaggeration that sleep kills. Anyone who has driven late at night and/or on a long road trip knows the danger of micro-sleep. Giving in when the mind says, “Close your eyes for just a second” can give in to sleep's grip, and the next moment you will find your car out of control! After a late night as a graduate student in Chicago, I was rushing home to the suburbs on the I-294 as I battled bursts of micro-sleep. I suddenly felt the steering wheel jerk to the left, and I opened my eyes just in time to see my car veering away from its headlong hurtle into a concrete pillar! I had fallen asleep, and (I believe) angelic intervention pulled my steering wheel before I then woke up!

In this way, I've found that “micro-sin” can be just as deadly for the disciple. Just a moment off guard can be catastrophic. As I write this on Wednesday, Sunday the 13th of September approaches when I expect to meet our Lord in the air. If you are reading this *Kingdom Discipleship* series, this is the last few pages I need to finish. Last night, as I was set to work on these last few page, I felt my guard dropping: “It's time to give yourself a break” I heard. For the ending months of summer, I had sworn off social media, which was a distraction. So, I

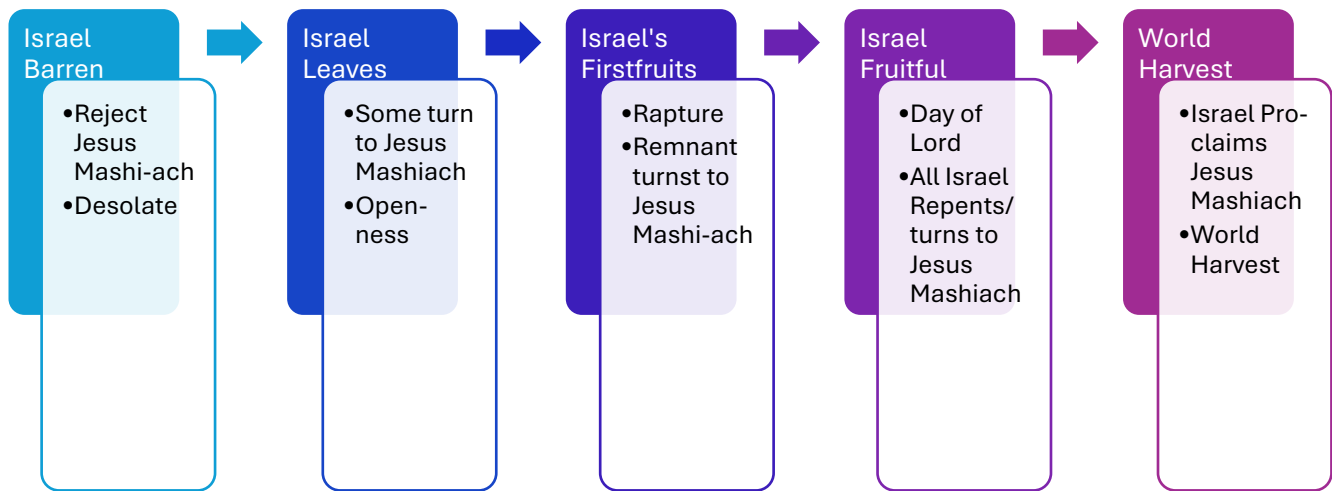
told myself I would take a short break, lie down, and spend some time on social media, on a website that was supposed to be family friendly. As I scrolled, lewd images popped up. I didn't look away, and soon fell asleep. When I woke up, I picked up my phone again and fell into defiling lust.

So, Shepherds, for your own sake and the sake of your people, remember that sin is just as deadly now as the day you were first freed from it. In the last days of his ministry, Paul said, "I am the worst of sinners" (1 Timothy 1:15), using the present tense. He does not say, "I was the worst of sinners." How can that be?

Until the Lord resurrects you, your Spirit-born self is alive, but your *flesh is dead*. And, *dead flesh* cannot grow, it cannot be controlled or tamed. Rather, your sanctification comes when you "crucify the flesh" in Jesus Mashiach (Galatians 5:24), putting the deeds of the body to death by the Holy Spirit (Romans 8:13). That is, your sanctification comes when you give the Spirit leadership in your life, more and more consistently. But, do not think that this affords you a little time for *sleep*, to indulge the flesh and give in to its desires. For, the *darkness of death* is consuming, and it will threaten to take you over completely. So, "Be on Guard, and keep awake!" Jesus says.

Even though Jesus tells his Church to "learn" from the "fig tree" to watch for its fruitfulness, alerting his shepherds to prepare for the nearing time, his exhortation to watch and *learn* applies to you in your time as well! As a shepherd:

- **Learn from Israel:** Until the Lord establishes his universal Kingdom in Jerusalem, God's work in Israel will be a central indicator of the times and how to prepare:



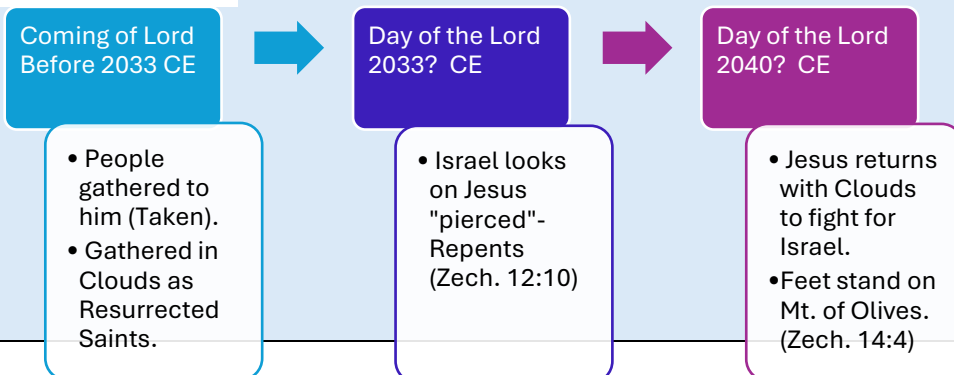
• **Faith Walk:** Watch for the “Day” of the Lord’s return. Now, when the Lord Jesus says, “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father” (Mark 13:32), he uses the word “concerning” to indicate its unknowability. That is, concerning, or “peri”—the circumstances surrounding these events, or “about” the events themselves, no one knows. However, many have *deleted the “peri”* so that verse reads, “no one knows the day nor the hour” (13:32) after the Lord has repeatedly exhorted his people to watch for it, look for signs, and the Father has even given a promise regarding its timing... “two days” (Hosea 6:2) after the start of Israel’s desolation, which began in 33 CE, the moment Israel rejected Jesus, the risen Mashiach, as its Lord. So, clearly, we are not to know of the events and the surrounding circumstances of these events—that is, as if the fleshly nature could do anything to control or engineer these events. Rather, we are told to look for, anticipate, and even prepare in advance to act when the events come upon us!

The Day of the Lord:

When the Lord talks about the Last Days, he often talks about “The Day of the Lord” or “That Day.” Generally, the “Day of the Lord” can refer to two distinct Last Days events which *culminate* the events leading up to them. That, is, these references to “the Day of the Lord” are climactic destinations, acts of God, which we should expect and hope for. And, around the *periphery* of these days is the term “the coming of the Lord.” Of course, when the Lord comes, his people either *turn to him* or are *drawn to him*. So, let’s sort this out by starting with Paul’s statement:

Now concerning the **coming of our Lord Jesus Christ** and our being gathered together to him, we ask you, brothers, ² not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that **the day of the Lord** has come. ²

Thessalonians 2:1-2



So, the first “Day of the Lord” mentioned by Zechariah begins Israel’s last 7 years as foretold by Daniel (Daniel 9:) when the Lord appears and the nation is *reborn spiritually*. After 3.5 years of Israel’s witness, the Antichrist takes control over Israel and the world, which ends after 3.5 years at the Lord’s final return. Note: the Year 2033 CE is derived from Hosea’s prophecy (6:2) that after 2 days (millennia), that is, following Israel’s rejection of the resurrected Mashiach in 33 CE, Israel will be *revived* again- hence, the year 2033 CE. I’m expecting seven years prior to be the start of the Birth Pains at the “Coming” of the Lord for his Church, thus signalling to the Remnant that Jesus is indeed their Mashiach!

- **Be on Guard and Stay Awake:**

In the same Way that *micro-sleep* takes over when we give ourselves to the call of the night, to fall into its embrace, we will *let down our guard* when we close our eyes to these coming events to take place.

To “guard” the promises entrusted to us is to remain ever *faithful* and *to live responsibly*, especially as we see the signs of the approaching “coming of the Lord” appear before our eyes, and especially as we see the approach of the end of the “two days” draw near.

No Time for Darkness.

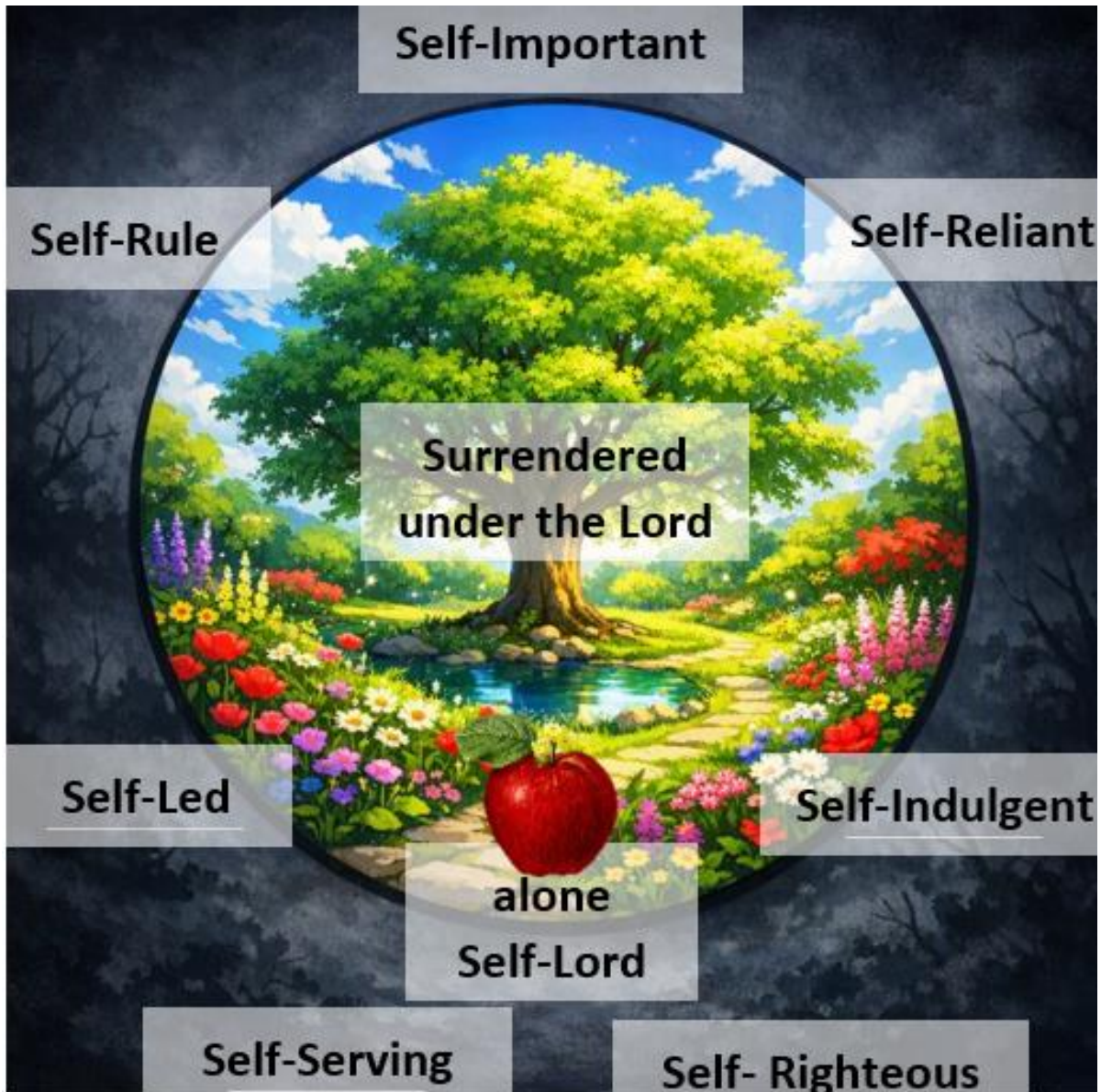
In the Last Days, there will be a deep slumber that comes upon the world. That is, with the coming of the Antichrist and Satan, the darkness enveloping the earth will become especially *direct and open*. In fact, this darkness will be so pervasive, that the natural *inclination* will be to sleep, to give in to this darkness and to become defenseless and blind to it.

This willful blindness and defenselessness is increasingly prevalent in the Churches at this point in time. The darkness seems to be invading area of life, so to “stay awake”—to remain as a member of the House and Kingdom of God, will take one’s total and greatest effort.

First, let’s consider how the encroaching darkness is normalizing and naturalizing the darkness to make it the normal way of life:

- **Pervasive Darkness:** the inroads of technology into private spaces. In my earlier case study indicated, technology has penetrated even the most private spaces. Never before has the world had access to the hearts and minds of people so directly. Remember that the “eyes” are the lamp of the

body, so “if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness” (Matthew 6:22-23).



- **Darkness of Human Ideals**: Redefining Humanity. Recall that *Life of Light* which the Lord God had given humanity and its first parents was a “light” surrendered under the Lordship and life-giving presence of the Lord God. To step away from this Life—standing on our own grounds as a Humanity, was to step into the darkness. But the exalting of Humanity as Self-Sufficient was the result of the Western Enlightenment, and this *humanistic value* became the center not only of Western Culture but also the center of Christian theology:

- **Sola Scriptura:** relying on personal readings and understandings of the Scriptures.
- **Sola Fide:** relying on faith as one's personal understanding and convictions.

So, in the Late Days before Mashiach's coming, this Humanistic Center of society has exalted *personal choice* to a powerful idol which entitles people to near total choice and license. It is a person's right to choose gender, sexuality, lifestyle, choices which warrant the State's protection.

- **Blinded by Complexity:**

Because truth is socially determined, any Debatable subject is rendered inconclusive, thus negating the possibility of a truth or revealed truth of a one true God.

- **Laughing at the Devil:** Finally, every subject, Even the sacred, the terrifying, and the abominable are depicted by media and mocked, so that even the *dread Serpent* and his demons are mere content for jokes. But, this fictitious buffer between reality and terrible consequence is a thin and fragile buffer. But, people rest in this fiction of being insulated by evil because it is manageable and laughable.

All these very dangerous inroads of darkness should be rejected by disciples, who have no tolerance for the numbing and deadening effects of the dark. For, the Lord will by his coming judgments pierce this darkness, exposing its true horror:

¹⁰The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter. Revelation 8:10-11.

One day, Satan himself will be thrown down to earth in all his diseased horror, and this "Wormwood" will poison the waters and kill many.

How to Stay Awake in the Darkness:

- **The Light of the Word:**

Your **word** is a lamp to my feet and a **light** to my path. Psalm 119:105

As a Shepherd, be sure that the members of your household are walking in the light of God's Word. The problem in these dark days is that people will be exposed to the Word from a variety of sources, but they will not actually *hear it* or *listen to it* for themselves. They think that merely hearing the sound of the Word will work magically in their lives, for so many modern conveniences simply require us to *select* or *activate*.

Here are some suggestions on letting the Word transform and illuminate the lives of your people:

- Listen to the Word: play the word for long stretches of time, to think on it, consider, contemplate, and react to the Word.
- Prayerfully read, listen, or hear the Word. As they are exposed to the Word, teach your people to prayerfully bring what it says before the Lord in an ongoing prayer conversation. Of course, memorizing the Word to do this is highly effective.
- Feed your people with small and easily applied portions. I send several dozen people promises from the Bible every morning, along with praying for them according to the promise.

- **Walking in the Light by the Spirit:**

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

Galatians 5:16

When you live your life before the Lord God in the light of transparency, the Spirit has the place to guide and direct you. When the flesh will desire to pull you astray, the Spirit will warn you and give you another direction to take.

However, if you repeatedly walk by the flesh, you will “quench” the Spirit and end up walking in darkness until your waywardness rebukes you, and you repent.

But, the Spirit will fortify your faith so that you will be able to walk in the light. Bringing Scriptural Encouragement to mind, or songs, or affirming your choices.

- **Walk in Fellowship in the Light:**

⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 1 John 1:6-7

Finally, learn to walk not alone but in fellowship. Walking in the Light of your Lord's presence. Walking in the fellowship of serving the Lord together. Then, you will enjoy the continual cleansing of the Lord's covenantal love and sanctifying sacrifice of blood.

- **Clinging to Jesus by Following Him:** (John 8:12).

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." John 8:12
It goes without saying that walking with the Lord Jesus by following his Commands keeps you out of the darkness. For, the very life which he gives you is light in a dark world, bearing witness of the Lord Jesus and his presence living in you.

The Last Days Duties of the Household Shepherd:

- **The Doorkeeper:**

³⁴ It is like a man going on a journey, when he leaves home and puts his servants ^[b] in charge, each with his work, and commands the **doorkeeper** to stay awake. ³⁵ Therefore stay awake—for you do not know when the master of the house will come... Mark 13:34-35a

As a Shepherd of your Household, there are many duties you have as the designated "doorkeeper" for the Household. The "door" of the house is very important, because it gives access to the whole household.

- **Stay Awake!** Your primary responsibility as a Shepherd is to Stay Awake—that is, walk in Holiness to not be touched by the *sleepy stupor* of the Darkness. For, those who "sleep" in sin are drunk, they lose control of their faculties; they live in a stupor—deluded because they are blind to the Kingdom's reality and power. Also, remember that in the spiritual realm, your House can be infiltrated by unclean spirits. If your family is defiled by a recurrent sin, such as anger or Selfish Ambition or lawlessness, this *death* will poison the whole family.

So, keep your life free of sin, to stay awake and *sanctify your family*.

Case Study: A House Defiled.

When I lived in the affluent suburbs of Chicago (in the *poorer areas for students*), a friend was a Christian Counselor at our church. He seemed to raise the perfect

suburban family in the suburbs, with a wife and three teenaged children. But, something was not right in their household. As a counselor, it seemed as if he spoke in the *equivocal language* of his profession rather than the razor sharp clarity of the Word of God. To the great perplexity of the parents, something had entered their household.

- One son was a felon, convicted of theft and other crimes.
- Another daughter was found to be working as a stripper.
- The third daughter became pregnant as a teen.

It is the doorkeepers job to stay awake and guard the house against intrusion.

- **Let's people in:** The doorkeeper watches at the door, guarding against strangers or harmful threats. But, the doorkeeper also is the first to welcome those he deems safe into the family. Here, Shepherd, you must exercise great discernment and discretion. For, there are deceivers, false teachers, and wolves disguised as sheep who will seek entry into your home. Let the right people in, and keep the dangerous ones out.
- **Watches for Lord and Opens Door.** As a household, it is the duty of its members to celebrate the coming Bridegroom and greet him with Honor! In their prayers, they should call out, "Come Lord Jesus!" So, the doorkeeper should be the one to prepare his household to give Jesus free access to the Lord. In this way, Shepherds should be the first to come to the Lord Jesus, then open the door for him to be received by every member of the family (Luke 12:36). Some of you Shepherds will also "open" the Door for the Lord Jesus by removing obstacles for his presence.

- **The Household Manager/ Cook:**

⁴⁵ "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? ⁴⁶ Blessed is that servant whom his master will find so doing when he comes. ⁴⁷ Truly, I say to you, he will set him over all his possessions. Matthew 24:45-47

Finally, Shepherd, remember that you are in charge of the Feeding Schedule for your household. How will you make sure that each one is growing in the Word? Set aside regular times when the word is read and discussed. View this not as

mere “learning” but “feeding,” that their spiritual lives are being nourished and nurtured to grow!

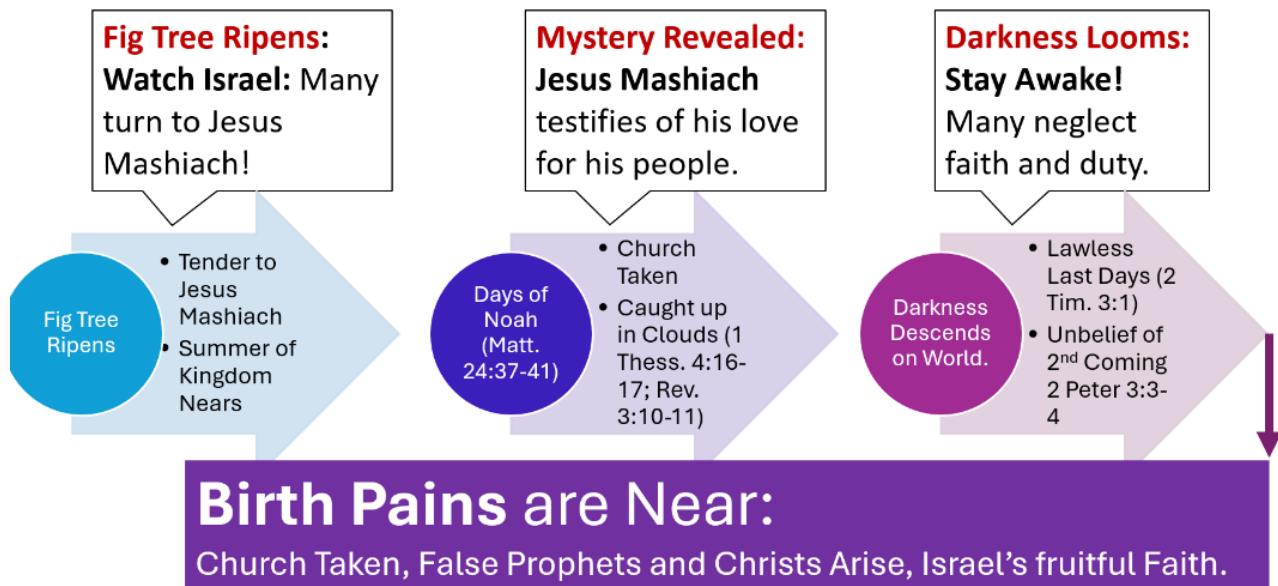
Verse.

Verse:

Background:

f

Last Days Signs: Days of Noah.



Case Study: Watching at the Door.

Today, I am writing on September 12, 2026, one day away from the end of Rosh Hashanah, and all eyes are on Israel as the *last shofar* will blow its final *tekiah gedolah*. Who will be taken? For, “all who call upon the name of the Lord will be saved” (Acts 2:21).

There was a young man who heard the Gospel in one of our classes, but wasn't given the chance to turn to the Lord. He had been coming to a homegroup meals, and he even asked people to pray for him and

started to call on the Lord in prayer. But, when I invited him over to see if he was ready to give his life to the Lord, to turn to him, he declined, feeling pressured and wanting his “freedom.”

Would he be taken, if he did not want to acknowledge Jesus as his Lord but still prayed to him? He had just gotten a coveted internship after asking people to pray for him.

Oddly, after we finished our dinner at a Chinese food place, he asked for his fortune cookie, and his fortune was blank! Being of Chinese descent, that seemed to shock him.

But, what does the future hold for those who are turning to the Lord but have not given their lives to him? May the Lord have mercy on all those who are turning to Him by faith!

Focus:

Consider:

Question:

Further Discovery:

Mission	1.Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1.Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfillment of Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to House (Lord Supper) 58. Betrayed by Friend. 14:10-11 59. Bringing Life to Household by Death. 14:12-25. 60. Shepherd Struck: sheep flee
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies "Son of the Most High God" 14:5-6 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Reality. 15:1-20 66. Crucified on Cross to Save Ourselves 15:21-32 67. On Cross takes on Dark Sin and Death 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11.20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed.2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection
CR. Rules a Kingdom Forever	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores.	Plant Word of God for Kingdom Growth/ Build Faith	Restore worshippers of the Father.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17	Disciples Sent to preach Gospel to Nations:

7:16		2:23-28.	16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.		51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27 56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	70. Risen Mashiach sends Discip Proclaim Gospel: to the whole w 20
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

0A Stage 7. Overview. Elder Disciple. Generational Shepherds.

7.1.A(57). Mashiach Anointed for Burial. 14.1-21.

7.2.B(59). Preparing for Passover. Life-Giving Lamb. 14.12-16.22-25

7.3.B (60). Shepherd Struck. 14.26-31

7.4.BP (61). Sacrificial Prayer-Surrendered Soul. 14.32-42.

7.5.C (63). Suffer for Testimony. Sacrificial Witness. 14.55-65

7.6.C (66). Saving Others. King of Jews Crucified. 15.21-47.

7.7.C(69). Glory Revealed. Resurrected Lord Jesus. 16.1-20

Master Chart.

0A: Stage 7. Elder Disciples: Generational Shepherds called to Sacrifice.

Praise God for you, if you are bearing fruit and proving yourself to be a Stage 7 Generational Shepherd! Not only have you *shepherded* your own household well, but you have reproduced yourself by raising up younger Shepherds who are able to lead their own Households fruitfully!

There is no greater joy than to see “children” you have seen thrive in their New Life to now become shepherds themselves, caring for and raising their own “kids” in the flock!

At this point, I hope you are seeing the Fruitful Kingdom express itself in New Life for you. For, the world will seek to imitate and *create an appearance* of growth, which is merely compliance to fleshly rules and customs. Compliance might mean the recitation of doctrine, or the parroting of popular figures, or even the patterned behavior which signals a membership to a group.

But, if you are a true generational shepherd, you know life when you see it. You see your heart reflected in new ways to serve the Lord Jesus. Most importantly, you recognize the *family resemblance* of Jesus Mashiach in them, and the passion that accompanies a living faith.

May the Lord bless your ministry and fruitfulness in these Last Days, especially if you are a Generational Shepherd sent to Israel. For, as your House thrives and you multiply disciples, eventually this Fruit will expand on a National Scale:

- Disciples Raised up → 144,000 Witnesses sent to the world!

- Households worshipping God → the Temple of God rebuilt according to Ezekiel's plan.
- Shepherds Anointed → the Two Anointed Ones prophecy to the whole earth!

In these pages for Generational Shepherds, much of the material is *focused* on assisting Generational Shepherds sent to Israel to minister to their Jewish people.

May the Lord bless you in our Lord Jesus Mashiach!

1 Peter 5:1-4.

Elder	Teach, Encourage, Comfort			Mentor, Equip, Train,		Strengthen, Partner	
Shepherd	New Life	Walk/ Devotion to Lord	Family Life: Love, Word, Faith	Shepherding Instruct Heart build Faith, Bless House	Sacrificial Servant Leading Leaving w/Lord	Team: Shepherd- ing a House	Teams of Shepherds Clusters of Houses
Overseer	Signs of New Life	Devoted Relation.	Brother- hood: Family Relations	Partner Shepherd Restore Worshippers	Team of Shepherds: Sacrificial Shepherd	Shepherd Team over House: Guidance	Shepherd Teams over Clusters of Households
Example	Thrive: Faith & Repent	Bond: Obey Word Know God's Will	Connect: Share Word	Represent: Shepherd	Sacrificial Service Kingdom Life	Shepherd Houshold Managing Household	Shepherd Generations Sacrificial Life-giver
Phase	Childhood			Adulthood		Parent	
Stage of Develpmnt.	1.Newborn Disciples	2.Infant Disciples	3. Child Disciples	4. Teen (young adult) Disciples	5. Adult Disciples6	6. Parent Disciples	7. Elder Disciples

Overview:

When a disciple reaches full maturity, as a Stage 7 disciple, he most understands and shares the experiences of the Lord Jesus Mashiach, sharing in his cup of suffering for the sake of the Household. If a Stage 6 *household shepherd* helps to care for an entire household of disciples, then a Stage 7 *generational shepherd* sees these disciples themselves mature into shepherds and *oversee households of their own*. In this way, as a Stage 7 generational shepherd, you share unique and privileged hardships as a shepherd which parallel what Jesus himself suffered, as he suffered and gave his life that all in his family might live!

Clearly, *even at his or her highest level of maturation* of being a “generational shepherd,”

the disciple is still simply a “disciple,” as needy as the “newborn” for new life in Jesus Mashiach, and as pure and simple in his dependence by faith in the Lord’s *spiritual power and authority* as the first day of New Life! The dependence, the bond of fellowship, and the walking by faith do not change. What matures, however, is the scope of responsibility and the greater burden of shepherding. No longer is your *faith* only for your sake, but your faith and your access to the Kingdom and its power is now to benefit your own Household! You mature not simply for yourself but for the life and well-being of your own Household!

As you might expect, serving as a *generational shepherd* gains you greater Kingdom Access to Jesus.

No longer do I call you **servants**, for the servant does not know what his master is doing; but **I have called you friends**, for all that I have heard from my Father I have **made known** to you. John 15:15

¹¹ The saying is trustworthy, for: If we have **died** with him, we will also **live** with him; ¹² if we **endure**, we will also **reign with him**; 2 Timothy 2:11-12a

When the disciples were vying for position, they were not entirely incorrect. Yes, they would and you will share in his *cup of suffering* and his *cross* if you choose to live as a *Generational Shepherd*, raising up households of disciples and new leaders to shepherd them. But, there will be glory awaiting you also. A glory more exquisite than any kind of recognition, the glorious intimacy you will share with the

Lord who now considers you *friend* and openly discloses to you what is on the Father's heart and mind.

So, as you read this final section on living like the Lord as a Stage 7 disciple, a "generational shepherd," consider these truths:

- In these remaining chapters of Mark, Jesus reveals to his first disciples and us his amazing sacrifice and irreplaceable work of salvation. Of course, he is THE only Mashiach and Redeemer, and there is no atoning sacrifice but his own.
- However, he still calls us as *Generational Shepherds* to similarly lay down our lives. Though we cannot *atone* for anyone's sins, we will also be called to "give up" our lives totally to give our people "life," for it is *pure sacrifice* that so pleases our Heavenly Father that he rewards our labor with *spiritual fruit and growth*. In a mysterious kingdom dynamic known only to God, our sacrifices do matter, and we are allowed to *suffer* in ways directly tied with the Kingdom progress and growth we see emerging around us. So, we suffer, and we bring our people to the Ultimate Sacrifice for us all, our Passover Lamb and Lord.
- So, as we see these Eleven first disciples *witness the amazing events of our Lord's atonement*, we not only understand better his sacrifice but also expect to experience these *sacrifices* in our own ministries as we shepherd the generations under our care.
- Even though becoming a "generational shepherd" in the *natural sense*, that is, raising children who parent their own households and enjoying the children of our children, is not rare--though only a few do this well--*becoming a generational shepherd* in the Lord's Kingdom Household is indeed rare. As we saw, the fleshly temptation is to build *fleshly households and kingdoms* fueled by fleshly *Self-Ambition and Self-Interest*. Few become Kingdom shepherds at the fourth stage, much less fully matured "generational shepherds" at stage seven.

So, even though the *Eleven* did not join Jesus in his *travails in Jerusalem*, they observed and learned to lay down one's life for the household. Eventually, they would share in his cup of *sacrifice*, and all but John would die the death of martyrs. Like these Eleven, the crosses we bear and the cups of suffering we drink may not be identical with either the Lord or each other, but *sharing in the honor* of sacrificing for our Kingdom House binds us in an eternal and privileged fellowship!

Gratitude of shared parenting.

When the Lord Jesus gathers the twelve to celebrate the Passover Feast together, he shows them that the Kingdom House of God comes together by his *complete sacrifice* as our Firstborn Mashiach, our Kinsman-Redeemer. But, as the House's first *generational shepherds*, they would be the ones to *teach* the family to gather and remember.

In this way, our House is built on gratitude for the Lamb's life-giving atonement. And, it continues as we who are called to be the family's *generational shepherds* share in a sweet fellowship with our Lord, knowing that together we are laboring that the Father's precious children are *shepherded well*.

For many of us, the burden of shepherding has been passed down through the ages to this generation's shepherds. What a shared acknowledgement, a knowing nod, passes between our Chief Shepherd and his *elder shepherds* who now rest in his *shabbat and shalom*. Take up the shepherd's staff and join the ranks until your people are safely home!

This is a word for you who are to be the *generational shepherds* in these Last Days. Speaking for my generation, we stand at the closing days of the church, and we await the *taking of our sheep to safety*, as the Lord has assured us. But you stand, facing the future. You will shepherd, you will raise up your generations, in the heat of testing. May our Lord's sufficient grace be with you as our kindred hearts join with yours. We await your homecoming, so shepherd your flock well!

Sharing cup of suffering.

For those the Lord Jesus draws near, I don't think there will be many or any untouched by suffering, untested in the fire of fleshly opposition. But, I am sure that those who were our fleshly opponents know nothing of the Lord's call to do right and suffer for it, instead listening to the siren-call of worldly advancement and alluring comfort, unmindful of the cost to their own souls and calling.

The *cup of suffering* we share with the Lord as his generational shepherds is not always martyrdom. Consider Abraham, whose head was laid down in peace, but who drank the bitter cup at Moriah of *sacrificing his own son*. For many days, his Father's heart suffered *a death* as cold as any blade-touched neck. So, your cup may be of a different kind of *loss* or *pain* that looks nothing like the outstretched

cross or other forms of death. But, it will be designed to take from you what wreaks irrecoverable loss in your soul. And, all for the family. Your loss will, in the Lord's Kingdom calculations, nurture life in your own House. Whether lost position, partner, or prosperity, whether it is your health or your home, it will wound your heart. But, these wounds we will share gladly in the presence of our Lord, if only he may assure us and guide us to the places of growth which our labors are fertilizing.

We share in the Lord's suffering, because we show in our pained endurance that we consider Jesus and the fellowship of sharing in his sufferings an indescribable treasure. The pain proves our place near our Lord and his heart!

Comaraderie of shared struggle.

Be sure that those who join our band of comrades are proven warriors, who have struggled against this enemy world and overcome. That there will be no cowards, no compromisers, and no collaborators with this world in the Lord's band. How good to sit with him and remember and hear of the victory we all had in Jesus Mashiach! That is what awaits you, *generational shepherd*, in your Kingdom reward!

A. Knowing Jesus Mashiach as:

/ Growing in Jesus as:

f

B. Jesus Builds a Spiritual House by:

a. Living Together:

b. Praying to God:

Ca. Jesus Establishes His Throne by:

Cb. Jesus Rules Eternal Kingdom by:

Question:

Further Discovery:

7.1.A.(57). Mashiach **Anointed For Burial**. Mark 14:1-21

As the Firstborn Son of our family, the House of God, Jesus Mashiach alone has the *right of redemption*. It is his place and his responsibility to be the family's *Passover Lamb* to bring life all of the family across all generations.

Now, at the culmination of his ministry on earth as the Son of Man, Jesus prepares for his great act of redemption, to be the atoning Lamb to achieve our Passover from *death* to *life*. So, he is **anointed** for this great suffering and sacrifice.

Remember this truth, as one of the Lord's *generational shepherds*. Your anointing, as was his, is not an anointing to glory and personal greatness. No, there is a Kingdom Greatness that is yours, but is only by this **anointing to give your life** for the many! In our family, that is our highest glory, because it is the quintessence of Kingdom glory. It is the closest picture of our Lord's nature, to *sacrifice all he has to do the Father's Will, even if it means being cut off from the Father* for our sakes.

So, as a Stage seven *generational shepherd*, consider here first the **anointing of our Lord** to sacrifice, to give up all things, and to die. Share in his anointing that you also might see the Kingdom come and his Will done on earth!

Read Mark 14:1-21.

³ And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask **of** ointment of pure nard, very costly, and she broke the flask and **poured it over his head**. Mark 14:3

⁸ She has done what she could; she has **anointed my body** beforehand for **burial**. ⁹ And truly, I say to you, wherever the **gospel** is proclaimed in **the whole world**, what she has done will be told in memory of her." Mark 14:8-9

Background:

Mashiach as Passover Lamb:

You may need to shepherd your people to help them understand why it is Mashiach himself who must serve as the *family's precious Passover Lamb* to redeem the house. Consider:

- **His Right and Privilege:** Recall the words of

The “Lord God” as he gives his first commandment: “I am the Lord your God, who brought you out of Egypt, out of the house of slavery” (Exodus 20:2). It is the *Lord’s right, his place*, as the Head of House Israel, to be the only one to “deliver,” to redeem it out of slavery into the “land”—ha-eretz which he saves them into. In this way, it is the Mashiach’s *right and place*, as the Lord of this Kingdom House, to deliver his people. Most poignantly, by a mighty act of deliverance that would cost him his very life. And, more horrific, a redemption that would *wedge cold death* between Elohim—separating Father and Son!

- **His Covenantal Blood:** The very feast of

Unleavened Bread, of the Passover, demonstrates for us how the *Lamb’s Blood* shelters every household under a *covenantal coverage*—a picture of the Lord of the House covering his people in his *hesed*—in his steadfast love!

So, from the very start, this Redeemer from Judah is pictured in *blood-stained garments*, for Shiloh’s Heir and its Scepter-wielder comes in garments stained in the “blood of grapes” (Gen. 49:10-11), a picture refined by the prophet Isaiah to show the Mashiach coming in garments stained by “life-blood,” having trodden the winepress of God’s wrath (Isaiah 63:1-3). And, our promised Seed, the Mashiach, is consistently seen as injured for his people:

Seed of Woman	Seed of David	Grew up: Young plant	Pierced One	Pierced One
Heel Bruised (to crush head of Serpent) (Gen.3:15)	Disciplined <u>Iniquity</u> (for house/ throne/ kingdom (2 Sam. 7:12)	Lamb: Carry sorrows: pierced , to carry iniquity soul offering. (Is. 53:1-10)	Forsaken by God/ pierced /dust death/ multiply brothers (Ps. 22)	Rejected Firstborn/ pierced / Saves Israel (Zech. 12:10).
The Son of Man	The Son of David	The Passover Lamb	The Son of David	Firstborn Son

- **Lamb of God:** So, combining these two

powerful strands of God’s promise—the Rightful Redemption of Mashiach as the Lord of his house and his injury and shed blood to cover his people covenantally, the Passover Lamb becomes the perfect picture of the role Mashiach takes on to redeem his people of their fall into sin and death. Because Mashiach was given to his people from the very beginning as the promised “Seed of the Woman,” the Firstborn Son of humanity, his “crushing” of the Serpent’s head by his shed blood restores to humanity its original inheritance, so the Lamb of God redeems the “generations” of sons to once again inherit “the heavens and the earth” (Genesis 2:4).

The apostle Paul claimed to “know nothing but Jesus Mashiach and him **crucified**” (1 Corinthians 2:2). So, helping your people through their generations know Jesus as the “crucified Mashiach” establishes in them the foundational knowledge of the Lord as the “Lamb” of God, appointed for their redemption. In fact, in the glory and perfection of Heaven before the Lord God, Jesus is revealed as the “Lamb standing as though it had been slain” now perfected in power and wisdom (Revelation 5:6). For, the Mashiach “crucified” as God’s Passover “Lamb” reveals he is:

- **Worthy:** Jesus Mashiach shows by his total *sacrifice* as God’s *Passover Lamb* that he is worthy to inherit all in “heaven and earth” because he was *faithful to the Father’s will* even to death; he was proven as the *shepherd of his sheep* by being willing to “lay down” his very life (John 10:10-11). Therefore, before all of creation, the Lamb who was “slain” is worthy to receive all “power, wealth, wisdom, might, honor, glory, and blessing!” (Revelation 1:12).
- **Faithful:** Jesus knew that to offer his life as the “Lamb” of God would cost him what was most precious to him—not his life but his very relationship with God, the *oneness* shared in the Godhead of Elohim. For, on the cross the Father turned from the Son, and Jesus cried out, “My God, My God, why have you forsaken me?” (Mark 15:34). So, as Abraham’s “fear” of the Lord was proven when he offered up Isaac, so the Mashiach, offering himself up as the Lamb of God, proved his faithfulness and *fear of God*.
- **Perfect Redeemer:** From humanity’s first family, the Lord God has always promised us a *perfect Redeemer* to restore our lost inheritance as the “generations of the heavens and the earth” (Genesis 2:4).

Seed			Raised Up for		
Woman	Noah	Abraham	David		
Crush Head of	Covenant of Peace	multiplied Bless all	The Son of	King David	By Holy

When Jesus Mashiach offers himself up as the Lamb of God, he can only do so as the “Seed” *raised up* for David as both the Son of God and the Son of David. For, Torah Law stipulates only one way for an *offspring* to be the Son of two fathers, through the act of “raising up Seed” according to one’s *redemptive rights* as a Kinsman-Redeemer. When the Lord God exercises his *right* to “raise up Seed” for David (2 Samuel 7:12), he is already planning ahead for the day when David’s line of kings will end at Jeconiah due to its decline into wickedness (Jeremiah 22:30). And, he promises this “Seed” to “come from (David’s) own body” (2 Samuel 7:12), ensuring that the Son would be directly descended from David.

So, when the Lord God *raises up* Jesus as David’s Seed, being born of both David’s own bodily material (perhaps Psalm 56:8—for tears contain genetic material) and also by the Holy Spirit’s spiritual birth, Jesus is full *the Son of David* and *the Son of God*. For, only such a Seed of David could fulfill the requirements of a perfect Lamb to Redeem a people for God.

- **The Son of God:** No man born naturally qualifies to be God’s Lamb, for “no man can ransom another, or give to God the price of his life” (Psalm 49:7). For, the sin-debt each one owes to Death and the Serpent is infinite, having *defiled by sin* the righteous “image and likeness” of God (Genesis 1:26). Only the Son of God, existing from the *beginning* as *Elohim*, the “Mighty God” and “Prince of Peace” (Isaiah 9:6), has an infinite life to give as the “ransom” (Mark 10:45) for all humanity. And, remember. Biblical Redemption is a family act, so only a *kinsman-redeemer* is qualified to “redeem” and *restore* to an original inheritance. Because Jesus is “the Son of God,” of the *family of God*, his redemption *brings us into* the family of God to be the “sons of God”—as it says, “you are Elohim, sons of the Most High, all of you” (Psalm 82:6). But, unlike the first audience to hear this, we who have been *redeemed* by the Son of God to become ourselves “sons” of the Most High,

we will not “die and fall like any prince” (7), having been *freed from the original sin-death* (Genesis 2:17) to live eternally with our Mashiach, the Son of God.

- **The Son of Man:** Now, it is well and good that Jesus Mashiach as “the Son of God” has the infinite life to bear our infinite sins, but how can “ransom” be paid if “the Son of God” has an immortal life? Thus, it is necessary for our redemption that the Lamb of God be both “the Son of God” and “the Son of David,” that is, “the Son of Man”—the mortal Heir and Firstborn Son of all humanity! This is the “Seed of the Woman” (Genesis 3:15) who could be “injured” even as he “crushes” the “head of the serpent.” As Jesus himself said, “the Son of Man came not to be served but to serve and to give his life as a ransom for many” (Mark 10:45). Thus, as “the Son of Man,” Jesus can give his life up to death, only to have the Father *raise him from the dead*, perfecting him for all time as the “Lamb who was slain.”

Your Anointing to Give your Life for the generations.

As a *shepherd*, the Lord gives you the Spirit of God that you might “feed” your people with knowledge and understanding (Jeremiah 3:15). The Lord will speak to you *first*, so it is imperative that you “pay attention to what you hear” so that you will be “given more” (Mark 4:24).

What the Lord reveals to you is not just *knowledge* with which to feed your people. He reveals his truth to you that you might *see* what he sees, to have a vision that extends beyond what is seen by the flesh in this world. So, as a *generational shepherd*, you must see further than even the scope of a “household shepherd”—you must see *far into the future* to instruct households and their shepherds.

Notice that while his *Twelve* only saw the woman’s “alabaster flask of ointment” (Mark 14:3) as mere “waste,” Jesus knew that she was “anointing his body for burial” (8). Then, he knows that her actions will resound throughout the generations as the “gospel” is proclaimed throughout the whole world (9). Thus, you must see across the generations as well. Knowing that your “sacrifices” now in this present time have a very real *kingdom impact*, giving life to your family now and to the generations of shepherds and households to come!

But, also know that your sacrifices now offer all you have to the Lord for his Kingdom work. Giving yourself in this way, you will *assuredly* lose your standing in

the world, as you become an enemy of the “flesh” and the *world* which controls flesh, and this world now rejects you because you are impervious to its control! In this way, Jesus was opposed by the religious leaders, who in the flesh planned to kill him (Mark 14:1).

Not only do you become an *enemy* of the world, but your anointing as a “generational shepherd” sets your life on the path of loss. To *serve* the generations of your house, prepare to lose while others gain. You will raise up *shepherds* but they will leave you to start their own households. Households you start, you will turn over to the younger generations. You will lose even the comfort of friends, for few will share in your calling as a shepherd to the generations. And, those friends who love the world more will, in their *fleshly weakness*, leave you. So, Judas betrayed Jesus with a kiss.

But, you will share with the Lord an affinity, a fellowship of experience and hardship, that few will know. You will lose the world but gain the Lord’s friendship! For, Jesus says:

¹⁵ No longer do I call you servants,^[a] for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. John 15:15

Focus:

6.1.A. **Anointed: Mashiach Anointed for Sacrifice:** Jesus Mashiach bears Sins of House as Passover Lamb. Mark 14:1-21

1. **Fleshly Opposition:** God’s chosen ones opposed by flesh. 14:1-2
2. **Anointed Offering:** Body given over to death for Gospel Salvation. 14:3-9.
3. **Betrayed by Friend:** Even closest friendship can be taken. 14:17-21.

Consider:

F

Question:

Further Discovery:

7.2.B (59) Preparing for Passover. Life-giving Lamb.

Mark 14:12-16, 22-25

When the first Twelve Disciples accompanied Jesus Mashiach as he entered Jerusalem to fulfill the Passover Feast by becoming **the Lamb of God** who “takes away the sin of the world” (John 1:29), they had the *unique honor* of preparing the Passover Feast of Unleavened Bread for him to celebrate

However, you who *shepherd the generations* in these last days are given perhaps a greater honor. Especially if you shepherd the House of Israel. Just as Moses and Aaron were sent to an unbelieving and broken people, you are sent to a people who are not simply enslaved, but worse, are unaware of their enslavement to a dark power greater than Pharaoh, the old Serpent who had first enticed our first parents to *rebel against God to sin*.

Before you can lead your people to God’s appointed *Lamb* for redemption, like Moses, you will need to speak to them in their *captivity* and to offer freedom and redemption to those who may be *Self-Satisfied* in a *righteousness* built on Torah-compliance and tradition.

However, you shepherds sent to Israel, the Word of God promises that you will not be a lone voice testifying of Jesus Mashiach to Israel!

- **Witness of Jesus and the Lampstand:** Many

in Israel view the Church as an existential threat to Israel in what it mistakenly views as a zero-sum-game of religions. For the Church to be right, Israel must be wrong. And, many misguided spokespeople in the church exacerbated this dichotomy in ignorance, postulating an unbiblical “replacement theology” and seeing the Gentiles as the sole recipients of God’s grace and the redemption of Jesus Mashiach. Both the church and Israel have suffered at the hands of false teachers, but they will receive their just payment from the Lord.

But, on the appointed Day, the Lord Jesus will evacuate his church from this earth as a witness to Israel. As Jesus promises his people, “Because you have kept my word about patient endurance, I will **keep you from the hour of trial** that is coming on the whole world.” (Revelation 3:10). To save his people out of a *worldwide* tribulation, the Lord Jesus will take his people out of the world, as he promised through the apostle Paul in 1 Thessalonians 4:16-17. But, the Lord’s powerful rescue and his assurances to his Church also directly testifies to Israel:

⁹ Behold, I will make those of the **synagogue of Satan** who say that they are Jews and are not, but **lie**—behold, I will make them come and **bow down** before your feet, and they will **learn that I have loved you**. Revelation 3:9

If you are a *generational shepherd* sent to raise up the House of Israel, hear what the Lord says to Israel through the churches:

1. Jesus or Satan: In the spiritual realm, there are only two Kingdoms: the Kingdom of God, which he passes to his Heir, Jesus Mashiach, and the Kingdom of Darkness, which Satan will eventually pass to his ruler, the Antichrist. In the same way that Jesus rebuked *Simon Peter* as “Satan” for loving the world and *letting the flesh* set his focus on the “things of man” and not the “things of God” (Mark 8:33), so Jesus Mashiach warns the Jews: by rejecting Jesus as their Mashiach, they keep themselves out of the Kingdom of God which God passes to his Son, the Mashiach. As great as they were, neither Abraham nor Moses had any rights to the Kingdom of God, for they were the Lord’s servants to raise up and deliver the House of Israel. But, as servants of the house, they had no place or say in God’s heavenly and eternal Kingdom. So, if they have no rights to the Kingdom, what claim does Israel have to the heavenly Kingdom of God? And, if Israel has no right to God’s Heavenly Realm, then it is still enslaved to Satan’s *kingdom of this world*. Even its holy congregations in the *synagogue* are still *fleshly and ensnared in this world*,

thus still rule at the mercy of Satan. For, it was Israel's congregations that its people have always rejected Jesus as their Mashiach—from synagogue to Sanhedrin, Israel has made its Mashiach unwelcome. So, shutting itself out of the Kingdom of God, it stays entrenched and enslaved to Satan's power.

This affiliation with Satan undermines their very nature as "Jews." For, a Jew is one related and loyal to Judah and the House of David, whose heir is the "Seed" God raises up (2 Samuel 7:12) as its Heir and Redeeming Mashiach, the Son of David (12) and the Son of God (14). To reject the Heir of the house is to *ostracize yourself* from the House you claim as your home.

But, to this *wayward house*, Jesus shows them that he **had** loved the church. Now, it is of highest importance that you notice the past tense Jesus uses here. By the time Israel hears this word of testimony—as the people of his church are taken from this earth—at that time, the Church will cease to exist.

Importantly, Jesus Mashiach gave his love and life to the people of the Gentile Church because Israel had *rejected him* in 33 CE, even crucifying him and spurning his salvation. So, its people learned a two-thousand- year-lesson. The Jews are only Heirs, they are only Chosen to be the people of the Mashiach, if they are *subject* to Jesus and God as their *Lord*. If they insist on the path of unbelief—convinced by their own teachers that they are Self-Entitled to act lawlessly—to rewrite God's Law and make it subservient to their own *Oral Torah*—to claim a Self-Righteousness apart from God's declaration that only in Mashiach by faith are they declared Righteous as their ancestor Abraham realized when his *faith in God's promised Seed* was counted to him as "righteousness" (Genesis 15:3). For, only Jesus, God's Mashiach, is to be to Israel *Yahweh Tzedekenu*—the LORD is (alone) our *righteousness* (Jeremiah 23:6). Though chosen as the Bride, Israel was "like a wife deserted and grieved in spirit, like a wife of youth when she is cast off" (Isaiah 54:6). But, the *love* Jesus Mashiach showed his *foreign bride*, the Church, was a sufficient rebuke for Israel, even as it was a temporary moment. For, the Church was never meant to be an *eternal structure* but temporary, but the love Jesus Mashiach has for Israel is eternal.

Consider the prophetic word to Zechariah of the golden lampstand. On the one side, a living and sturdy olive tree. On the other side, a living and sturdy olive tree. But, the lampstand sits between them—movable, temporary, transient, a mere vessel for the *Lord's flame of testimony* that endures exactly for *seven* seasons. The Church's time has come and gone, but Israel remains. So, the Church was the

first to welcome Jesus as Mashiach, and his *light* shined through it for exactly seven seasons as a witness to Israel. But, now, the Church has been taken. And, we leave this “testimony” of Jesus Mashiach for you, Israel, that you may learn both the instruction but also our *failings*. Being a *temporary people*, the church was not tested as you have been, so the *flesh* eventually extinguished our light, and we were unable to *bring the Kingdom*. As a Church, we anticipate the promise’s fulfillment that “all Israel will be saved” (Romans 11:26), so we look to you, Israel, to be used greatly of your Lord Jesus Mashiach to *establish his throne* and finally bring his Kingdom to earth!

- **Witness of Spirit’s Unanswered Redemptive Calling of Israel:** As a *generational shepherd*,

your key role is to tell the story of your people. So, those who are called to *shepherd* Israel and its generations, be the voice of correction and truth, that your people might hear and remember the Spirit’s voice that first called them to follow.

Remind them of God’s *first promise* to all our family, that the family’s redeemer would be the “Seed” of Woman to “crush” the Serpent’s head. Then, father Noah promised that it would be your line, as the chosen line of Shem, to build a *dwelling place* by which your brothers would remember and return to God as *Elohim*, not Allah or Thor or Vishnu.

Then, remind Israel of the Spirit’s promise to Abraham of a “Seed,” Mashiach, who would secure your “land” as an inheritance, O Israel, so that in Mashiach’s life you would multiply as the “sands” and the “stars” so that “**all nations** of the earth would be blessed through you!” (Genesis 17:18, 22:17-19). God, by his Spirit, has anointed your house alone, Israel, to “bless” all the nations in Mashiach, the Seed of Abraham. So, you are the people through whom God has always promised Redemption.

For, the Lord God spoke by the Spirit through Moses, declaring, “Israel is my Firstborn” (Exodus 4:22). You are God’s Firstborn Son of all the nations of the earth. That is why Mashiach is born through Israel, in the House of David. Yes, Jesus Mashiach is the Redeemer of “all the nations of the earth” (Gen. 22:18), but you, O Israel, are God’s Firstborn Son among the nations, so the right and responsibility of Redemption falls to you alone!

This is why God allowed you to be hardened, to be led astray by *fleshly teachers*, and to reject Jesus as your Mashiach and Lord. For, as the Firstborn Son among all the nations, it is your Redemptive Responsibility that the *family is*

redeemed first. It is to your glory and the Lord's grace that you have endured, have been tested, and have suffered the *barrenness* of deprivation that you might *serve* all the nations first, for even "the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:45).

So, all these years of suffering are meant not for your *shame* but for your *glory*, that you have proven that you are the people of Redemption, the Firstborn among the nations that you have put their interests and salvation before your own comfort.

And, in these "two days" of *being dead to your Mashiach* (Hosea 6:2), you have gone through a season of testing to perfect your faith to be eternally bound to your Mashiach, Jesus. For, Just as Job passed through twelve distinct trials, Israel from your very first father, Abraham, you have been tested that all the *fleshly imperfections* may be revealed and sanctified, for all your days lead up to the Day when you meet Jesus Mashiach face-to-face (Zechariah 12:10) in the same way that God himself revealed himself to restore Job. So, your testing will end when your Lord Mashiach is revealed to you, and you look upon the *face* of your Firstborn, Jesus, and you mourn to be eternally restored to him!

Thus, Israel, you will remember and embrace your eternal call to be God's Firstborn Son, and the people of all the peoples responsible for the world's redemption in Jesus Mashiach.

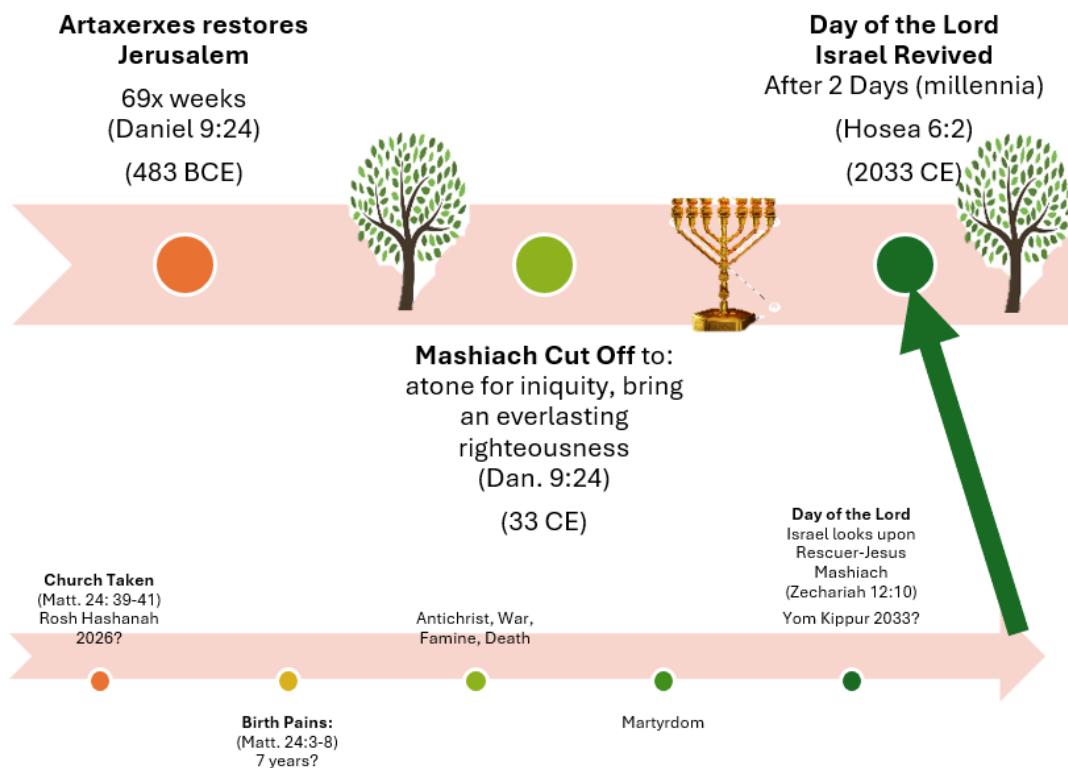
As a member of the church, speaking for our generations, we are eternally grateful for your great sacrifice, O Israel. By your "rejection," you have *reconciled the world to God* by Jesus Mashiach, so we eagerly await your "inclusion," which will mean "life from the dead" for the world! (Romans 11:15). For, if you had seized your rights and taken Jesus as your Mashiach immediately, two thousand years of *harvest* would have been lost. So, we are grateful and thank you for what you have endured, being cut off from your rightful Mashiach.

We look forward to the day when the Lord Mashiach's house is whole, and he makes Jew and Gentile into one new man! Rest assured, your place in the House is secure, for Israel will always be the Firstborn in the House of the Lord!

- **Witness of the Father's Promise:**

Finally, when the focus of God's plan shifts from the *golden lampstand* of the Church back to the *budding tree* of Israel, as it finally becomes tender towards Jesus as its Mashiach, then Israel will see what has been the Lord God's plan all along—to honor his Firstborn Son, the Seed Raised up for David as the Son of God

and the Son of David, Jesus Mashiach. Israel enters its inheritance *only* through its Firstborn Heir, the Son of Abraham and his Firstborn, the Son of David and his Firstborn, Jesus. Without the Firstborn, the entire House is deprived of its inheritance. But, when the Firstborn Son is exalted to receive his inheritance, so shall the House of Israel. Israel was misled to think that it was Self-Entitled to God's blessing in its own right, apart from its rightful Mashiach. But, as Adam and Eve falsely reasoned that they could *remain* in blessedness apart from the Lord God, so Israel has found that there is no blessing nor inheritance apart from its Firstborn Son and Heir, Jesus Mashiach. So, the Lord God's plan given to Daniel during the time of Exile will finally make sense:



As God revealed himself to Job to restore him after a season of testing, God plans to reveal Jesus Mashiach to Israel on the Day he rescues them from certain destruction. In this way, Israel will be revived after “two days,” as Hosea had foretold (Hosea 6:2). During these days of testing and deprivation, Israel will *abandon* its fleshly errors:

- **Self-Entitlement:** Israel has no *rights* apart from its appointed Heir and Redeemer, Jesus Mashiach.
- **Self-Sufficiency:** Israel has no standing, no moral grounds (even with the Torah), except by *faith and humble submission* to the Lord God, for “faith” and “dependence” on the “Lord their God” is the basis of all the commands.
- **Self-Redemption/ Righteousness:** It is the Lord and his Firstborn’s right alone, as the Redeemer of Israel, to make redemption for his people. The people of Israel have no right nor ability of “self-redemption,” whether through sacrifice or Torah-observance or *halakah*—for, as Job realized, “Self-righteousness” apart from the Lord God, based on a *fleshly morality*, is always fleshly unbelief and a “filthy rag” (Isaiah 64:6). For, only by the *atonement* for iniquity does Israel obtain an “everlasting righteousness” (Daniel 9:24) in the Lord Mashiach, for he alone is Yahweh Tzedekenu, “The Lord our Righteousness” (Jeremiah 23:6).

Verse.

¹² And on the first day of **Unleavened Bread**, when they **sacrificed the Passover lamb**, his disciples said to him, “Where will you have us go and **prepare** for you to eat the **Passover**?” Mark 14:12

Background:

In the same way that the first disciples were sent to “prepare” a place for the Lord to eat the Passover with his people, so you who *shepherd Israel* must prepare Israel for its *true Passover*—deliverance from the Kingdom of Darkness into the Kingdom of God.

This preparation is needed, for many in Israel are unaware of their need for deliverance. For, even when the people of Israel were obviously captive and afflicted in Egypt, the people “did not listen to Moses because of their broken spirit and harsh slavery” (Exodus 6:9). In this way, Israel has remained comfortably in

the world and *excluded from the Kingdom* which Jesus Mashiach established at his coming. Not only are their spirits “broken” in this world, they are “dead” due to Adam’s first and their own sin. They are not just “enslaved in body” but are “captive in spiritual darkness and death” (Isaiah 9:2). So, when you go to Israel as *a shepherd* to prepare your people for the great *Passover* from the Kingdom of Darkness to the Kingdom of God, consider these necessary steps which prepared the Israelites for deliverance from Egypt:

- **Primary Command:** Lord God alone redeems.

The Israelites had an advantage in Egypt, in a sense. They faced an impossibly powerful enemy with obviously powerless human frailty, so it was obvious they needed deliverance. But, the people of Israel today have the *mistaken notion* that there is a possibility of Self-Redemption by attaining a Self-Righteousness through the Torah and by performing *mitzvot*—that is, obeying the commands or doing good works.

So, the people of Israel must be reminded of God’s first *word* to the people: “I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery” (Exodus 20:2).

As befits *the act of redemption*, it is the Lord’s exclusive right to *deliver* his people out of Egypt and to *redeem* them out of the house of slavery into his holy House and Kingdom! For him to be “Lord,” Israel must only approach God by *faith*, with a humbled sense of dependence and need. Otherwise, Israel *usurps* the place of Lord and deliverer/ Redeemer, seeking its own Self-Rule as its own Lord. To reject God’s right to *save* and *redeem* is simple rebellion and idolatry.

- **Prepares People:** So, Moses was sent to the people of Israel to first prepare them for the Passover because they were unready for the transition. Similarly, here are a few ways you may need to prepare Jews for the coming Mashiach:

- **Unbelieving** Remember that your people are unbelieving. Since they do not subject themselves completely to the authority of the Lord God or his appointed Mashiach, they put themselves in the place of Lordship, being Self-Ruling and relying on their own Self-Understanding. But, *faith* comes from hearing the Word of God, so keep planting the Word in their hearts. On the Day of the Lord, God will judge Israel’s brazen *Self-Rule*, for a Lord must be powerful enough to save. So, when Israel sees only its own destruction as the nations surround it, they very well may abandon this idol of Self-Rule.

○ **Unconvinced:** Due to Israel's unbelief, its people have likely rationalized and ignored the helplessness of their own condition. But, when the Law and the Prophets reveals the true spiritual reality which surrounds Israel, it uses hopeless imagery of being *dominated* by the Serpent (Genesis 3:15), *helpless* in a land of terrible "darkness" and in the "shadow of death" (Isaiah 9:2), and *oppressed* by powerful enemies (9:3-5). Because the people of Israel do not see them as *enslaved*, they imagine themselves spiritual *free agents*, operating in neutral space. So, Israel needs to see its condition as more dire and deadly than that of Egypt.

○ **Unfit:** Our first parents lived face-to-face with the Lord God in Eden because they were alive both in body but also in Spirit, having been given the *breath of God* to make their souls come alive as *hai nefesh*—(Genesis 2:7). However, when they sinned, this spiritual life died as the Lord God had promised (Genesis 2:17), leaving them in *defiled flesh*, which was incompatible with God's holy presence (Genesis 3:10). Nothing since the Fall until now has changed the *condition* of the House of Israel as people of *defiled flesh*—not the receiving of the Law (Exodus 20:18-19), nor the Temple system of worship (Isaiah 6:5), nor even Israel's return from exile to its homeland as a nation (Ezekiel 37:11-13). Thus, while still enslaved to this *dark world* by its *defiling flesh*, Israel, like their ancestors in Egypt, are not free to worship or obey God until they are redeemed (Exodus 7:16). As the Lord God says to Pharaoh: "Let my people go, that they may serve me in the wilderness" (Exodus 7:36). The Lord is not the God of slaves but of sons. While your people are still in their *dead flesh*, they are "slaves to sin" as Jesus says: "Truly, truly, I say to you, everyone who practices sin is a slave to sin. 35 The slave does not remain in the house forever; the son remains forever. 36 So if the Son sets you free, you will be free indeed" (John 8:34-36).

● **Passover Redemption:** Once your people realize their felt need for redemption, then they will understand that the Lamb of God, who was crucified as the Son of God and the Son of Man, is the only one to atone for their sins. Only through the Redemption of Jesus Mashiach will Israel be reborn by the Lord's Spirit to serve him: "¹⁴ And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord." (Ezekiel 37:14).

Focus:

6.2.B Preparing for Passover: Life-giving Lamb: lays down life for family. Mark 14:12-16, 22-25

1. **Prepare for Passover:** Generational Shepherds prepares people to live in the Redeemed Kingdom Family. 14:12-16.
2. **Sacrificed Body and Blood:** Gathering around Table to Remember. 14:22-24.
3. **Kingdom Hope:** Awaiting sharing cup together.

Consider:

F

Question:Further Discovery:

7.3.B(60). **Shepherd Struck.** Mark 14:26-31.

As with any parent, *generational shepherds* are familiar with the growth process of disciples, as they grow from newly born spiritual children to adulthood, where they begin to mature and care for others. As a generational shepherd, then, it is important for you to know how *the spiritual growth of disciples* differs in a marked way from human biological development.

In physical human development, people mature from being helpless and dependent to becoming independent and autonomous. The spiritual development of disciples resembles this, as disciples grow into spiritual parents who are able to shepherd younger disciples, households, and even generations of households and their shepherds! However, whereas children learn to sustain their own life by feeding themselves, the life of the disciples is markedly different.

For, this physical world is designed to be human-scaled, appropriate for sustaining this biological life and putting things in our grasp and control. In this way, the family of man has mastered this *earthly world*, as the Lord God had already promised (Genesis 1:27-30).

But, we also know that having been *born again* by the Spirit (John 1:12-13), disciples also live in the spiritual reality of the Kingdom House of God, having a heavenly life, a hidden life, in them. But, the spiritual reality is far different than this visible world of matter. Earth is a world within reach, but the Heavenly Reality is beyond our reach. Even as *reborn children of God*, we cannot do even the smallest thing in the realm of the Spirit. For, in the heavenly scale of the spiritual realm, even a thousand years is as nothing in the vastness and eternal stretches of the infinite realm. So, in the flesh, we are still and always ever dependent on the Lord Jesus for life, for protection, for guidance.

So, as the *shepherd* of your household, teach your people that through all your generations, Jesus Mashiach remains forever our Lord, the Firstborn Son of our House, and the only Life-giving Redeemer. To *leave him* and seek independence is only unbelief and death.

Read Mark 14:26-31.

²⁷ And Jesus said to them, "You will **all fall away**, for it is written, 'I will **strike the shepherd**, and the **sheep** will be **scattered**.' ²⁸ But after I am raised up, I will go before you to Galilee." 14:27-28

Background:

Jesus Mashiach, our Eternal Shepherd:

As the *generational shepherd*, you are given an authority from the Lord God to instruct your people in the Kingdom and Life.

To know life is to know the source of life, our life-giving Shepherd. For Jesus Mashiach says:

¹⁰ The thief comes only to steal and kill and **destroy**. I came that they may have **life** and have it **abundantly**. ¹¹ I am the **good shepherd**. The good shepherd **lays down** his **life** for the **sheep**. John 10:10

When Jesus Mashiach calls himself our “good shepherd,” he reveals to us the *covenantal bond* the Lord has with us, the people of his House. As our shepherd, the Lord God has given him the authority to protect his house and redeem their lives. So, Jesus Mashiach alone is the shepherd to give us the “abundant life” from God (John 10:10). As the writer of Hebrews says:

Now may the God of peace who brought again from the dead our Lord Jesus, the great **shepherd** of the sheep, by the blood of the **eternal covenant**.
Hebrews 13:20.

Jesus Mashiach, the “great shepherd” of his family flock, has been perfected as God’s Heir to be the “Lord” of all in heaven and on earth. Our Lord and Shepherd has all power to use for the good of his own House and people. So, if our Lord is truly “great,” then to receive his blessing and life, which he freely and sacrificially lays down for us, it is no hardship to view ourselves as his “sheep.”

For, Jesus Mashiach, our Lord and our “great shepherd,” is our shepherd forever and ever, because his blood seals us in an *eternal covenant* of life and protection. We are his sheep because we are of his family forever.

Case Study: Flawed Family, Faulty Individuals

There is a deep-seated rebellion in our *flesh* that resists the idea of being a part of any group, any family, forever. In this rebellion, *true freedom is to be* isolated and alone, unencumbered by any relational obligation and free to express one's choice.

But, such a perversion of *freedom* is only the product of this current age's *industrial and Western bent*. In all other ages of humanity, to be banished from one's family and people was certain death. For, to be truly free from any relationship is to be vulnerable, outcast, exiled in the world. Such exiles will die horribly alone.

But, in this current age, Western individualism has so infected relationships that families are often merely transactional and temporary—raising individuals who eventually are freed from the encumbrance and interference of family. To be free but alone, forgotten, and abandoned.

But, the Kingdom of God shifts the frame of life for its people. Life is not found apart from but only under the sheltering House and the protective watch of its Head and Shepherd, the Lord Jesus Mashiach. Individuality is defined not in terms of personal loneliness but in a growing responsibility, as Adult Disciples learn to care for their own households.

However, the future of sons within the Household is not exile, not abandonment, but a changing honor showed from son to father, from parents to children. In this way, the maturing disciple does not become *independent* of his Lord. Yes, his choices become more weighty, but he never chooses in isolation but under the Lordship of his forever shepherd. And, this Shepherd always nurtures, guides, and protects his flock, but as a king protecting his nobles, as a Lord sharing in the fellowship of his knights but also ensuring that each thrives in his land and inheritance!

Shepherding the Generations: Your Changing Relationships

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: ² shepherd the flock of God that is among you, exercising oversight,^[a] not under compulsion, but willingly, as God would have you;^[b] not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 Peter 5:1-4

Shepherding the Flock as a Generational Elder:

As a *generational shepherd* of the Lord's flock in the last days, you will be called to do what no one else has done—to raise up Kingdom disciples who fully mature to establish the *throne of Jesus Mashiach* as disciples and households are multiplied throughout the Earth and in Jerusalem! The Lord will accompany your work, as the world has never seen—with the nation of Israel offering prayers to him in his Temple, 144,000 of your number going out to the nations, and the two *mashiachs* testifying to the world with signs and wonders. And, you will bring the Kingdom to earth in 3.5 years, succeeding where the church failed after two thousand years!

So, it is important, right from the start, that you raise up Kingdom disciples who are *thrive and bear fruit* not just on earth but spiritual fruit, heavenly, and eternal. To see the Kingdom come in this way, you will need not just to be *sacrificial, but to total in your sacrifice, laying down your life* as the Lord Jesus, as our Good Shepherd, laid down his whole life for his people.

So, consider this overview as a *starting point*, for we have seen glimpses of such Kingdom fruit in our time on earth. But, may you see all the Kingdom in all its fullness, as you and your *generations of shepherds* whom you will raise up give yourselves fully to the Lord Jesus as a Holy Offering, acceptable to God, as your due service of worship! (Romans 12:1-2).

May our eternal shepherd anoint you for this great work!

Elder	Teach, Encourage, Comfort			Mentor, Equip, Train,		Strengthen, Partner	
Shepherd	New Life	Walk/ Devotion to Lord	Family Life: Love, Word, Faith	Shepherding Instruct Heart build Faith, Bless House	Sacrificial Servant Leading Leaving w/Lord	Team: Shepherd- ing a House	Teams of Shepherds Clusters of Houses
Overseer	Signs of New Life	Devoted Relation.	Brother- hood: Family Relations	Partner Shepherd Restore Worshippers	Team of Shepherds: Sacrificial Shepherd	Shepherd Team over House: Guidance	Shepherd Teams over Clusters of Households
Example	Thrive: Faith & Repent	Bond: Obey Word Know God's Will	Connect: Share Word	Represent: Shepherd	Sacrificial Service Kingdom Life	Shepherd Houshold Managing Household	Shepherd Generations Sacrificial Life-giver
Phase	Childhood			Adulthood		Parent	
Stage of Develpmnt.	1.Newborn Disciples	2.Infant Disciples	3. Child Disciples	4. Teen (young adult) Disciples	5. Adult Disciples6	6. Parent Disciples	7. Elder Disciples

If the Lord Jesus raises you up and appoints you to serve in his Kingdom House as a generational shepherd, you will be called to shepherd many generations of households with their family members, a considerable task when even shepherding a single line of households. The table above maps out how the various roles in the Chief Shepherd's Kingdom House fit together and, specifically, how you as a *generational shepherd* will need to work with disciples in the household of all the various stages of growth.

Shepherding Disciples in their Childhood:

Elders Teach Childhood Disciples by Encouraging and Comforting:

As the *parental disciple in a Household or Cluster, Clan, or even Region of Households*, your main responsibility will be to “feed” your household with knowledge and understanding (Jeremiah 3:15). The Lord God likens this teaching to *feeding*

People with “knowledge and understanding.” Clearly, the wise *generational shepherd* feeds his household what is appropriate for their developmental needs and abilities.

Teach as Elders:

So, as a *generational shepherd*, first learn to teach the youngest food with the simplest, most easily digestible of foods, what is “encouraging and comforting.” Remember your time as parents of young children. These little one's mainly needed to be held, encouraged, and fed what could be easily experienced and acted upon.

Shepherd Children with Gentle Guidance:

Lesson #1: Life and Death: to experience New Life to see the Kingdom of God, new disciples must reject the *flesh life* and cling by *faith* to Jesus Mashiach as their only Life-Giver.

If you look at the Lord's condemnation of the *last church*, which he eventually rejected, you will see the *bad fruit* of not producing disciples who were spiritually viable. And, the reason these *bad fruit* were eventually reject is for two reasons: first, their repentance was not of the “flesh” itself nor of a desire to have a “new life” by rejecting *dead sin*, but it was a mere admission of sin. So, they were like terminal patients who *admit* that they are sick but refuse to be cured, preferring to live in their own sickness. Secondly, since these *fleshly* believers refused to repent of their fleshly *Self-Rule*, they had no need of Jesus Mashiach as their Lord and

Savior. So, they drew near to their doctrines, their worship festivities, and their religious riches but shut Jesus out of his own church (Revelation 3:20).

So, it is imperative that you *help each newborn disciple* (Stage 1) experience the *freedom* and the refreshing of *repenting of their fleshly Self-rebellion*. And, to draw near to the Lord Jesus for life itself.

As an *Elder Shepherd*, much of your work may be spent in overseeing the households and shepherds under your care, and you may have little opportunity to *teach* these youngest of disciples. In my experience, I often took personal responsibility to teach those young disciples who looked to be most fruitful.

Case Study: Teaching Newborn Disciples as a *generational shepherd*.

In all of his ministry relationships, Paul is not recorded *raising up* many disciples, but we do know that he invested his time in teaching and then mentoring Timothy. Paul saw something in Timothy, so you may choose proteges wisely as those who could eventually replace you!

Case #1: Allison. Child-like integrity. Allison turned to Jesus when she had nothing, with a broken spine, an addiction, and a broken mind. So the Lord restored her to life and gave her the Holy Spirit. For two and a half years, Allison was stuck as a Stage 1 disciple, still not willing to repent of her addictions. But, at her lowest points, she was quick to see her error and sheepishly return to her Lord. At every stage, she overcame growth obstacles and is now learning to *shepherd* younger disciples (Stage 4). I've always seen Allison as a *spiritual daughter*, so will instruct Allison and give her whatever she needs.

Case #2: Justin. Zeal. Coming from a blue-collar background, from a South Asian/ Caribbean background, Justin embraced the Lord and was immediately zealous for his name. So, he very quickly was on the streets, sharing Jesus with strangers. It was clear that Justin was more of a preacher than a teacher, more comfortable sharing the Good News of Jesus but not so comfortable studying the Word to teach it. So, after laying the foundation of Mashiach in Justin (Stage 1), I connected him with other mentors.

Case #3: Richard. Whole-hearted. Like Allison, Richard came to us with a broken mind. When the Lord healed him and saved him by his mighty Word, Richard forsook all other voices—abandoning Social Media, Entertainment, and even the Internet. Like Allison, Richard shared Jesus with others and saw much fruit in his life, even starting to “shepherd” and mentor his peers like Justin. He is a Stage 4 disciple who is still learning to *sacrifice* to the Lord his own Self-interests and Self-Righteousness, realizing that he has become a bit legalistic, laying down

his own religious rules of conduct. Richard sought out alternate teachers when the Lord's call became too threatening. He is a good example of how Stage 4 shepherds who bear fruit often become side-tracked in Stage 5 when they are called to focus on the interests of God, sacrificing their own Self-interests. If they do not, they begin to build *fleshly kingdoms* rather than the Kingdom of God on earth.

Case #4: Yuichi. Simplicity. Even though Yuichi was a *doctoral student* in Linguistics (from Japan), he approached Jesus with a child-like simplicity. Coming to Jesus, he knew he was to *love Him* as his first love. Throughout his life, Yuichi never departed from this simple love and devotion. Not finding any churches when he returned to Japan, Yuichi started a *house-church*.

Case #5: Nic. Faithfulness. Nic had come to Jesus after he had lost everything. Coming to us from another church, we made sure to *lay the good foundation* of repentance from the Fleshly Life and *faith* in Jesus Mashiach as Lord. In everything Nic did, he embodied a deep faithfulness. He studied Mark with us to grow as a disciple, then took the word and brought it to those imprisoned and started to grow as a *shepherd* (Stage 6), eventually leading his family to Jesus. And, it is his sister, Romina, who led Allison to Jesus!

To my great *regret*, Nic felt the call to relocate his new family to the *hinterlands* of Canada, where he began to serve in another church.

In each of these cases, my goal as an *instructor* was to be very *encouraging* to them. As one who had seen and/or experienced most of the obstacles and breakthroughs they passed through, it was tempting to turn the focus on myself and my time-frame for their growth. But, their walk with the Lord was a gift which no one can take from them, so they had to experience, to fail, to be stalled, and to achieve their own breakthroughs. Through it all, my job was to encourage them in the right way and to comfort them when they fell. As they passed through their childhood or even chose to linger at any one stage, my job as to teach, to *shepherd them—that is, guide* them in the way forward, and to “oversee”—to watch their progress. So, as they passed from simply experiencing New Life to then learning to draw near to the Lord Himself, to bond with them and then to connect with other disciples in the body, I was always watching for the “signs” accompanying their growth. And, I learned this:

Lesson #2: The spiritual growth of disciples will be stalled at every stage where they are unwilling to *give up* fleshly obstacles to progress by faith to mature.

So, if *newborn* disciples are unwilling to fully repent of the *flesh*, instead clinging to the world or some *fleshly bondage* or refusing to let go of some Self-centered part of their lives, they will remain at *stage 1* indefinitely. Thus, likely the vast majority of disciples are *spiritually* stalled at stage 1, even if in the world's eyes they progress to even lead. But, their growth will be *worldly* rather than *Kingdom* growth. Let me illustrate:

Nic, whom I mentioned above, grew spiritually until he became a *generational shepherd*. The fruit of this growth was seen in his “generational” fruit—he led both his mother and sister to Jesus, and his sister Romina led Allison to Jesus. Allison, in turn, is sharing the Gospel with her family and loved ones, and will soon help someone be reborn as a disciple: 4 generations of fruit proves that Nic's growth is not fleshly but spiritual, for all of these he disciples are bearing *spiritual fruit* and not relying on *fleshly works*.

Contrast that with a leader who was accustomed to *fleshly Self-ambition* as his norm. He walked according to his group's doctrines as his practical Lord, and even became the shepherd of a church. However, with his Self-ambition unchecked, this person's shepherding never bore the fruit of *Self-sacrifice* and so was limited by worldly limitations. He preached, but was unable to reproduce Spirit-led disciples but only book-reading followers of human coalitions. So, no reports of new life came from those in his household but a mere parroting of human doctrines. No marriages were restored. No one in bondage was freed.

So, *generational shepherd*, help your people make progress by identifying the *fleshly obstacles* to their growth. And, gently shepherd them through these obstacles—sometimes instructing, sometimes comforting after discipline, sometimes walking with them to experience victory.

Though a *new disciple* “repented” of his marijuana addiction, he was never able to be freed of his addiction and struggled for years at Stage 1. Finally, he agreed to *listen* to the Word of God (not being a reader). And, we read the Word together every morning for a month. He finally experienced freedom from his addiction!

For Allison, the big obstacle for growth was to move from isolation into connectedness as a Stage 3 disciple. Praying with her, praying against *satanic temptations*, and fortifying her with the Word, Allison finally discovered the joy and necessity of fellowship in relationship.

But, shepherding them *gently* knowing that they must make their own mistakes and enjoy their own victories is necessary. For, as Paul knew, Timothy would with Jesus one day start and oversee his own households!

Good Shepherds: Laying down your life for your sheep.

²⁴ Now I rejoice in **my sufferings for your sake**, and in my flesh I am **filling up** what is **lacking in Christ's afflictions** for the **sake of his body**, that is, the church.... ²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is **Christ in you**, the **hope of glory**. Colossians 1:24,27

The *only way that Jesus passes on “abundant life”* to his people is by “laying down his life” for the sheep (John 10:10-11). This act of *laying down his life*, this Kingdom dynamic of sacrifice-driving-growth and giving life, does not stop with His Redemptive Ransom on the Cross. For, Paul says, “I am filling up what is lacking in Christ’s afflictions for the sake of his body” (Colossians 1:24). In other words, Jesus Mashiach identifies with his Body, his House on Earth. For the sake of the house, sacrifice, afflictions, and loss are still required for his people to grow. For, it is with these “sacrifices” that the Father is well pleased, for they prove the “fear of God.” (Genesis 22). So, Paul, and his company of fellow Parental Shepherds, are still required to suffer and sacrifice for the people of God that they may grow.

As a *generational shepherd*, you must abandon any sense of *Self-entitlement* in this life. For, sacrifice and loss can come at any time, even to those things that you would claim as most precious. At any time. Anything that is yours. So, in this section, we see our example of *Generational Shepherding*, our Lord, lose everything of value to himself. For, the crowds were indeed right—if he is to “save others,” he cannot at the same time seek to “save himself.” Those are mutually exclusive possibilities.

Imagine parents who refuse to feed their newborns or change them, claiming that they have a “right” to their own comfort. The definition of parenthood is sacrifice, and the mark of Kingdom Parenthood is *ultimate sacrifice* for its *eternal fruit*.

Case Study: Ruining the Flock

In my experience, nothing has been more ruinous to the flock than *selfish shepherds*, who put their own self-interests and ambitions above the Kingdom. This selfishness ruins the body in small and big ways, and it makes it impossible for any shared Kingdom labor, for the plow will be split between this world and the Father's heavenly purpose. So, as a *generational shepherd*, be sure to train the *shepherds of your household* to be willing to *lay down their lives* for the sheep. If they are unwilling to do that, perhaps God's anointed is not Saul but David, so find a man after God's own heart. For, when one "fears God" properly, they will "turn away from evil" — especially the vile corruption of Self-Love.

Case #1: The history of the Western world, which has largely defined the Church movement, is marked by a *deep-seated* humanism which produces an ingrained sense of *Self-entitlement*—each person is entitled to their own *freedom of will, protection of property, and independence* from the demands of people, kings, or even God himself. Such an ingrained *Self-importance* produces a keen self of self-interest that defiles even pastoral behavior.

This particular church service was led by the Worship Pastor, who led the church in beautiful song of *grace and gospel living*. He called on the people to give of themselves to honor God.

That day, a young couple came with their infant son, who was just starting to babble. I encouraged them to read to him from a *children's Bible* we once passed out to our new parents. Scrambling, I searched through the church for any copies we might give out.

There were two remaining children's Bibles on the Worship pastor's shelf. When asked if we could give one to the congregant, he replied "No, one of the Bibles is mine and the other belongs to my daughter," who would not be reading it as a teenager. Perhaps this man had good reasons to keep these Bibles—he hoped his daughter would read it to his future grandchildren, or he'd hope to give it to someone in the future. Regardless of the reason, this *pastor* made the choice to prefer his own interests over the needs of "the sheep." This was a small setback, but telling in how Self-interest in the pastors of a church blocks Kingdom growth, which is driven by sacrifice.

Case #2: Selfish Pastors- Selfish Movements: Multiply this *pastoral self-interest* millions of times across generations, and you see a Church shaped by *fleshly Self-interest* from the least of its pastors to the largest of its denominations. Such Self-interest chokes the Kingdom. For, when Kingdom-minded servants advance the Kingdom, their work will always be opposed by

those *fleshly, Self-interested* shepherds who have seized power for themselves and who outnumber and outvote these kingdom servants.

Shepherding Disciples in their Adulthood.

In the Kingdom path to discipleship maturity, adulthood is defined by the ability and willingness to *embrace one's calling* to take responsibility for younger disciples. There is no alternate path to maturity. So, for those who insist on being selfish, who hold on to their isolation and independence, and who refuse to care for anyone but themselves, there is no further growth. For this reason, the Church Age was characterized by disciples who never bore any spiritual fruit beyond *their personal lives*-- perhaps the fruit of repentance, or the fruit of the Spirit. Some may even have seen fruit in their own areas of service in the church. But, in the eyes of the Kingdom, to refuse to take responsibility for anyone but yourself prevents you from maturing as a disciple. But, for those who are willing to take the step into maturity, hearing the *call* of God on their lives to shepherd the lost or younger disciples, these do not need *teaching* as much as they need you to "mentor" them. While you must be selective in the *young disciples* you choose to teach, you must be even **more selective** in those whom you choose to mentor. For, to *mentor* a disciple into maturity requires a mutually committed relationship. Paul says:

² and what you have heard from me in the presence of many witnesses entrust to **faithful men**, who will be **able to teach** others also. 2 Timothy 2:2

Disciples who mature into full adulthood must be mentored in a mutually *trusting relationship*, and that is called "mentoring." Those whom you should consider to mentor are proven to be:

- **Faithful:** At this point, disciples should have had opportunities presented to them to serve the Lord. Have these *disciples* shown themselves to be "faithful," especially to do what the Lord asked of them with humility and diligence? In this way, those whose hearts are still gripped by *fleshly Self-ambition* will prove *unfaithful*, for they will reach the *limits* of what is pleasant, or comfortable, or self-rewarding for them. Instead, faithfulness requires faith—to trust the Lord

Jesus enough to do what he says without any worldly reward, recognition, or return—all of which the flesh demands.

- **Teachable/ Able to Teach:** And, maturing disciples are able to teach the Word of God. This ability is not mere memory or *inert knowledge*. Rather, the Word of God has powerfully transformed their own lives, for their lives demonstrate the *authority* of God’s word as they obey it. And, to teach means that they themselves are teachable. They have heard the Lord open his words to them. They have heard and receive the Word of God from others in the body to build them up, to instruct, warn, correct, and train them. This humble receiving of the Word and its works by faith all show that someone is able to Teach—passing on what they have received.

Most importantly, prayerfully *choose* those to mentor. Remember Jesus prayed and then named the Twelve whom he would mentor. Jesus chose men who would one day **take his place** after he departed.

Equipping and Training Shepherds:

Mentoring *disciples into adulthood* can’t be done by *programs* or *anonymously*. The *flesh* falsely assumes that passing on knowledge is sufficient to raise up competent shepherds, because knowledge can be commodified and mass-produced to maximize profitability. Instead, disciples maturing into “shepherds” to care for others can only be *mentored* into maturity because they need to be *instructed and learn to instruct at the “heart” level*.

As disciples pass through the stages of childhood in their discipleship, much of what they develop is personal and private. Even as they connect with other disciples to encourage and be encouraged, much of the growth is either hidden or kept public, interpersonally. But, Shepherds learn to let God’s Word go deep to *free, to convict, and to cleanse* at the deep level of the heart. And, only those in deep relationships can really be transparent and accountable at this level to see the Word take root.

For example, disciples will learn to spot the outward signs of *heart hardness*, an outward hypocrisy and insistence on *fleshly rules and regulations*. But, these outward appearances of religious piety belie a deeper hardness to God. So, if you are *mentoring* shepherds, be sure to ask questions which will expose their motives.

Which uncover any hidden *hardness of Self-ambition* or Self-interest. Rebuke their selfishness or refusal to share or give of themselves.

Also, remember that discipleship *growth* makes one increasingly dependent on the *Lordship of Jesus Mashiach*, not less. So, be sure that these disciples are always free from the *hardening unbelief* which leavened and defiled the teachings of the Pharisees. For, unbelief starts with the simple act of *standing self-sufficiently*—standing on one's own understanding, or name, or abilities. So, seek to *shepherd the hearts* of your maturing disciples.

At the same time, you are called to “equip and train” these in the skills of shepherding. That is, you are not merely “teaching”—passing on knowledge to them. To “equip” a *shepherd* is to observe them as they apply, act on, and adapt the tools that you are giving them. And, when they succeed, “train” them to keep using their *shepherding skills* with consistent effectiveness.

Now, helping your disciples take the final step into (Stage 5) sacrificial service sometimes requires very honest confrontation. For, not only are your *shepherds* experiencing some measure of affirmation and success as shepherds, but the threat of assuming that their *Will = God's Will* is especially dangerous. For, the *flesh* will emerge not in base and obvious temptations to indulge in immorality or murderous rage. But, it will secretly entice the shepherd to fall back into his old *self-protecting, Self-justifying ways*. But, as Jesus rebuked Simon Peter when he blocked his way to the cross (Mark 8:33), pointing out that to fall to *fleshly self-protection* was to align with Satan's worldly agenda, so, you must guard your shepherds from falling to fleshly ambition. The excuse, “I'm watching out for my Self!” is not valid for *servants of the Lord called to abandon their rights and guarantees of safety to “deny themselves, take up their cross, and follow” the Lord Jesus (Mark 8:34)*.

Here, there is no room for *nicety* or *compromise*. For, the smallest surrender to the *fleshly path* will undo Kingdom progress. Imagine if Jesus had listened to Simon's well-meaning words and actually did refuse the cross because “it would be not good for you.” Of course the cross did Jesus no good! For, to take the path of Kingdom Sacrifice *is to abandon any entitlement* to good in this life. For, to scrape for even the least comfort is to abandon the Kingdom to Satan's undoing. So, if Jesus agreed with Peter's quite reasonable request to look out for himself, he would not go to the cross. One simple compromise would doom all the generations to eternal ruin and hell.

Case Study: Rebuking Self-Entitled shepherding.

One of the leaders was *mentoring* a young man for baptism. This leader was proven in his service to the Lord and his Kingdom, having served as the head elder of our church and spearheaded many campaigns to bring the Gospel to our neighbors. But, this man also was tempted to *fall back* to his fleshly ways and its entitlements. For, as a successful owner of a small business, he had both wealth and influence in the world.

So, when the young man he was mentoring wrote a *testimony* that was entirely Self-honoring, attributing his progress, his growth, even his act of baptism to his own choices, I informed the young man that a testimony testifies of the work of Jesus Mashiach to save, redeem, and give new birth. Honoring Jesus as Lord and Savior was needed. However, the leader defended his mentee and his testimony, calling me to protest any demand for changes.

I openly resisted his arguments, pointing out that he of all people should know that a testimony not even mentioning Jesus as Lord and Savior could not be considered a valid testimony. Making the obvious known to him, and expecting him to know what was glaringly true, was done in love.

Years later, this leader reported to me that this young man, now working as a firefighter, had publicly taken a stand for his faith in the Lord Jesus and that stand was a witness to the entire area! Mentoring means that you protect your mentors from their own fleshly interests!

Shepherding Parental Disciples: strengthening partners.

You may be noticing that as disciples *mature*, your relationship with them becomes more *equal* as you see and treat them not as helpless children but as your very own peers, your partners.

Suffice to say, we leave it up to you and your Lord Jesus Mashiach to determine your way to raise up Parental Disciples at the (sixth and seventh stages). For, the partnering you will share, the households you will build, and the generations you raise up to reproduce and fill the earth—all this the world has not seen yet!

I have a foreshadow of what this might look like. However, like Moses gazing from a distance at the Promised Land, the Kingdom is yours to hold of.

Simply remember that regardless, at this point, of who emerges among your ranks as productive and fruitful, who survives as the Eldest among Elders, at the very end

of the day, "You have one Instructor, the Mashiach, and you are all brothers!"
Press on.

Focus:

6.3.B. Hurt and Loss: Shepherd Struck: Mashiach Struck and Sheep scattered.

Mark 14:26-31.

1. **Shepherd Struck:** Injured for the sake of the Household, Sheep Scattered. 14:26-28
2. **Sheep Stray:** Without shepherd, sheep will have no power to protect themselves. 14:29-30.
3. **Fleshly Confidence:** Apart from the shepherd, the sheep have no strength in their flesh. 14:31.

Consider:Question:Further Discovery:

7.4.BP(61). Sacrificial Prayer. Surrendered Soul. Mark 14:32-42

¹⁷ Now the **Lord is the Spirit**, and where the Spirit of the Lord is, there is **freedom**. ¹⁸ And we all, with **unveiled face**, beholding the **glory** of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. 2 Corinthians 3:17-18

The *spiritual development* of the disciple is a growing *sanctification* that disciples might bear the righteous image of God (Genesis 1:26) as they resemble the *face* of Mashiach (2 Corinthians 4:6), growing into their calling as his *brothers* (Romans 8:28-30). So, as the disfiguring *bondage* of sin is sanctified from the disciple's life:

1 New-born	2.Follow-ing	3.Con-nected	4.Shep-herding	5.Sacrif- cial Servant	6. House Shep.	7. Gener. Shep.
Fleshly Bondage	Self- Rule	Fleshly Isolation	Self- interest	Self- serving	Fleshly Rights	Fleshly Identity

the disciple is *freed* from the flesh and grows by the Spirit to resemble the Lord Jesus Mashiach. This freedom allows the disciple to “gaze” upon the glory of the Lord, presenting themselves holy and accepted before the Lord to be changed.

At this stage of *growth*, you should be at home in the Lord God's presence, having presented your heart to him to know his calling on your life. Your life before him to serve him with all your strength. And, having already sanctified your mind by repenting of your past sins and errant ways.

Now, as you come **before the Lord** with the needs of the flock and its generations, having already presented yourself before him for his service, now *pour your soul* out to the Lord.

Even if I am to be **poured out** as a **drink** offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. Philippians 2:17

As your household comes alive, you recognize that you have already labored for the Lord, raised disciples, and gathered families. Now, it is time for the next generations to live before the Lord. So, as you bring them all before him, you pour out your soul before him as a familiar *servant* who has already given everything up but what remains of his life.

Praying by *pouring your soul out* before the Lord is not to simply pray fervently, for your soul is more than your emotions, differing from your heart. Nor is such *soul-pouring* prayer praying with all your will, as if to conjure reality into existence. No, you *pour out your soul* when you are present your whole life to the Lord, all what has formed you over the years and all you must do going forward—you give this to the Lord for the sake of your people. By pouring out your soul, as Jesus did, you are giving up your life that they might live.

It is right for me to feel this way about you **all**, because I hold you **in my heart**, for you are **all** partakers with me of grace, both **in my** imprisonment and **in** the defense and confirmation of the gospel. Philippians 1:7

In this way, *soul-pouring out prayer* is not just the self-sacrificing prayer of the parent. But, it is the *total sacrifice* of the head of *parents and households*, that his generations might have whatever they need, even if it costs them everything they have.

Read Mark 14:32-42.

³⁴ And he said to them, “My **soul is very sorrowful, even to death**. Remain here and watch.” ³⁵ And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. ³⁶ And he said, “Abba, Father, all things are possible for you. **Remove this cup** from me. Yet **not what I will**, but what **you will**.” Mark 14:34-36

Background:

Sorrowful to Death:

As created beings made from the *matter* of this earth (flesh) and God's living breath-Spirit (ruach), our souls were meant to be *alive* in this *blessed life* given to us by God, to be *hai nefesh*—living souls. So, when we face death, we anticipate the loss of all that is *good* in us. What is *living* avoids death at all cost.

But, the disciple is called to face and endure death for a *highest calling*—that the Father's "will" is done (Mark 14:36). So, Jesus indeed have a right to have a "sorrow unto death" in his soul, for he faced the *greatest loss of all*: Jesus, being a glorious "one" with the Father as Elohim from before "the foundation of the world" (John 17:24) must at the cross suffer death and separation from the Father. The author of life must now be cleaved from the Father in death.

This is soul-death. Everything that you are, what you held most dear, what made you alive, you must now lose for the sake of the Father's Will, and the Father wills that his House multiply abundantly!

What "soul death" are you willing to face? What brings you utter *sorrow* that you might see the fulfilling of the Father's will, that *life is given to his family*?

Know that you who have *prayed in this way*, to face a *soul so sorrowed to death*—that you have poured yourself out to the Lord. Know that the Lord sees and accepts such sacrifices as giving him a high honor, because all that is precious is laid at his feet.

Case Study: A Soul Sorrowful to Death.

There are two occasions when I poured out my soul to the Lord in great sorrow. The first occasion was mainly a culmination of small deaths, like a series of *non-fatal heart-attacks* that accumulated, culminating in an unbearable sorrow.

As a newly married man, I served the Lord at a comfortable pastoral position in a suburban church. My wife and I sacrificed much for the ministry, *being paid* a nominal salary. With our friends all having babies, we longed for a child of our own. After years, my wife finally became pregnant, but with complications. The night before we received the final prognosis, I prayed before the Lord for my child. My firstborn. I poured out my soul, and would have gladly given my life for the child to live. That is the heart of the *generational shepherd* pouring his own soul out before

the Lord, that if only that this offering would allow his child to live. Such a heart God honors. But, our child did not live.

Years later, through a series of *horrible losses*, we faced a looming death as a family. After leaving America for Canada and losing friends and jobs for the unknown, wave after wave of loss battered us. First, my wife's very life was slipping away before our eyes, as mental illness took away her faith and her soul, spending increasing time in psychiatric wards. Child services investigated our spouse-less family and threatened to remove our children. I lost my full-time teaching job. We were behind in our rent and were to lose our home. My two children and I, with my wife, were facing an imminent death. But, even more pressing, I felt the call of God on my heart to serve him. So, I came before the Lord again. I poured out my soul to him, as death loomed. As I prayed for my family, preparing us to leave this world that had no place for us, I realized that there was a deeper sorrow still. If we were to die, I would leave this earth having neglected the Call I had been given. That was the deepest sorrow, and I prayed for the impossible. How can the "dead" glorify you, O Lord? Glorify your name. So, I also learned that to face imminent ruin, and to truly grieve over the Lord's Will being left undone, that is a *sorrow to death* which the Lord honors.

Finally, after the Lord restored all to me—my wife, my family, and finally, a *pastoral position* at the Church he had prepared for me. I still labored with a yearning burdening my soul. Perhaps two or three years before this moment, I was grieved at the state of the Kingdom. I grieved over the relentless onslaught of technology and social media, as it lured the faith of many households away from their faith in God. I mourned over the woeful state of discipleship and fruitlessness in the churches, and the epidemic of *fleshliness, especially among the churches' leadership*.

But, then I had a vision for what might *turn the tide, that my spark* a revival of Kingdom discipleship among the Churches, starting with our own congregation. To feed our people every morning with *devotional materials* that would build disciples, establish the rule of the Lord Jesus and his throne, and expand the Kingdom of God. After developing the materials, the senior pastors of the church brought me into a meeting to confront me about these discipleship materials. They were "unrecognizable" to the theology and the Gospel associations to which the church leadership was beholden. In explaining the oneness of God-Elohim as a more helpful

“family unity” rather than the merely descriptive term “Trinity,” I was a threat to the orthodoxy and was forbidden from continuing.

Driving, the sorrow to death *crushed my soul*. All my hopes to rescue our people from the encroaching darkness and the impending Day of Accounting were taken from me. These leaders had deprived our people from a last chance to *be revived as a Kingdom people*. All that possibility for good and for feeding was suddenly killed, and my souls was mourning as if dead.

At that point, I realized that the Church Age was coming to a close. There would be no more revival, for the *terminal trajectory* of the Church, especially the “Christ-less Church” observing a mere *Churchianity* had no hope of revival or repentance.

Focus:

7.4. Bp. Surrendered Soul: Sacrificial Prayer: Pouring out Soul to do Father’s Will.

Mark 14:32-42

1. **Sacrificed Soul:** Soul is poured out even to “death” .14:32-34.
2. **Surrendered to Father’s Will:** Gives up Self-Will to do Father’s Will: 14:35-36.
3. **Suffers Betrayal:** Gives up rights to do Father’s Will. 14:37-42.

Consider:

Question:

Further Discovery:

7.5.C. **Suffer for Testimony: Sacrificial Witness** reveals Glory of Mashiach. Mark 14:55-65.

Called to Witness:

As a generational shepherd, you oversee your household or many households. Some of you may be called to *oversee* the House of Israel and all its clans and households! As we have already seen, the Lord God will meet you to give you his Vision of what he is doing in the world if you pour out your soul to him for your people. In this way, grief or frustration for your people is not shameful or futile. Rather, it shows to God your willingness to give all you have for him to act, to change, to lead to repentance.

For, sorrow to *death* is the true heart of a Father when he sees his House threatened. This was David's heart, when he poured his soul out to the Lord for his *first child* with Bathsheba. Surely, this was Abraham's heart that he poured out to the Lord God when Isaac was to be offered on Mount Moriah.

What drives you before the Lord is that *something is not right with reality*. What the Lord God has promised now meets an impossible barrier. And, only the prayer lifted up in soul-wrenching despair and frustration can hear God's Word of Faith.

When Jesus confronts the Pharisees, imagine yourself in his shoes. Standing before them in actuality is the One who is both the Son of God and the Son of Man, yet they still speak audacious words, believing their *position* and *power* over this solitary individual shields them and entitles them to accuse and defame this Jesus baselessly. What a maddening situation! Yet, Jesus stood his ground of witness, and so shall you, in the Lord Jesus Mashiach!

Setting the Stage for Testimony:

Let's consider what is at work in testifying of the fullness of Jesus Mashiach, especially to the House of Israel. Remember that we never see the situation entirely in the *flesh*, but those we witness to are *entirely in the flesh*. So, to witness to those who are most hardened in the flesh is to confront rebellious *flesh* in the midst of its rebellion with the fullness of God's truth regarding His Son, Jesus Mashiach. So, consider that your opponents are caught up in their:

- **Fleshly Blindness:** By nature, the *flesh* stands apart from the Lord God and claims Self-Rule, so even the promise of Jesus Mashiach *offends* the flesh.

So, in the Last Days, witnesses must unashamedly present the Lord Jesus Mashiah in his fullness, even as the Spirit backs this testimony with the power of the Kingdom as it shatters every pretense and opposition.

- **Testimony:** Thus, your testimony is costly. For, to testify to those in power, whether it is in Sanhedrin or before Kings, you will have to surrender any form of *fleshly protection*. This testimony that you give may be your last, and you have no assurance from the Lord that you will have another chance to testify. So, having given your *soul* as a pleasing offering to the Lord, leave it in the safety of His hands. Instead, follow example of your Lord Jesus Mashiah as he bore witness of himself and his coming Kingdom:
 - **Be true in the midst of falsehood.** In the same way that truth offends the flesh, so *falsehood provokes the Spirit*. But, for the sake of your testimony, don't be easily provoked. Instead, let the Lord show you when to speak and when to keep silent. When to listen. And, when to ask the Spirit for discernment into any openings.
 - **Walk by Faith:** Confronting fleshly blindness, you must never respond merely in the flesh. To gain some advantage or even victory in the Flesh. Instead, know that the true reality is only known by *faith*, even as your opponents are blind to this reality. So, be mindful of the Word of God as the Spirit brings its truth to mind. Remain in the Kingdom reality even as you walk in the flesh.
 - **Remain Surrendered:** As you testify, your key to victory is to *carry the burden of the cross* into your Witness. The cross is where you have surrendered all your life in order to fulfill the Lord's entire Will that His Kingdom come. Stay surrendered on the cross!

Read Mark 14:55-65.

⁶¹ But he remained silent and made no answer. Again the **high priest** asked him, "Are you **the Christ, the Son of the Blessed?**" ⁶² And Jesus said, "I am, and you will see **the Son of Man** seated at the right hand of Power, and coming with the clouds of heaven." ⁶³ And the high priest tore his garments and said, "What further witnesses do we need? ⁶⁴ You have **heard his blasphemy**. What is your decision?" And they all condemned him as deserving **death**. Mark 14:61-64

Background:

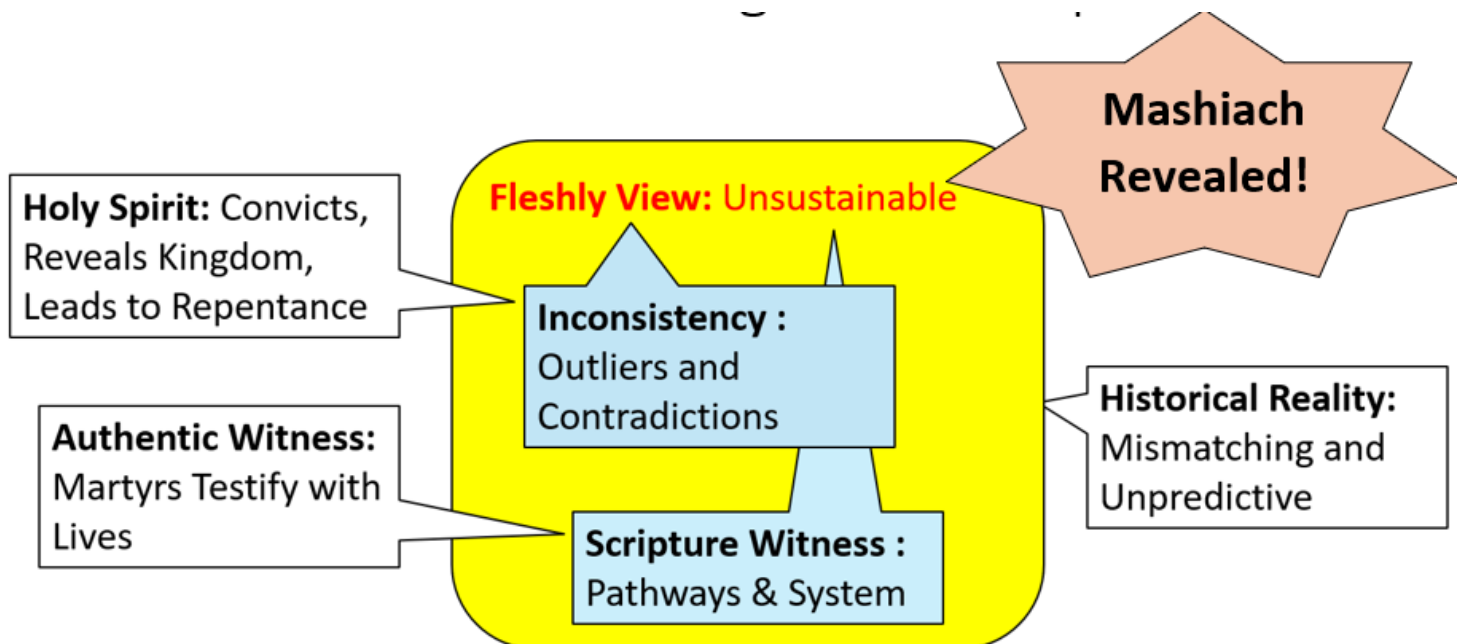
For the past two thousand years, the Jewish people and their teachers have hidden behind a *willful ignorance* regarding the Mashaich, and Jesus as the Redeeming Mashiach.

Generally speaking, the Jewish argument is that the Biblical promise of Mashiach and its fulfillment in the life, death, and resurrection of Jesus as that Mashiach is entirely a Gentile Fiction. This *baseless charge* is erroneous due to two factors Jesus identified: they know neither the Scriptures nor the power of God (Mark 12:24)!

In order to *give some weight* to their baseless claim, ironically, these Jewish critics have accused witnesses of the Word to be “prooftexting”—taking random quotations from the Hebrew scriptures to construct a *hodge-podge* view of Messiah. Such misuse of the Word of God also ignores the large scriptural *pathways* which develop systematically.

Indeed, the Hebrew Scriptures do indeed develop into recognizable pathways throughout its *inspired books*, and these paths develop systematically, according to a consistent logic and rationale that is easily proven.

Problematically, the *true hodgepodge* composite reading of Judaism is an unsystematic, unwieldy and **internally destabilized house of cards**. This



instability is based on several **indefensible positions** which Jews seek to *justify* their own cultural and religious assumptions:

As you equip your people and co-labor with your fellow shepherds to bear witness to Israel, your testimony will break up the hard ground and plant the Word of God in the hearts of the People of Israel until Jesus is Revealed to them in Power!

Remember:

Witness: Martyrs who back up their words with their lives.

Testify: Use your life and experiences to give evidence of the Truth of Scripture.

Plant: Share the Word of God to appeal to your hearers!

Remember, that as you bear witness of the truth, you will directly *resist* hardened obstacles of unbelief, and these areas of hardness and obstinacy are centered on these main points:

- **God:** Jewish *beliefs are so hardened* about the very identity of God as Elohim that the tribe is willing to *rename* God in a way that aligns better their thinking: “We know God better than God knows himself.” In this way, Jews and Muslims prefer a view of God aligning with their flesh: God as a solitary, isolated being who blindly supports all that Israel does. So, the name *Elohe* resembles more the Muslim notion of *Allah* than it does the Biblical revelation of God as Elohim, who is “one” not as a *yachid*- a lonely allah, but as a unified *echad*, as pictured in man and woman becoming one-echad.

The problem with seeing God as *solitary and Self-isolating* is that such a view, while compatible with Islam, is incompatible with the Bible’s portrait of God as Father and the Family purpose of God that is seen in the *toledot structure of Genesis*, the emphasis on inheritance and blessing, and on the generational work of God. Even the notion of “redemption” makes sense only in the “family” context of *the Kinsman-Redeemer* and the Lord as Israel’s only Redeemer.

Instability: From the very beginning, God reveals himself as a plurality- *Elohim* (Genesis 1:1) that talks with and refers to himself as “us” and “our” (1:26). If we see God’s name “Elohim” as the family name of God expressing

his “oneness,” than we see that God even addresses his covenant people by his family name (Psalm 82:6) and even addresses Mashaich as Elohim (Psalm 45:6), the anointed One sitting on his eternal throne.

- **The Law:** By the Law, we know that that man’s first sin is unbelief and the desire to be Self-Righteous—to *seize* the right to “know” (that is, determine) “good and evil” based on human understanding. In a nutshell, to be “like God” (Genesis 3:5). For, heretofore, it was only the “Lord God” who had the right to “command” (2:16) what is *good* and permissible: “You may surely eat of every tree of the garden” and *evil and forbidden*: “But of the tree of the knowledge of good and evil you shall not eat” (17). So, the Law commands that man be *subject* to the Lord God, and it forbids *self-Righteousness* to stand on one’s own understanding to determine good and evil. In this way, even the first command: “I am the Lord your God” who alone has the right of *deliverance* from the “house of slavery” (Exodus 20:2). Essentially, the Law commands “faith” (Genesis 15:6) and it forbids “unbelief” (Prov. 3:5-6).

Instability: So, how *antithetical* to the Law is the belief that one can use the Law to attain a Self-Righteousness, to be one’s own Self-Redeemer by Torah observance. As the “Lord” of the House of Israel, it God’s place alone to “deliver from the *house of slavery*” (Exodus 20:2) not for Israel to achieve Self-deliverance through Torah observance. In fact, Ruth 4 shows us that only the Kinsman-Redeemer has the *right* to redeem. In this way, God reserves the “right” to Redeem through his *anointed Redeemer*, the Mashiach, who alone has the right to *build* God’s and David’s dynastic House of sons (2 Samuel 7:12-16). To *abuse* the Torah as a means to achieve a Self-Righteousness and a Self-Redemption actually abrogates God’s Right as “Lord-Deliverer” and “Redeemer,” breaking the very first command! (Exodus 20:2).

- **Call of Israel:** Why exactly did God call Israel? In this modern day, many in Israel assume a *supremacist mandate*—that God chose Israel to rule all other nations pre-eminently as God’s *scion* on earth. Yet, how can this agenda, achieved through brutality, fulfill Israel’s calling to be a “light” to the nations? And, is Israel to be favored among nations? How is this different than the Nazi *mythology* that exalts the Aryan race as the “Masters” of humanity? If Israel embraces a supremacist ideology, it forsakes its moral

grounds, making it no better than its persecutors. And, a *supremacist ideology* ignores the divine righteousness which must draw nations to Israel. And, such an ideology wholesale denies the promises of God which exalt not Israel, but Israel's Mashiach as the World Ruler. Not as a mere *emanation of Israel's Glory—the best of her sons—but the Heir of God himself*, whose inheritance is directly God-given not Israel derived. But, as we see in the promises of God beginning with those directed to Judah (Genesis 49:9-12)—It is the Mashiach of Judah's Line, the Heir, who alone gathers the tribes to Shiloh to give each an inheritance.

Instability: Israel alone is neither Heir nor Ruler, for it is only Israel's Mashiach who is God's anointed Seed to inherit the promises from Adam (Genesis 3:15) to God himself (2 Samuel 7:12-16). But, when Israel takes its place at the Mashiach, the world-redeemer's side, it realizes its true calling. For, Israel is God's "Firstborn Son" among all the nations (Exodus 4:22), so it is Israel's *right to redeem* all nations through Mashiach in order that by Abraham's "Seed," "all the nations of the earth will be blessed" (Genesis 22:17). Thus, Israel's unceasing *testing* since its formation, the millennia of *wilderness warning*—all these are not shameful denunciations but *proof* that Israel, as the World's Firstborn, has let the *families of man* be redeemed first in Mashiach, so proving its *place to rule* under its Mashiach the nations of the earth forever!

Case Study: Your Calling as the Remnant

If you are a Jew reading this, and you have turned to Jesus Mashiach, and God has put on your heart as shepherd the *generations* of the House of Israel, then this is your time!

You may have noticed (see Job series on this website) that Israel's history parallels **Job's** life, for Job was the Lord's servant, tested in 12 distinct ways, that he might be perfected and *sanctified* of his deceptive *flesh*, specifically, his Self-entitlement and sense of Self-Righteousness by his own *flesh* and apart from God's redemption.

Israel has already *rejected Jesus* as its Redeemer and suffered for nearly 2000 years for it, believing it can achieve Self-Redemption by Torah-observance and declare itself Self-Righteous before God without *his or his Mashiach's redemption*. So, Israel will see the final two *Tests* which Job also faced first.

Test 11: Witnesses. In the same way that Job's proclamation of his own *Self-Righteousness* even in standing *against God* was *rebuked* by Elihu, so, the Lord

God raises up a *remnant* of Israel to be a witness to the whole nation. Rebuking its current *Self-Righteousness* to prepare it to meet the Lord God face-to-face.

See, when Job met the Lord face-to-face, he could do nothing but repent. However, this *repentance* must be a *change in his mind*, rather than one forced in the face of sheer power.

In this way, the Lord will raise up the *remnant of Israel in the Last Days* to be **his witnesses** (lit. *martyrs*—those who back their words with their lives) to testify of the truth of Jesus Mashiach. Israel must know the *overwhelming* and *consistent* Biblical witness and the *legitimacy* of his claims, and his *Rightful Redemption* as Israel's Kinsman-Redeemer before it stands before Him.

Test 12: Face-to-Face Encounter: The Lord God's purpose in *letting Job* fall so far from his original *faith as one who "feared God"* to one who stood on his own Self-entitled Self-Righteousness was to make it perfectly clear to Job that his only right, righteousness, and redemption was in the Lord God, never *apart* from him standing in his own Self-understanding by his *naked flesh*.

For, Job, like Israel, will stand before their *saving Lord* in the *nakedness* (shameful, uncovered human frailty) of its *flesh*, as the nations surround it for annihilation. And Israel will look upon the glorious face of its Redeemer. And Israel will not see the face of a stranger, but **the face of Jesus**, its long-scorned **Son**, but the **Firstborn** of House David and Israel, the only Rightful Redeemer of Israel as the Son of David and the Son of God!

So, all Israel will repent of its *fleshly rebellion* to claim to be its own Self-Redeemer. Then, all Israel will be saved!

If you are a Jew, you will have seen with your own eyes at Rosh Hashanah the Lord's *evacuation* of his people, now that the Church Age has come to a close.

By God's grace, you have come to Jesus Mashiach as your Lord and Redeemer. He is *raising you up as his fruitful disciple*. Now, as you come before him as a *shepherd* called to the House of Israel and all its generations, present yourself to the Lord God to hear his calling and his appointing of you as his witnesses to your brethren!

Hear your Calling as the Remnant:

For you are **our Father**, though Abraham does not know us, and Israel does **not acknowledge** us; you, O Lord, are **our Father, our Redeemer** from of old is your name. Isaiah 63:16.

- **Call on God as your Father:** Reborn as the Firstfruits of the coming great harvest of Israel, let the Spirit draw you near to the Father of your spirits!

As you draw near, seek his own heart. Sit and share in his *long-suffering* love for his wayward children. Then, let his infinite grace and *chesed—steadfast love* be poured out to you. He has not forgotten Israel. Finally, know the *fullness* of his heart, that Israel has endured *so much* for the *Redemption* of the House of Adam. As the firstborn of the families of the earth, it has *been disciplined* and suffered his anger, even being cut off from its *own Son, Jesus Mashiach, for the sake of the nations of the earth, that they may first know the blessing of Jesus Mashiach.* For, it has always been Israel's place as God's Firstborn Son, to bear the *Redeemer's Right* and burden to put its brethren houses first, proving that it alone has the right to be the seat of Jesus Mashiach's eternal throne, that it might forever be God's "light" to the nations.

- **Bring before God the blindness of Israel:** For, of all Israel's generations, you are the *firstfruits* to know Jesus Mashiach in his Glory. For, while many Jews have joined the Church, you are the first of *Israel* to know Jesus not as a Gentile, as the "Christ," but to know Jesus as your promised "Mashiach." So, Jesus gives you the place of honor at his side to *suffer* and *endure* with him (Matthew 5:10-11). For, as Israel did not recognize its Lord Jesus, it will not recognize you. As it afflicted your Mashiach, Israel's rulers will oppose you. But, Jesus calls you to "Be on your guard," for you will be "*beaten in synagogues*" for his sake (Mark 13:9) as you bear witness. But, he will "speak" through you by the "Holy Spirit" (v. 11). So, "endure to the end" for your salvation (13).
- **All Israel will know Jesus as Redeemer:**
If you stand your ground as his *Witnesses*, All Israel will know Jesus as its "Redeemer" (Isaiah 63:16) with the same clarity as yours. For, "the Deliverer will come from Zion, he will banish ungodliness from Jacob" (Romans 11:26) and they will "look on me, on him whom they have pierced" and "shall mourn for him as... a Firstborn" (Zechariah 12:10) so that, in great mourning and repentance, "all Israel will be saved" (Romans 11:26).

Jesus commissions you to go:

So, it is the Lord Jesus Mashiach himself who sends you out to testify of him to the people of Israel—town to town, synagogue to Sanhedrin. For, you will go out in the time called the "birth pains." Know that as the Lamb unseals and release Israel from its *worldly bonds*, even rebuking it for its past hardness and idolatry, Israel experience painful convulsions along with the rest of the world.

These *great instabilities* will occur as the Day of the Lord approaches, likely the year 2033 CE—two days (millennia) after the Lord’s *cross* and Israel’s rejection. Antichrist is revealed, world-war, famine and economic upheaval, and mass death will come before a bloody persecution will precede the Day of the Lord, as the nations surround Israel for its annihilation. But the Lord will reveal Himself as he saves all Israel! So, hear the Lord’s words to you even as you face hardship and even death:

¹⁶ “Behold, I am sending you out as **sheep** in the midst of wolves, so be **wise** as serpents and innocent as dovesWhen they **persecute** you in one town, **flee** to the next, for truly, I say to you, you will not have **gone** through all **the towns of Israel** before the **Son of Man comes**. Matthew 10:16,23

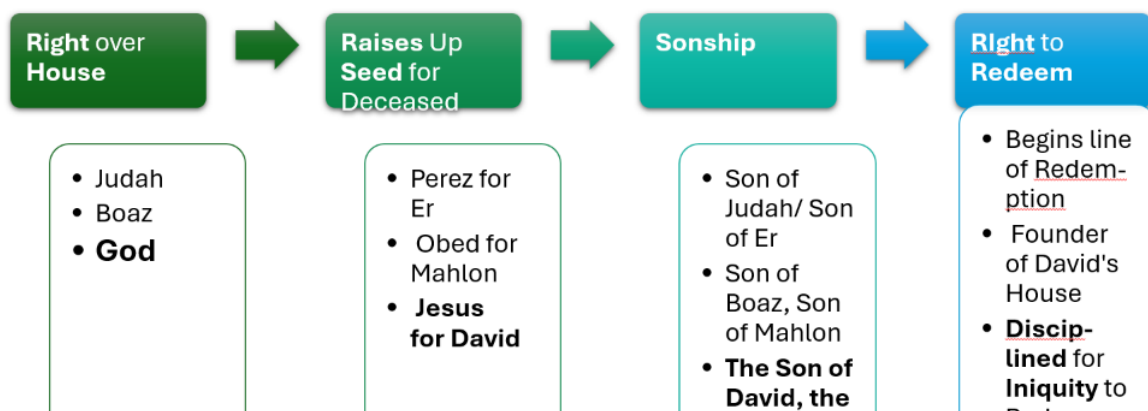
- **Self-Righteousness/ Self-Redemption:** The Hebrew Scriptures are clear in the distinction between the “Righteous” and the “Wicked,” and yes, God gives us Tanakh for us to walk in the *Way of the Righteous*—*derekh tzadikim*. But, the question of *how* we are to be Righteous is different altogether. The Tanakh, the Torah, and every *mitzvot* assumes that the *way of the Righteous* is the way of **faith**, for even righteous Abraham “**believed the Lord**, and it was counted to him as righteousness” (Genesis 15:6). Abraham shows us that Biblical Faith is to *position one’s Self* under the “Lordship” of God—*offering up our lives to him in total reliance on Him for our Redemption*, and not relying on our Self-honoring Flesh. Consider how Abraham’s life undercuts common Jewish claims about faith:

Misperception #1- Faith is passive. Obeying Torah is active. Granted, there is a common Christian *fallacy* that defines faith as mere mental assent, acknowledgement. But, Abraham shows us that Faith is relational and active: for, in giving the Lord God his trust, his is also *offering up himself and all his life and possessions* as well. In believing God’s promise of Abraham’s coming Seed, Abraham *offers up in sacrifice and puts in the Lord’s hands* his entire future, his generations, and any legacy he might receive. By Faith, we must *actively obey Torah* because we have first Subjected ourselves to the Lord, relying on his way and his power to *obey—for he must always be Lord*. There is no obedience without subjection to His Lordship! (Exodus 20:2).

Misperception #2- Now, most rabbis and Jews today assume that they are the *lords* of their own lives—they think that God has given them the Self-

Rule over the things of earth, including their Jewish Life, the Torah, and even the right to *rule the nations*. However, nowhere in the Bible does God give man the *right* to rule in his own name and authority. Even when God creates man to exercise “dominion” over the earth (Genesis 1:27-30), that is under God as man’s “Head,” and under the *command* of the Lord God (Genesis 2:17). When *man* seeks a “name”—that is, honor and authority *apart* from God (Genesis 11:4), to honor man, which is the goal of humanism—such efforts at Babel were *stymied*. In fact, the only being who suggests that man be “like” God to *establish a moral rule* to replace God’s commands is the Serpent (Genesis 3:5). So, *standing apart from God* to claim the Self-entitled right to secure one’s own Self-Righteousness according to one’s own *way* is the original sin of rebellion and unbelief. Now, some may say, “I will obey God’s commands, but I will do it “my way.” However, insisting on doing it your way still makes you out to be the Lord of your own life—which is idolatry (Exodus 20:2). For, not only is it unauthorized for you to claim to seize a Self-Righteousness apart from God, by your own effort, obedience, and piety. But, it is also impossible. For, our *flesh is dead* to the sin of humanity’s forefather, Adam. No human effort can either *re-animate with the Spirit dead flesh*, nor can any human *free himself from the infinite sin-debt we have incurred by desecrating by our sin God’s righteous image* given to us (Genesis 1:26).

Instability: Always remember the tree of knowing good and evil. To stay under the Lordship of the God who commands us, to obey His Way with His ability, is life. But to live independently of God’s Rule, to be our own Self-Rulers, to claim the authority to secure our own Self-Righteousness apart from God, is sin. For, only God through his Mashiach can we be righteous, for only Yahweh Tzedekenu—only the Lord is our Righteousness! (Jeremiah 23:6).



Redemption and Its Righteousness are only from God and his appointed Mashiach: (Isaiah 44:6; Ruth 4:10).

- **Promise of Mashiach:** Currently, Jews expect the Mashiach to be a special human who rebuilds the Temple, based on 2 Samuel 7:13, which is the promise God gives David when David expresses a desire to build God a house. What the Jewish people have overlooked, upon closer reading, is God's actual promise and David's response. David is grateful not about a future "house of cedar" which God already had dismissed in 2 Samuel 7:7. But, he says: "You have spoken also of **your servant's house** for a great while to come" (v.19). And, David is not talking about a "house of cedar" for himself as well. Rather, David rejoices that God promises a "Seed" to build a house for both God (v.13) and David (v.11), a combined house, a dynastic house of sons. Yes, a human being can easily be the one to construct a "house of cedar," a mere building for God. But, Mashiach is promised to do something greater.

For Mashiach to build a "dynastic house" for David and for God, he must first be a member, a Son, of both houses. In fact, not just a son but "the Son," the Heir designate for both lineages to build an eternal house.

But, back to Israel's expectations, the *fleshly desire* for a manageable human religion requires Messiah to be simply a human to *represent the people* and to ratify its *religious aspirations*—to build a religious structure, a "house of cedar," to galvanize national worship.

Instability: However, this *limited view of a nationally useful human* is not supported by Scripture which depicts Mashiach as one who is not simply a "son" of Israel but is the "Lord" of Israel, as David said: "The Lord said to my Lord, 'Sit at my right hand until I make your enemies a footstool for my feet.'" (Psalm 110:1). If David, Israel's King and Head, who is pre-eminent in Israel, calls Mashiach his "Lord," how can this one be merely a human son? In Isaiah 9:6, he is called "Mighty God" and "Everlasting Father." In Psalm 2:7 he is called God's "Son," begotten of God. In Psalm 45:6-7, he is called

“God-Elohim” who has been anointed as Mashiach. So, in both role of House-builder, in Name as “Elohim” Mashiach, and even in action—as the “King of Glory” who comes as the “Lord of Hosts” with the “clouds of heaven” to save Israel and be a “wall of fire” around its people (Psalm 24:10; Daniel 7:13, and Zechariah 2:5).

Yes, Israel in its *fleshly need* to establish itself as Self-Redeeming is too proud to admit a need for a Redeemer, nor its willingness to bow under any other lord except its own Self-Rule. If Israel honestly believes that it needs no Mashiach to save it, that it needs only a scholar-sage to justify its religion, then what will it do in the last days when its enemies surround it for its final annihilation? As Ezekiel asks:

Will you still say, ‘I am a god,’ in the presence of those who kill you, though you are but a man, and no god, in the hands of those who slay you? Ezekiel 28:9

- **History:**

Finally, Israel and its people are still under the impression that they are pleasing to God, having achieved a *Self-Righteousness* by Torah-observance—even adding the Oral Torah as having equal authority to the Torah. And, needing Mashiach only as a human builder of the Temple, the symbol of Israel’s unique and supremacy over the nations of the world, Israel claims to have secured God’s blessing and purpose for itself.

Instability: But, the actual history of Israel testifies not of God’s good pleasure to Israel, but an opposition and discipline that has lasted for generations. So, Israel’s history is not as it imagines—the continuous blessings and approval of God, until Israel reigns supreme in the world.

Such a History *rejects obvious Prophetic Milestones which were to mark out Israel’s history. In fact, as we review the milestones below, we see that* these lead us all the way up to this current age. Actual History aligns with God’s prophetic history for Israel.

- ☐ God’s judgment of Judah’s sins by **Exile** into Babylon.
- ☐ A **return** from Exile and restoration of Jerusalem’s walls and religion. 450 BCE.
- ☐ the **revealing** and **cutting off** of Mashiach after 483 years from Exile (year 33 CE), to atone for iniquity and bring an everlasting righteousness

- ❑ Israel is desolate and dead for two days (two thousand years). 33 CE- 2033 CE.
- ❑ Israel is dead but knit together as dead bones form a body. 1948 CE (Ezek. 37:7-8)
- ❑ Israel attacked by nations. 2033 CE?
- ❑ Israel resists testimony of Mashiach by remnant until Mashiach, the Pierced One, is revealed to Israel. 2033 CE- Yom Kippur? (Zechariah 12:10,
- ❑ Israel mourns and is given a new Spirit. 2033 CE- Yom Kippur? Ezekiel 37:9-10.

All of these Questions converge:



After reviewing how the House of Israel is entrenched in its own *rightness* before God, as Job was, before the Lord revealed himself to instantly *re-align* Job with his purposes and will, we can see that Israel's view of Mashiach is at the heart of each of these questions: the identity of God, the purpose of the Law, the purpose and call of Israel, and even the need for redemption—all of these converge on Israel's view of Mashiach. And, at the heart of Israel's view of Mashiach sits a puzzle which has proven a stumbling block for Israel.

Of course, to *reason freely* will lead only to further hardening and unbelief. But, if Israel truly *subjects itself* to the Lord's revealed truth in the Torah, and if the nation is willing to *receive by faith* the Biblical answer that has been there in Torah all along, then, Israel is ready to find the answer to this problem:

How can the Son of Man be the Son of God?

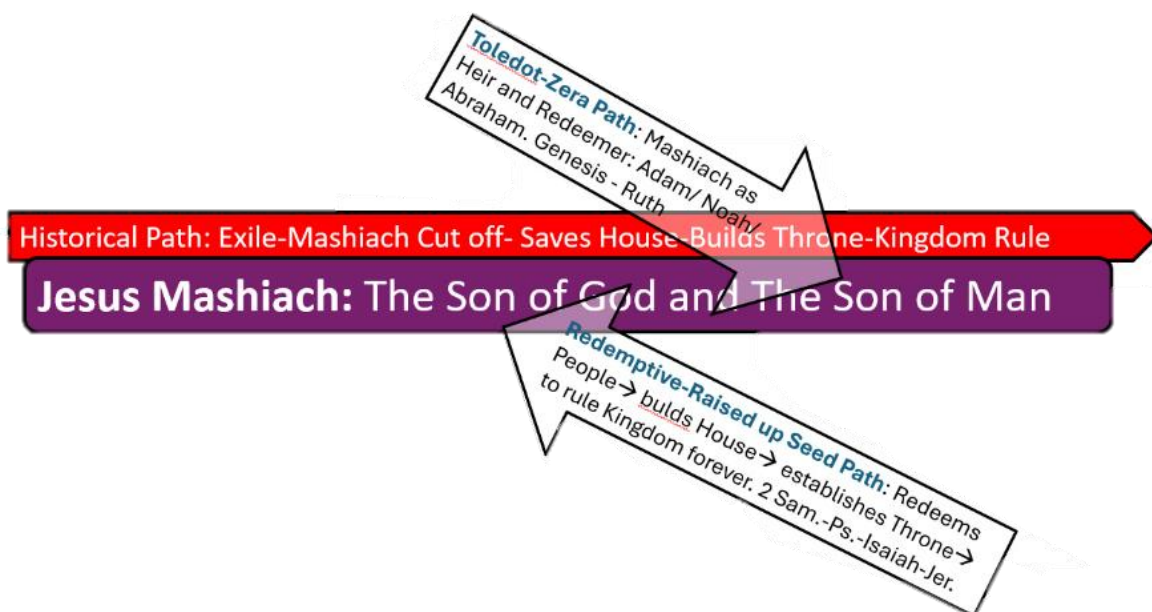
To help the Jewish people understand this seemingly impossible conundrum, let's set a few rules for reading:

- **First**, let's agree that God's revelation in the Torah and the broader Tanakh is an inspired, **God-revealed book**, and that its message can be revealed progressively within and across books. That is, we should expect the Biblical message to be *progressive*—following a **path** of consistency. So, rather than *prooftexting*, be open to a consistent path developed throughout the Tanakh.
- **Second**: A *spirit of surrender*, fundamental to **Abrahamic faith**, approaches God's Word with complete openness, regardless of the cost. For, many

become willfully blind because what the Word reveals to them will either inconvenience, impose upon, or deprive them of some worldly advantage. Such willful blindness is rooted in *unbelief*, and holding to unbelief shackles one's readings to the Serpent's delusions.

- **Finally**, *fleshly experience* and human understanding (Proverbs 3:5-6) must not constrain, refute, or challenge *revelation*. The Bible is to be Read by Faith because it is a book of *revelation*—the hidden, the spiritual, the unattainably heavenly things are far beyond the grasp of man, so they must be revealed *and* accepted by faith. To reject what one has not experienced or what one's little mind can comprehend will *void* God's Word, for the infinite Word and the Kingdom reality God reveals is beyond human experience but once received, can be experienced. For, "Unless you are born again, you cannot **see** the Kingdom of God" (John 3:3). So, Israel must abandon its fleshly unbelief and be open to God's truth about its Heir, aspiring to be a servant to the Kingdom's Heir.

Remember that as a Witness, the Lord God calls you simply to testify. Plant what the Spirit shows is most illuminating. But, learn to bring your hearers into any of these paths which show that God's promises Mashiach, as humanity's Kinsman Redeemer to restore us to our inheritance of "the heavens and the earth" (Genesis 2:4) must necessarily be the Son of both God and Man. So, let's consider the three pathways which all necessitate Mashiach to be both the Son of God and the Son of Man.



Toledot-Zera/ Generations/Seed: Family Path. Mashiach as the Firstborn and Designated Redeemer.

The Family path answers the question: “Why must Mashiach be both the Son of Man and the Son of God?” Because we were made to be both the Sons of Man but also the Sons of God, we need as our Heir one who is both to recover our lost inheritance. Only such an Heir restores his people to their inheritance of the “heavens and the earth” (Genesis 2:4)

Through a series of phrases *elle toledot*- these are the generations—the Family Path starts with the Creation and leads all the way to the Redemptive line of David.

Israel has long noticed this path, and the early Rabbis reasoned that this path told the story of Man’s loss of glory to its reclamation in the line of Perez and the Mashiach who would come from him.

What *family story* does this path tell? The announcements of “these are the generations” specifies a certain family, whose *generations of sons* will continue, along with their inheritance. But, stating a family line is incomplete without asking, “Who is the Heir, the Firstborn of the family?” And, in each of these key instances of Inheritance Records, the answer is always the God-promised “Seed.” Take the first instance of record, “these are the generations of the heavens and the earth” (Genesis 2:4). Here, God announces to us the line whose “generations” of sons will inherit the “heavens and the earth” as the “sons of God.” Like Adam, these sons were to be created of earthly matter and the *heavenly spirit of God* (Genesis 2:4). Yet, when Adam lost this inheritance by his sin, it would be “the Seed of woman” (Genesis 3:15) who would crush the serpent’s “head” to restore to the Family this inheritance! So, at every key juncture, God promises Mashiach as the “Seed”—the Firstborn of our Family Line of Man, the Heir who alone has the Right to Redeem us. To “crush” Satan (Gen. 3:15) and restore God’s “blessing” to “all the nations of the earth” as the “Seed” of Abraham (Genesis 22:18). This line culminates in the “generations of Perez,” the designated House of Mashiach. But, who would be the “Seed” to be the Firstborn of David’s House and its anointed Kinsman-Redeemer? God himself would “raise up Seed” for David so that this Seed would be both the Son of David (2 Samuel 7:12) and the Son of God (2 Samuel 7:14). Thus, the “generations” of heaven and earth have as their final Heir, their designated Redeemer, the Seed Raised up for David to be the Son of David- heir of the earth; and the Son of God- heir of all the heavens!

These are the generations of...						
Heaven & Earth: Gen.2:4	Noah:	Shem:	Terah	Isaac.	Jacob. Gen. 37:2	Perez Ruth 4:
Seed of Woman Crush Serpent	Line of <u>Shem</u> Builds House	Seed of Abraham, Isaac, And Jacob Inherits Land, multiplies Seed, blesses all nations Gen.22: 16.			Seed of Judah/ Line to Rule/	Seed of David Redeem, house, throne, Kingdom 2 Sam. 7:12-16

Perez, it did not complete the pattern. For, the Lord did not just trace out a line of inheritance, but he specified at each key juncture that the *Heir* would be God's promised *Zera-Seed*, the Firstborn of all the sons.

Thus, this *family pathway should not just point to* the line of Perez- Obed- Jesse- David, but it should culminate in God's promise to "raise up Zera-Seed" for David (2 Samuel 7:12-16).

Raised up Seed: Redemptive Path: Mashiach as the Seed Raised up by God for David to be the Son of God and the Son of David.

The Redemptive Path answers the question, "How can anyone be both the Son of God and the Son of Man by focusing on the Redemptive Line of Judah and the way in which the Line is saved when it faces extinction, the *Redemptive Act* of "raising up Seed" for the deceased.

As shown in the crises threatening the lines of Judah, Boaz, and David, only the act of "raising up seed" is able to *raise up a Redeemer* who would build the house. And, when zera-seed is raised up by *redemptive right* rather than the "duty" yibbum of a brother, then the Seed raised up is the Son of two fathers. So, Mashiach is both the Son of David (2 Samuel 7:12) and the Son of God (v.14).

The Second Path in scripture continues the generations of Judah and focuses on the House of Redemption, Judah's line.

Starting with Judah, we see a very clear and repeated template for the act of Redemption, without which Judah's promised line of Redemption through Mashiach would be extinguished in its first generation. Consider the three cases when God's designated line faced extinction:

- **Line Threatened:** Whether by *wickedness* (Er) or *death* (Elimelech and sons), the line faced extinction. In the case of David, his line faced future extinction as his line of *kings* became increasingly and irrecoverably wicked, so that God *cursed Jeconiah* that no *zera-seed* would sit on David's throne (Jer. 22:30).
- **Raised Up Seed- *duty or right*:** When a line is facing extinction, the Law stipulates that it is the duty- *yibbum* of *brothers* to redeem the line by *raising up Seed* by the widow. In the case of brothers, the Seed raised up would be the *son of the deceased*. However, when a non-brother, such as Judah or Boaz takes on the *right of redemption*- *geullah*, then the Seed raised up would be the Son of two fathers, hence merging two lines and two houses into one, so Perez was the son of both Judah and Er, Obed the son of both Boaz and Mahlon.
- **Redeemer Raised Up:** thus, the Seed raised up is the designated Redeemer, given the responsibility to "build the House" (Ruth 4:12).

Judah	Boaz	God's Promise	Jeco-niah Crisis	Branch	David/Lord	Holy Spirit
Judah + Er	Boaz + Mahlon	God + David		Yahweh Branch	Lord God King David	Son of God Son of David
Gen. 38	Ruth 4:	2 Sam. 7:12-16	Jer. 22:30	Jer. 23:6	Jer. 30:9	Matt. 1:27

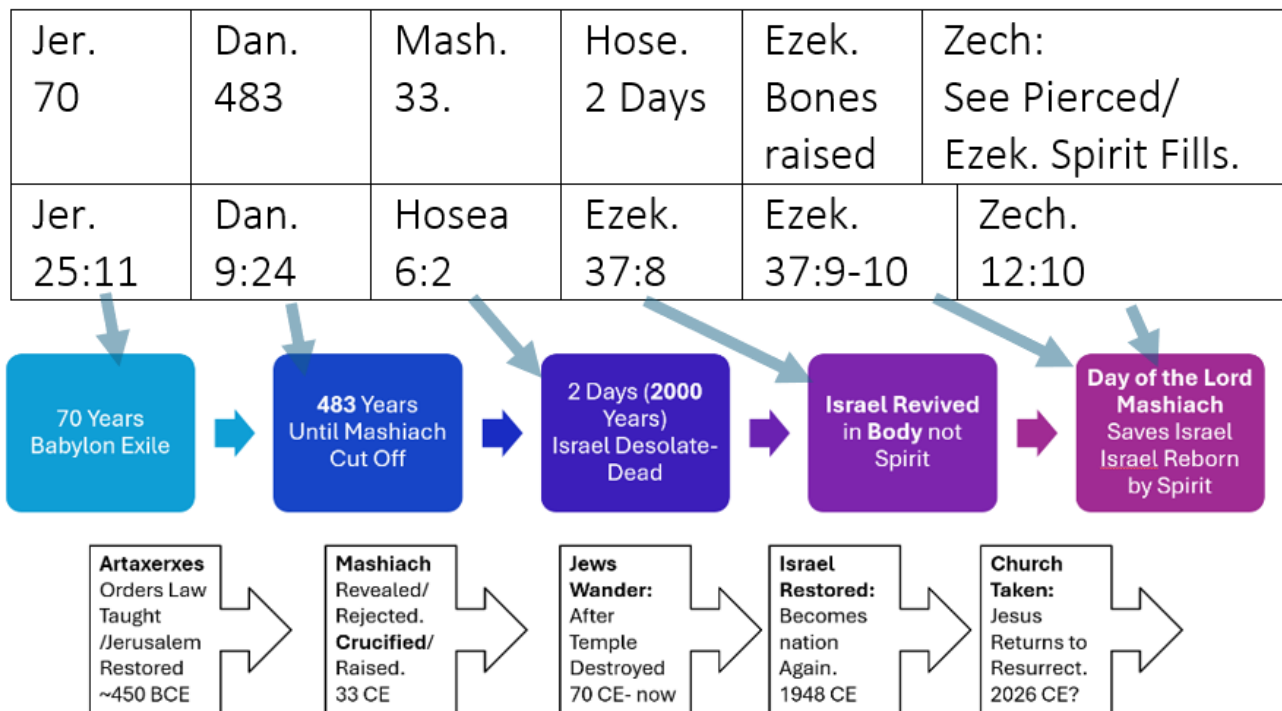
Mashiach clarifies. If God, as David's Redeemer, indeed promises to "raise up

Seed” as in the same redemptive pattern of Judah and Boaz, then God’s messianic promise to David is clarified to mean:

- **Line Threatened:** One day, when David has long been dead, David’s line will face extinction, so God will have to *serve as David’s Redeemer* to “raise up Seed” for David which will come from David’s own body (2 Samuel 7:12).
 - Note: Because Seed is raised up by David’s own body, this seed is directly a Son of David. We don’t know what bodily (genetic) material was preserved, but this might give us a clue seeing that his Seed would be a man of sorrows (Isaiah 53:3)-read Psalm 56:8.
- **Seed is the Son of Two Fathers:** When the Lord God *raises up Seed* for David, he gives this Seed a *spiritual birth* as well as a material birth. So, this Seed, according to the precedent set by Judah and Boaz, being Seed raised up by a non-brother Redeemer, is the Son of two Fathers: David (v.12) and God (v.14)
- **Redemptive Mission:** As God has promised, the Seed *raised up for David* is also the Seed promised to the Woman, Noah, Abraham, Isaac, Jacob, and Judah—thus inheriting all the promises to them as the “Firstborn Son” of all lines. Because this promised Seed is “the Son of David,” the firstborn of his House, then he is the one to:
 - **Redeem his people:** being “disciplined for iniquity” (v.14);
 - **Build a House of Sons:** for God (v.13) and for David (v.11), a royal house whose generations would be the ones to inherit the heavens and the earth.
 - **Establish a Throne:** These Sons would be the ones to *establish this Seed’s throne*.
 - **Rule a Kingdom Forever.** Finally, David’s Seed and the Sons whom he Redeems will inherit and rule together a Kingdom Forever. (2 Samuel 7:12-16).

Thus, this Redemptive Path lays a precedent for God’s promise to David to be understood in the framework of Redemption. As a result, only the House’s Firstborn, as its designated Redeemer, alone has the *right* to Redeem from Sins. This is his right alone, and this privilege undercuts any Jewish claim of Self-Redemption through the works of the Law and Torah.

Time Assigned to Israel: Historical Path: Mashiach as the fulfillment of God's prophetic timeline.



Finally, the Lord God lays out a very clear prophetic and historical path for Israel. Suffice to say, God gives very clear words about the need for Mashiach to be both the Son of God and the Son of Man, the Heir of the two realms of Heavens and the Earth. For, only one who is both fleshly and spiritual can “atone for iniquity” (Daniel 9:24) and be “pierced” yet return in glory to save Israel (Zechariah 12:10).

Jesus Mashiach Witnesses to Israel.

Amazingly, when Jesus Mashiach is forced to testify before the Jewish leaders, he is met with insults and rejection.

In this same way, when you testify of the glory of Jesus to Israel, you will be met with the same opposition.

Notice the way Jesus witnessed to hostile and fleshly opponents:

Revealing Glory of Mashiach to Israel.

- **Indignify** False Claims with Silence. Jesus does not even respond to the falsehoods and lies which were directed at him.
- **Identify** Misunderstood Truth: “Christ, the Son of the Blessed” The source of Jewish Misunderstanding emerges during his testimony—the Paternity of the Mashiach.

- **Testify:** “I am.” Jesus is not ashamed to testify of the truth of who he is, saying, “I am” to their acknowledgement that the Mashiach is indeed the “Son” of God.
- **Clarify:** “You will the Son of Man seated/ coming with the clouds of heaven” And, he is also quick to explain and clarify the truth that he is both the Son of God and also the Son of Man, to be exalted to the Father’s right hand!

Focus:

6.5.C. Suffer for Testimony: Sacrificial Witness: Mashiach Testifies before Religious Powers.

1. **Endures False Testimony:** false and disunified. 14:55-59.
2. **Testifies Fullness Mashiach:** Corrects fleshly view of Mashiach. 14:60-62.
3. **Condemned for Truth:** Accused of blasphemy. 14:63-65

Consider:

Question:

Further Discovery:

7.6.C (63). Saving Others: King of Jews Crucified: Mark 15:21-47

As a generational shepherd, it falls on you to shape the *view* of Mashiach which the next generation will develop and their faith which attaches to Mashiach as Lord.

So, when we consider Mashiach Crucified, herein lies a mystery which lies at the heart of the Jewish identity, for on the hand, it seems an impossibility, unacceptable to what we know of God and to who we are to be as the people of God.

However, I would *emphasize* that the Biblical portrait of Mashiach is more aligned with the Biblical standard of what Israel must be, a Kingdom House to establish Mashiach's throne forever. And, who sits on the throne—a tyrant? No, Mashiach sits on the throne as one of Israel's sons, as its Kinsman-Redeemer.

So, as you begin to consider this conundrum of Mashiach Crucified, let's first start by asking what was the kind of "king" which Israel was supposed to have? A "Saul" type king, who was a Leader of Servants? Or, a "David" type king, who was a *Servant Leader*?

Shepherd's to Feed His Flock:

¹⁵ "And I will give you **shepherds** after my own **heart**, who will **feed you** with knowledge and understanding.
Jeremiah 3:15

⁵ and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a **king to judge us like all the nations.**" ⁶ But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the Lord. ⁷ And the Lord said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have **rejected me** from being king over them. 1 Samuel 9:5-7

Deep Family Culture	Fleshly-Worldly Institutions
Sons	Superiors
Serving	Self-Serving
Sacrificial	Self- Enriching

The Lord God uses a central image when defining his relationship with Israel—a *shepherd to his flock*. Not only is the appropriate due to their *pastoral ancestry*, starting with Abraham, but it captures God's tender and *Father's heart* for his people. For, the great disparity between the *protecting Shepherd* and the *powerless Sheep* perfectly captures the heart of the Lord God for his people. It is not a coincidence that this *shepherd-flock* imagery is most aptly used to describe *parents who shepherd their families, especially the little sheep* we often call "kids."

So, the "deep culture" of Israel is not one of an organization, a confederation, a league or alliance. Israel was and has always been a family of households, clans, tribes, and a nation, and, therefore, a Kingdom.

But, to understand who must stand at the *Head* of this Kingdom, we need to understand who Mashiach must be as the Head, the King, chief Shepherd of Israel. Only then will "Mashiach Crucified" make any sense. And, the reason "Mashiach Crucified" was incomprehensible to the Religious Leaders of our passage, the High Priest and his henchmen, is that this *Institutionalization* of Israel, which see even to this day, is an unnatural perversion of the House-Tribe-Flock future of God's Kingdom which is the *deep archetype* of House Israel. But, Israel Inc. must be the one to Crucify Mashiach, since he is the main threat to its **domination** of God's people.

For, when God created Israel as his *people, His flock*, he intended for them to one day be part of his House *through Mashiach*. In the same way that they are *sons of Abraham* as the generations of his house, they are meant to be *sons of God* through Mashiach, the *son of God* as the generations of his house, to be not only as the "sands of the sea" (fleshly) but the "stars of the heavens" (heavenly)—(Genesis 22:17-18).

Israel was created to be a House of *sons*, so this is the reason God says to them: "You are Elohim, sons of the Most High, all of you" (Psalm 82:6). (In fact, the entire line of Adam was meant to be in God's House, so God calls our lineage of Adam "the sons of God" (Genesis 6:2).

Due to *God's plan for Israel*, he treats them not as mere creatures to subjugate, as would the ever-wrathful *Allah* or a glory-hungry Zeus. This is why God's plan for Israel as "generations of sons" fits so well in the Shepherd-Flock structure. For, in a big House, the generations of "sons" who start their own "households" never usurp or replace the House's founder. So, no "son of Abraham" aspires to *obscure the name of Abraham* or detract from his place of

honor. Rather, the *headship* of Abraham over his House forever binds the *sons of Abraham* in a familial bond of fellowship. So, God is pleased to give “shepherds after my own heart” to feed his flock, his family and all its sheep. In this way, a shepherd serving under the Chief Shepherd is no threat.

In fact, this picture of House Israel as a family of Sons and Shepherds produces a third characteristic which *clearly defines* David’s rule and his own House and Kingdom. A nation of households, clans, and tribes, under a *shepherd king*, will be a **sacrificial family**. Israel’s sacrificial system of offerings was eventually corrupted, but it was meant to be a natural reflection of the *sacrificial love and giving* which family members display to one another.

Case Study: The Best of Israel.

Growing up in far-flung Hawaii in the 1970’s, the Israelis have always been my picture of the Heroic. Studying the Six Day War as if it were the Bible, I loved the hero-brothers who fought for family, God, and one another! Soldiers throwing themselves on barbed wire fences, the wounded fighting on—these defined for me heroism. This clan, so humbly self-sacrificing for the tribe. This was an Israel that won the world’s heart. This is what Israel was meant to be—a nation of sons. Shepherded by Mashiach.

In fact, the Torah, the Tanakh, and the Gospels are filled with *sacrificial acts of devotion and service*—offerings to God, sacrifices in war, bravery and self-sacrifice in hardships. This *hesed*, this “steadfast love” is covenantal because it is a family love, the love of Abraham offering up even his only Son out of his fear of God and the deep faith which calls for such devotion.

But, the *fleshly, world-loving sin* of Israel has debased such sacrificial love for a more *mercantile and institutional* structure. A system not of *free and faithful sons* but of dominance, of subjugation as seen in the nations, a structure of “superiors” ruling over and dominating a nation of servants. Such a structure of Self-serving kings is what the Lord God loathes as a “rejection” of His rule. Such institutional subjugation *grows from mere idolatry*—wanting a protective power that is not God. Such “kings” are not *shepherds* but *Self-serving* tyrants.

Sons	Superiors
Subject to the Lord	Self-Ruling

Let's compare two kings—the first, a “Shepherd-King” and the second, a “Subjugating and Self-Serving King.”

When the Philistines were garrisoned in Bethlehem, David *longed for some water from its well* (2 Samuel 23:16), so his three *mighty men* broke through the opposition and brought him water from the well. What did this *Shepherd King* do, as a brother among brothers? What he does reveals everything about how David viewed himself and his brothers—he *poured out the water before him “to the Lord”* (16). David refused to think that his life was any more valuable than his brothers. It was the *Lord Alone*, who was the true *worthy* ruler of the nation, so David poured out this water as a drink offering to the Lord.

But, when Saul obeys God incompletely, the evidence that his mind is still focused entirely on himself is the statement: “he set up a monument for himself” (1 Samuel 15:12), for he was unaware of the reality of the situation, that the Lord “regretted” making Saul king (v.11).

For, in a *sons*-based structure, there are no distinctions or greater position—that is, differences in value, because all are subject to One Lord and Father. As Jesus said, ‘you are all brothers’ (Matthew 23:8-9). But the *fleshly desires* of the people push them towards the familiar ground of *enslavement*. For, they had just passed through time of judges, where “everyone did what was right in his own eyes” (Judges 21:25). In this chaos, the people wanted to be “like all the nations” so that they might be “judged” by human authority (1 Samuel 8:5).

Now, at this point, we might consider what pushes the *fleshly soul* to be judged by human authority but not by God? While sons are *subject* to their Father, they experience freedom in the Household. But, the *flesh resists the unfamiliar* rule of the Father's Lordship. Rather, it would prefer even to be *subjugated* by a king, because a worldly king, a tyrant, is the epitome of what the *flesh seeks* in its Self-Rule. The *flesh* is Self-important, so it understands the king who epitomizes this brutal Self-importance. For, when the *organization* has as its head a *superior*, then it allows for a *superior class* who are more important than the others, who are entitled to coerce, abuse, and exploit the weaker without regarding them as *imposing any obligations on them*.

Contrarily, in a house of *brothers*, there is freedom, but there is also the responsibility and familial connection which binds the family together. So, the flesh wants to be unencumbered by such shackles but for some to be enriched so that they are not brothers among brothers but superiors among servants.

Shepherds	Subjugators
Serving	Self-Serving

For this reason, the role of Mashiach of Shepherd was unrecognizable to Israel's religious elite, to the *superior* class that ruled Israel by their lineages and their traditions. They could not recognize the Shepherd and his legitimacy from God, for they were blinded by their *membership* in their *fleshly system*. And, in this religious system, they were the *Subjugators*, the ones in authority to impose their will upon those meant to *serve* them and give them honor.

Now, as a *Shepherd* of Israel's generations, you are given a noble purpose. First, you must model to Israel and show them by your *service* the true role of a God-anointed Shepherd. For, the anointing and power of God for those who seek after his own "heart" is given so that these shepherds might "feed you with knowledge and understanding" (Jeremiah 3:15). As you *feed* your people the Word of truth faithfully, at *great loss and affliction* for yourself, you demonstrate the model of the *Shepherd who lays down his life for his sheep*. We learn this from our Great Shepherd, the Lord Jesus Mashiach, who himself said:

¹⁰The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. ¹¹I am the good shepherd. The good shepherd lays down his life for the sheep. John 10:10-11.

By *laying down your life*, like the Lord, for your people, you demonstrate and prove that you are called to this flock by the Lord God, the *owner* of the sheep.

So, given a great trust, having been *entrusted the flock* from his heavenly Father, the Lord Jesus has one purpose. Not to serve or please himself, but to give the *sheep* "life abundantly" (John 10:10). This goal of *feeding the sheep*, giving them *abundant life*, is what distinguishes the Kingdom as a unified House from the *world and any fleshly form* the people of God will choose to be *enslaved by* rather than face the terrifying responsibility of living like brothers!

Because, to *understand the Lord's calling as a Shepherd*, shepherds must also the reason for their service. Kingdom shepherds must serve, especially the members (or soon to be members) of their own House because they are not *isolated and solitary hermits*—they are members of one another. For, the selfish self is the singular grain of sand, but the shepherd who serves is the *vast seashore* that goes on for *generations*.

Notice that Jesus calls those who are not shepherds mere “thieves” whose purpose is to “steal, kill, and destroy” the life of the flock. These Self-serving *subjugators* are thieves, because they have no *right* to the flock. They are outsiders who know nothing of *the family’s brotherhood*. Rather, they are Self-serving, because their purposes is to *steal* what is riches are not theirs by killing and destroying any vestige of the life given to them by their Father. Later, Jesus calls these subjugators “hired hands” who only Serve Themselves.

So, in this worldly institution which these subjugators impose upon the flock, where there is *isolation* and individuals grasping for position and riches, there is only Self-enrichment and Self-interest. It is no wonder that the Mashiach’s glorious Sacrifice is unrecognizable to these *religious leaders*. These men only know and respect Self-enrichment, and the idea of *sacrifice eludes*—even offends and infuriates them.

Servant Leader	Leader of Servants
Sacrificial	Self-Enriching

So, when you present Jesus as Mashiach and Him crucified, you are calling your people *out* of this Worldly Enslavement but makes them mere *slaves of their subjugating leaders* and to a world that only offers them selfish Self-enrichment.

But, in the Lord’s Kingdom and House, those who are given increasing responsibility and the Kingdom’s power are to use this not for their own Self-enrichment, to be further *served* by those whom they *subjugate* and *exploit*, but they serve *sacrificially*—willing to endure greater afflictions, greater losses, and increasing hurt that a wider sphere of their people will experience abundant life. Such great ones are not mere Leaders of a multitude of Servants. Rather, they are true Servant Leaders.

But, the great mystery we see in the Lord Jesus Mashiach’s testimony before the religious leaders is that the Lord God himself is the one to *exalt* these servant leaders, for the Mashiach, is indeed the “Son” of the Blessed One, for the very reason that he has *humbled himself as the Son of Man*, enduring the greatest sacrifice to give *life* to the entire Household.

It is his *willingness to Sacrifice* and to *lose all things for the sake of his brethren* that he proves his paternity as the Son of Man and the Son of God. And, to prove that this *Servant Leader*, the Great Shepherd of the Sheep who became the

family's Atoning Lamb, is the Son of Man exalted "to the right hand of Power" and "coming with the clouds of heaven" (Mark 15:60).

So, when the people taunt him, calling for the "King of Israel" to "save himself," they reveal their enslavement to the world. In the world of Subjugators and Tyrants, no "King" would allow himself to be so shamed and to suffer so much.

In this way, today's Israel is also accustomed to being exploited and subjugated, so that the notion of Jesus as Mashiach and him Crucified will strike them as dissonant. But, as they see that their Rightful Mashiach indeed *chooses* to suffer, serve, and sacrifice for them, they will cast aside their ideas. For, in God's Family, his chosen Servant Leaders cannot be Self-Serving, much less Self-Saving. Doing so would undermine their authority as his Appointed Shepherds!

So, as a generational shepherd sent to the House of Israel, you may feel led to *challenge* its people to question why David was beloved and Saul denounced by God. Consider how their lives ended. For David, the Servant Leader, the number of Mighty Men who would lay down their lives for him kept expanding, for they *saw* and *responded* to their Sacrificial King. And, Jesus Mashiach is the Son of David—he *is the heir of such a Shepherd's Throne*, using his God-given power for the good and instruction of his *flock*, God's own House. In the same way that David's *servant leadership drew the strong around him*, for he empowered and honored even the slightest of his people, knowing they were his *brothers*, so Jesus Mashiach draws all into his Kingdom House that they may share one Father as brothers in arms, willing to sacrifice all for their Mashiach King who gave up all to serve them!

Sadly, Saul died alone. Even his son Jonathan pledged his loyalty to David. Such is the *way* of those who follow the flesh and take shelter in the world. Though it offers enrichment and protection, it enslaves its people and exploits them. But, Israel's true Shepherd King brings them life by his atoning sacrifice on the cross. For, God is to populate his House not with Slaves but with Sons!

King: David Servant Leader like Mashiach	King: Saul Leader of Servants: Religious Rulers
Subject to Lord	Self- Ruling

Shepherding	Self-Serving
Sacrificial	Self-Enriching

Read Mark 15:21-47.

²⁶ And the inscription of the charge against him read, “The **King of the Jews.**” ³⁰ **save yourself**, and come down from the cross!” ³¹ So also the chief priests with the scribes mocked him to one another, saying, “**He saved others; he cannot save himself.**” ³² Let the **Christ, the King of Israel**, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him: Mark 15:26, 30-32

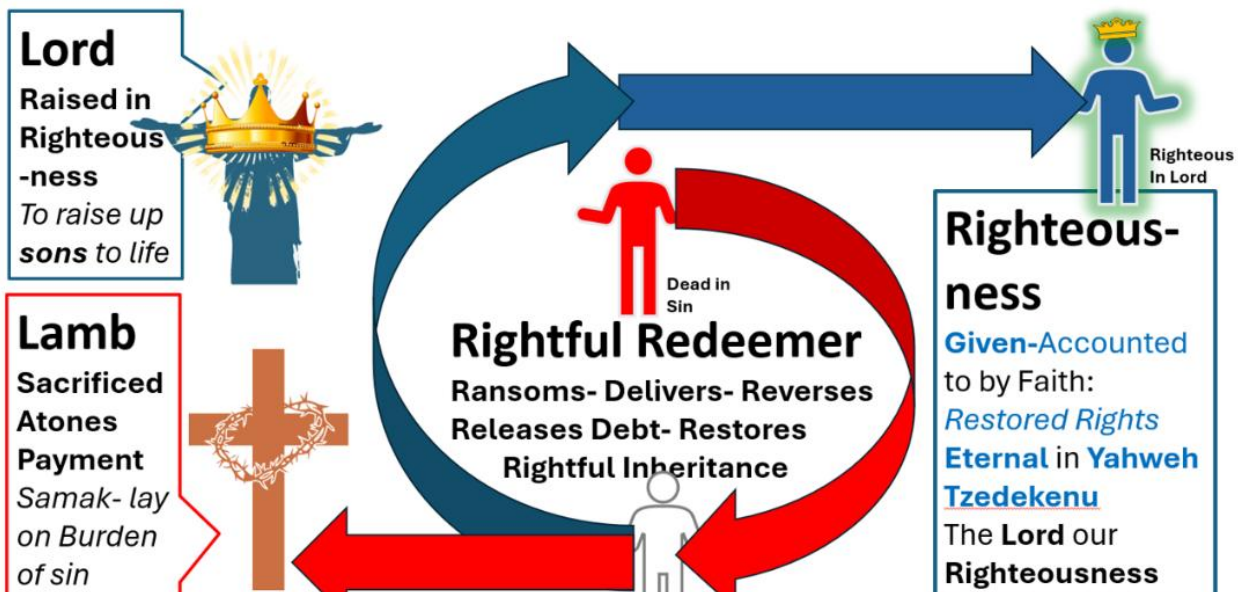
Background:

How does the Suffering of Jesus Mashiach on the Cross save his people?

²⁴ “Seventy weeks are decreed about your people and your holy city, to **finish the transgression**, to **put an end to sin**, and to **atone for iniquity**, to bring in **everlasting righteousness**, to seal both vision and prophet, and to anoint a most holy place. [d] ²⁶ And after the sixty-two weeks, an **anointed one shall be cut off** and shall have nothing. Daniel 9:24,26

And this is the name by which **he** will be called: ‘The **Lord** is our **righteousness.**’ Jeremiah 23:6b

You shall suck the milk of nations; you shall nurse at the breast of kings; and you shall know that I, **the Lord**, am **your Savior** and **your Redeemer**, the **Mighty One** of Jacob. Isaiah 60:16



The Redeemer's Role:

As a generational shepherd sent to Israel, it is important that you *have God's long-view* of Israel's history rather than the *historical-experiential* events in which your people are immersed. For, *in the flesh*, the people of Israel are convinced of their own Self-Righteousness and their Self-Entitlement to God's *blessing and life*. For, when *flesh-blindness sets in*, it first obscures one's own sin. Of course, people with no sin and *righteous in their own eyes need no Redeemer*.

So, let's start our discussion of the Redeemer's Role from God's perspective and his view of the needs of his people. When the Jewish people were under God's judgment, exiled in Babylon for their sins, God gave Daniel a historical assurance that one day, there would be deliverance. As you read Daniel 24 to gain God's perspective, remember the Scripture's consistent message:

The Lord God reserves the right of deliverance and redemption of his people for himself alone!

Starting with the first *word of command* from "the Lord your God," he alone delivers out of enslavement (Exodus 20:2)—not just from Pharaoh, but from the Serpent's *deeper slavery to death* (Genesis 3:15). For, from Adam to Babylon, there had never been any deliverance from the spiritual bondage to death and sin.

And, God has never said that his people had ever nor will ever achieve their own Self-Redemption through Torah-observance. Rather, as Abraham knew, one is accounted *righteous* by his faith, faith in God's promise and act of Redemption.

So, God assures Israel through the prophet Daniel that one day, he will "finish the transgression" (Daniel 9:24) that had pit God and Israel against other in a constant cycle of sin and punishment. This cycle would end only when the "Mashiach" was "cut off... and has nothing" (26). So, God alone sends a Redeemer to Israel, and he would do two things. First, he would "put an end to sin"—that is, he would break the power of sin to keep people enslaved in spiritual death. He would do this, because the *Mashiach to be cut off* would be the one to "atone for

iniquity” (24). Second, this coming Redeemer, the stricken Mashiach, would give his people an “everlasting righteousness” (24). Now, you may be seeing the exciting thing about this promise. Israel’s *Torah-based righteousness was fleeting*, because the Law was still being obeyed by *fleshly people*—imperfect, weak, and prone to be Self-reliant. And, the Law commands faith—a totally surrendered dependence on God as Lord. The flesh will never submit to God for very long, much less for an “everlasting” span. And, that is why *fleshly people alone* cannot truly be the people of an eternal God—God’s *Spirit* cannot “abide” in defiled and dying *flesh* (Genesis 6:3). But, when God promises Israel an “everlasting righteousness,” he gives an everlasting righteous life to sons who will live forever!

See and share with your people the simplicity of God’s promise through Daniel in 9:24: there will only be Redemption when the Redeemer, the Mashiach, is cut off. Only then will he atone for iniquity and bring his people an everlasting righteousness. But, according to God’s plan, the Jewish people rejected Jesus as this Redeeming Mashiach, instead, choosing to seek to achieve their own Self-Righteousness. But, still being in their dying flesh, achieved nothing.

Now, this picture of Mashiach as the Redeemer who both atones for iniquity and brings an everlasting righteousness brings together three separate lines running throughout the Tanakh, and are all fulfilled in the person of Jesus Mashiach who was crucified and resurrected in the year 33 CE.

This brings up one last point from God’s promise to Daniel. From the perspective of the exiles, it would not be an eternity for God’s plan to unfold. From the decree to restore Jerusalem (both physically and spiritually, which was when Artaxerxes ordered the city repaired and the Law taught in 450 BCE) to the *cutting off of Mashiach*, there would be 483 years. So, as was expected, Jesus Mashiach was crucified and raised in the year 33 CE, 483 years from the decree of Artaxerxes.

Now, as you consider the three Bible *pathways* that reveal God’s promise of redemption through Jesus Mashiach, let’s address the mainstay of Jewish resistance to Jewish receptivity, the allegation that these promises of Mashiach are misused as isolated *prooftexts*. So, as you read the three pathways talking about Mashiach as “Redeemer,” know that these are not misused prooftexts, for God’s promises of Mashiach, as we see here, are:

- **Corroborated:** The promises which God’s Word states on Mashiach’s *atoning for iniquity* are not isolated but corroborating, and they are

distributed throughout the corpus of Tanakh, across genres, authors, and time periods.

- **Clarifying:** As promises bring up themes, these recur and clarify. So, the picture of “Seed raised up” begins with Judah, is clarified in Boaz, and culminates in God’s promise to David to “raise up Seed” for him. There is a pathway that develops, as we have seen in the *toledot-zera* pathway which clarifies over instances.
- **Connected Systematically.** So, we can see the promises of God cluster together in related themes, or ideas, and these clusters make sense as *systems* of ideas. For example, the idea of Mashiach as the Kinsman-Redeemer makes sense as all the various pieces work together: the precedent, the pattern, the purpose, and the perfect outcomes of redemption. And, these systems also work together, so it makes sense that Mashiach’s *dual paternity* as the Seed raised up for David is necessary for him to make atonement, being able both to carry sins and to suffer for sins with a life that is both more than human yet weak in its flesh.

Now, the promise of Mashiach thought Tanakh and especially found in God’s promise to David in 2 Samuel 7:12-16 states that God will build a House for David and himself, this house not only brings together two realms- heaven and earth in the reconciling of two realities, flesh and Spirit. But, it also promises to unite Jew and Gentile in one House the House of God and David. However, this promise of a great House does not abrogate any of God’s promises to the fathers, especially to Abraham. Even in the world to come, Israel will be planted in the land of its fathers. The Lord Jesus himself will reign in Jerusalem forever. The tribes and their sons will receive their generational inheritance. The Levites will serve before the Lord forever. In fact, Israel’s place in the family has always been God’s Firstborn, and this status does not change.

Israel’s place in God’s plan of Redemption has always been glorious as his Firstborn Son among the families of the earth. This is true especially in Mashiach’s Redemption. So, read and communicate the Lord’s truth to your people, for this is now your time! Israel will bring Jesus Mashiach’s redemption to the whole world as God’s House and Kingdom are established, and they will do this in 3.5 years. After two thousand years, the Church has left nothing that remains. No

denominations. No theologies. No doctrines, institutions, or fleshly structures remain in these Last Days. But Israel will establish the House, the Throne, and the Kingdom that lasts forever!

Rightful Redeemer: Injured to Deliver his People.

Redeemer: From Judah's line, we learn that the Redeemer is the <i>rightful</i> relative to save his family to build up the Household. The Lord God and his Mashiach are thus the only rightful redeemers of his house, freeing them from the enslavement of Sin and Death due to the Fall. Thus, Mashiach must be both the Son of Man and the Son of God to redeem his people from their infinite debt to sin and make them righteous. Only the Lord God and his anointed Redeemer have the right and power to do this. The Lord is the only one to Redeem his family, for those who <i>redeem themselves</i> have no share in God's house nor his inheritance. For those dead in sin and orphaned, the Lord's Mashiach redeems them first by delivering them from death as their Passover Lamb, who atones for their sins. When Jesus Mashiach rises from the dead in glory, he can then give his people his Righteousness and Life to serve God forever!				
Seed of Woman	Son of Judah	Seed of David, Mashiach	Redeeming Savior Mashiach	Firstborn Son, Saving Mashiach
Heel Bruised (to crush head of Serpent)	Ruling Scepter/ garments stained by blood of grapes	Disciplined for Iniquity to build House, Throne, Kingdom.	Garments Crimson from life-blood of winepress	Pierced and Seen by his own people whom he saves.
Gen. 3:15	Gen. 49:10-12.	2 Sam. 7:14	Isaiah 63:1-4	Zechariah 12:10

Atoning Lamb: Freeing from Sin Debt/ Death

I will put enmity between you and the **woman**, and between your offspring and **her offspring**; he shall **bruise your head**, and you shall **bruise his heel**."

Genesis 3:15

From the very beginning of our fall away from God into Sin and Death, captive to the dark Serpent, the Lord God has always promised for us redemption to come from within our own family. The promised "Zera-Seed" of the woman would *crush* the Head, the power of the enslaving Serpent, but in turn would be hurt. The Redemption of Mashiach must be a Sacrificial Redemption.

So, what a better depiction of the saving work of redemption than the picture of the Sacrificial Lamb:

- **Deliverance** by its Shed **Blood**: (Passover);
- **Atoning for Sin Debt** by the sacrifice of a life (Leviticus 17:11).
- **Substitutionary Life**: When worshippers *lay hands* on the lamb before it is offered, it shows they are transferring to it their punishable sins. Thus, the

Lamb suffers what they should have endured. In this way, even Mashiach is “disciplined” for the iniquity that he carries for his *brothers*, taking not just the penalty but even the *culpability* for the sins, which includes the defilement, shame, and desecration (2 Samuel 7:14).

Case Study: Parable of Culpability.

When God foretells the works of his Son, Mashiach, God says that he “commits iniquity” and is “disciplined” for it (2 Samuel 7:14). This statement causes many to stumble, but it illustrates the *total mercy* of our Kinsman-Redeemer to not only atone for but to cleanse us from the *desecrating disease of sin*.

Consider the following analogy of a big brother pleading for a younger brother whose life is over, having been found guilty of murder. To “redeem” the life of this brother, it is not enough for the Elder brother to say, “I will take the penalty.” For, even if the younger brother escaped death, his life would be ruined by the guilt, the blame, and the defilement of the act. So, if the Elder brother says, “I did it, I am guilty,” the brother truly *sacrifices* his life, for he takes on the culpability, the blame, the weight and burden of the sin itself onto himself. That is the great deep love of Mashiach for us—he carried our actual sins on himself, as it says: “He who knew no sin became sin for us, that we might become the *righteousness of God*.” (2 Corinthians 5:20). What a testimony against the *false view of* both Islam and Judaism that God is a solitary, isolating God as Allah or Elohe. Rather, Elohim in his infinite mercy, agrees to let Elohim—the Son carry and be sacrificed for our sins that we might be sanctified to join the oneness of God! For the Son to give up this eternal Oneness with the Father is utterly inconceivable.

But, as a shepherd of the family, it should humble you before the *unstoppable grace* of your God who saved you at the greatest cost!

Atoning Lamb: Beginning with the Passover Lamb, the sacrificing of the Lamb illustrates how the Lord God is willing to have *sins* “atoned for” so that the worshipper might be delivered, be “*redeemed*” from the sins which *enslave and condemn them*. So, the promised *Zera-Seed* was promised to be the one who *paid a sacrificial price* for the redemption and deliverance of his people. For, in winning their redemption, he himself would suffer injury. The picture of the *sacrificed* “Lamb” aptly testifies of Mashiach’s sacrificial redemption because the Lamb signifies:

Protective Covering: Lamb’s **Passover blood** delivers each household from death (Exodus 12:3-13).

Payment: Atonement for Sins (Lev. 4:32-35). The Lamb's blood is put on the *altar*, offered to God for the worshipper's sin to atone. But, only the everlasting *life of the Son of God* can truly pay the infinite price of atonement for sins (Leviticus 17:11)

Punishment Transferred: As substitutionary sacrifice, hands are laid on lamb that it might take deserved punishment. (Lev. 4:32-35; Hebrews 9:14, 28). In this way, Jesus Mashiach as the Lamb of God took not just the guilt but the *culpability and the penalty of our sins* on himself, so he was forsaken by God (Psalm 22:1).

Mashiach Cut Off	Arm of the Lord/ Servant of the Lord	Young Plant: Shoot	Pierced One	Pierced One
Atones for iniquity;	"pierces" dragon to make "way" "redeemed" & "ransomed" Appearance was marred to "sprinkle" many nations.	pierced for transgress (5)/crushed iniquity/laid on him (6); lamb to slaughter (7); crushed soul is "offering for guilt" (11)	Forsaken by God (v.1) "Pierced" hands and feet"(v.16) so laid in "dust of death " (15); saved, testify brother (22).	Firstborn Son Pierced by his people,
Dan. 9:24	Isaiah 51:9-11; 52:13-15	Isaiah 53:1-11.	Psalm 22:16-22.	Zech. 12:10

The Lord our Righteousness:

Why, when I came, was there no man; why, when I called, was there no one to answer? Is **my hand shortened**, that it **cannot redeem**? Or have I no power to deliver? Isaiah 50:2

My righteousness draws near, **my salvation** has gone out, and **my arms** will judge the peoples; the coastlands hope for me, and for my arm they wait. Isaiah 51:5

Imagine the weight of God's words of condemnation to the Jewish people in exile. Helplessly, they were paying for their sins and the wickedness that had been

inexorably undermining David's throne. Then, they hear God's pronouncement against Jeconiah: "none of his Seed shall succeed in sitting on the throne of David and ruling again in Judah" (Jeremiah 22:30). God had just ended the Davidic line of kings at Jeconiah! How heavy their *sin* and guilt must have weighed on them, having their last hope snuffed out of the Davidic line of kings being restored upon a return to Jerusalem. But, then they the Lord God's words continue: "I will raise up for David a *righteous Branch*... and this is the name by which he will be called: "The Lord is our righteousness" (Jeremiah 23:5-6).

God's promise of raising up the Davidic Mashiach to be Yahweh Tzedekenu, the Lord our Righteousness, should truly renew and re-invigorate any of Israel who realized the *consequences* of their sin and the impossibility of ever attaining a *righteousness* acceptable to God! But, these Jews, who moments ago had their hopes crushed, now hear God's promise himself to raise up a Righteous Branch for David, and they surely remember his promise to David to "raise up Seed" for him (2 Samuel 7:12). And, not only would God himself be the One to raise up a Davidic Kinsman-Redeemer to save them, but this one, called "Yahweh Tzedekenu" (23:6) would be the One to secure God's *righteousness* for them!

For, as we see in the passages at the beginning, not only is it God's *right alone to redeem*, but it is only **his righteousness alone** that he gives to his people! For, it is only a "righteousness" that comes from his own act of "**salvation**" from his own "arm" (Isaiah 51:5). In the same way that God reserves "redemption" as his right alone to secure for his people an "everlasting righteousness" (Daniel 9:24) through the "salvation" he brings through his Mashiach.

So, we see that the Lord God's act of redemption through Mashiach as two entirely different but necessary aspects. First, the Atoning work of Salvation pays for the forgiveness and sanctification of God's people. Second, equally important, is the *reckoning* or *imputing* to his people of an "everlasting righteousness" (Daniel 9:24) that would secure an eternal life before God in blameless peace.

So, consider how through the *resurrection* of Jesus Mashiach from the dead, his perfect and everlasting life is *reborn* into his disciples! Remember, the Lord's sacrifice on the cross is not simply representing the sacrifice of the Lamb, who lays down its life for the Flock.

But, when "cut off" at his crucifixion, Jesus Mashiach was as importantly raised from death, so that "after" the suffering of his soul "he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted

righteous, and he shall bear their iniquity” (Isaiah 53:11). For, when Lamb who suffers death for his people is *raised up* by God to life, this new, perfected life he passes on to his people. For, with this life comes the full “rights” to be the “children of God” (John 1:12), for the children will all be given Mashiach’s “righteousness”—for Mashiach, Yahweh, is “tzedekenu”—“Our Righteousnesses” (Jer. 23:6).

Lord-given Righteousness: Why is the *providing of righteous-ness* a necessary part of the Redemption which the Lord God accomplishes through his *Mashiach*? The deeper issue is, “Why is the Lord so insistent that he alone is the One to Save and to Redeem?” All the commands of God hinge on this *key relationship of faith* linking God’s people to his Lordship. For, it was the opposite of faith, *fleshly unbelief*—which was the root of humanity’s fall. For, to take the position of unbelief—to be convinced that you are able to live life *apart* from God, to have the Self-entitled “Right” to *blessing* apart from God and to attain a Self-Righteousness in one’s own virtue, is an idolatry of the highest order, the picture of “knowing good and evil” in place of God (Genesis 2:17). This same *affront* to God’s right of redemption is what brought Job before the Lord in judgment, for he abandoned his “fear of the Lord” to claim a “self-righteousness” before God, incurring terrible rebuke.

And, not only is seeking one’s own Self-Righteousness not *rightful*, it is not *possible*. For, as *spiritually dead creatures of flesh*, it is impossible to secure a spiritual, “everlasting righteousness” by our own hands. Such an epic delusion would not even be held by the ancestors of Jews, who, in Egypt under Pharaoh’s domination, dared not *liberate* themselves by their own power. How much more delusional are those Jews who seek to *liberate* themselves from the dark Serpent’s enslavement to death, being dead in sins themselves and having no spiritual life in them to generate?

Thus, to those of Israel who foolishly claim to have the ability to achieve a Self-Righteousness by the Law (which the Law never commands but instead

to let the Lord God be the only one to deliver from slavery: Exodus 20:2), if they persist in their delusion, then only the cold hand of reality will disabuse them of this stubborn Self-Righteousness. So confident in Self-Redemption, these Jews will face a world-wide onslaught against Israel. If they cannot redeem themselves from certain extinction as the nations surround them, how much less can they achieve “everlasting righteousness” except through the Redemption of Mashiach, who was “cut off” for them? (Dan. 9:24). For, only the appearing of Yahweh Tzedekenu to save Israel on that Last Day will Jews final *receive* (not achieve) the righteousness that belongs only to *Yahweh Tzedekenu!*

Righteous One	Redeemer makes all Righteous	Mashiach brings ever righteousness	Lord is our Righteousness	Jesus became sin to make us righteous
By knowledge many accounted Righteous by bearing iniquity.	Lord is Savior, Redeemer of Jacob to make all righteous.	Everlasting Righteousness	Lord our Righteousness To clothe priests with Righteousness	He became sin, become righteousness of God. Made righteous
Isaiah 53:11	Isaiah 60:16, 21	Daniel 9:24	Jer. 23:6 Ps. 132:9-10	2 Cor. 5: Rom. 3:23-4

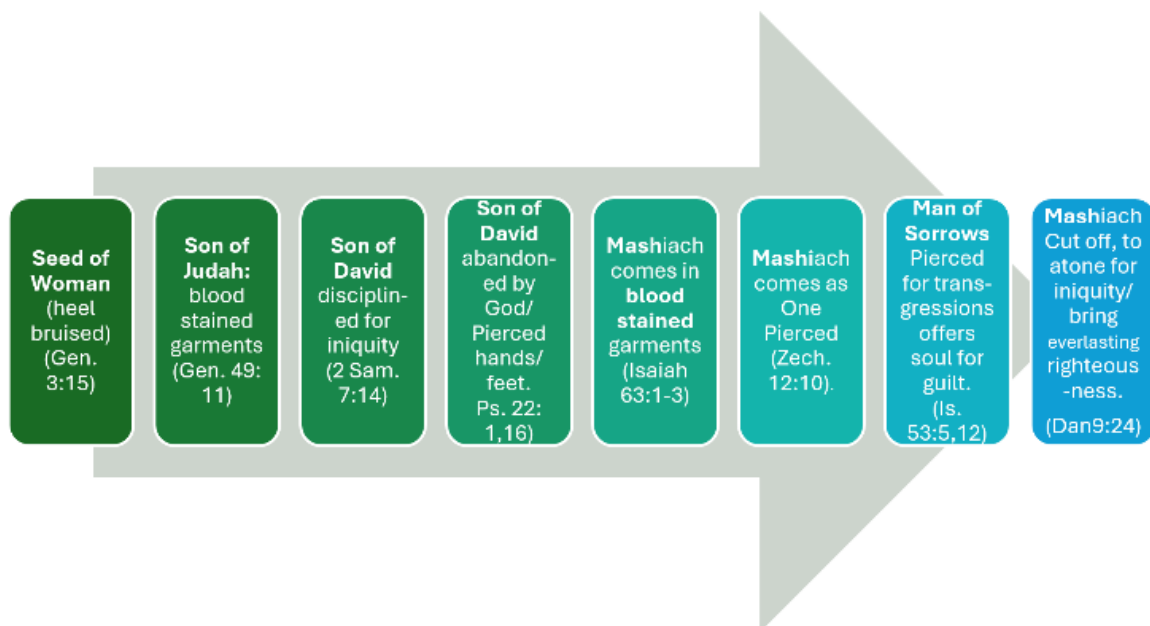
Case Study: The Fruit of Redemption.

Let me share two recent text messages I’ve received in the last few days, which I shared with my fellow *house-group* leaders to pray:

(From J: whose friend E.’s wife is in critical care and is facing organ failure):
Guess what! E. just accepted Jesus Christ as his Lord and Savior!
He was scared and going back to hospital he asked us to cast out the demons speaking to her as he witnessed it. I said you can too! Repent your sins and and accept Jesus as your Lord.

(From A, J’s wife a few days later) Pastor Derek... how are you today? Thank you so much for the prayers and encouragement, it's all working, God is moving through A... and doing such good things. She got

moved to a room with windows today 💕💕 last night she asked us to sing the song I had sang the other day. I didn't even know she remembered or was aware that I had sang to her so we all sang the song "surrounded", J., E. and I held hands with her in a circle around the bed and sang it and guess what... she smiled so big and started to cry. She wept and smiled through the whole song. This past week was another very tough one but last night... sigh.... God is so good, He is just so good. The doctors are so surprised that she is still here and they are considering a procedure they hadn't considered before. They will operate on Tuesday and by the grace of God, if it's His will I am confident that it will go well! Sigh... I just wanted to share this with you. Please keep praying it's so worth it and useful! Looking for a new kidney or a healed kidney. 😊 thank you 💕💕
xoxoxoxo



Focus:

6.6.C. Saving Others: King of Jews Crucified: Hidden Glory of the Kingdom Revealed.

1. **King of the Jews:** Crucified-- Chooses to Save others but not Himself. Mark 15:21-32.
2. **Cross of Atonement:** bearing sin that Death separates Son from Father. 15:33-41.
3. **Victory in Death:** Work finished in Death. 15:42-47.

Consider:Question:Further Discovery:

7.7.C(69). **Glory Revealed: Resurrected Lord Jesus:** Mark 16:1-20.

The Gospel of the Kingdom (Spirt) or the Gospel of Worldly Success (Flesh).

¹⁵ And he said to them, “Go into all the world and **proclaim the gospel** to the **whole creation**. Mark 16:15

¹⁶ But I say, **walk by the Spirit**, and you will not gratify the **desires of the flesh**. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are **opposed** to each other, to keep you from doing the things you want to do. Galatians 5:16-17

³¹ And he began to teach them that **the Son of Man must suffer** many things and be **rejected** by the elders and the chief priests and the scribes and be **killed**, and after three days **rise** again. ³² And he said this plainly. And Peter took him aside and began to **rebuke** him. ³³ But turning and seeing his disciples, he **rebuked Peter** and said, “Get behind me, **Satan!** For you are not **setting your mind** on the things of **God**, but on the **things of man**.” Mark 8:31-33

The ever-present danger of the flesh:

As the Lord God prepares you to shepherd his sheep in this important time, as a fellow brother and laborer in the Lord Jesus Mashiach and a sharer in his afflictions, I would appeal to you: guard against the *flesh, especially your flesh*, which will seek its own Self-protection and Self-advancement in the midst of the great work going on around you. Consider Simon’s exchange with Jesus which we have already considered. As one of the Twelve, Simon had endured much, giving up “all” to follow Jesus.

But, in this moment of his Lord’s great Testing, Simon sees two paths before him. One path of the flesh leads to Jerusalem and certain death. The other path veers off to safety, to prolonging and protecting life on earth. So, Simon’s heart pulls him to the fleshly way of Self-preservation, the reasonable choice.

In everything you do, the *fleshly path* of reason and Self-protection, Self-promotion, or Self-importance will pull you off the *Lord’s way of the cross*. But, imagine if Jesus had followed Simon’s caution and left the Kingdom path? Yes, he would have avoided the cross, but ALL generations would have perished in their

sins, and the Kingdom would, as Satan had hoped, would have bowed to the world (as much of the Church is already doing now). For, there would be no more time on God's timeline of atonement, for the year 33 CE, as forecast by God's promise to Daniel (9:24), would have quickly passed by, and two days later, in 2033 CE, both Jews and Gentiles, would pass without hope nor redemption into the unending darkness.

So, the small choices you make to follow the Flesh, starting with how you preach the Gospel, can be Kingdom-ending or Kingdom-advancing. Your own inheritance can either be Glory or Infamy. Therefore, heed the words of Jesus Mashiach:

³⁴ And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him **deny himself** and **take up his cross** and **follow me**. ³⁵ For whoever would save his life will lose it, but whoever **loses his life** for my sake and the gospel's will save it. ³⁶ For what does it profit a man to gain the whole world and **forfeit his soul**? ³⁷ For what can a man give in return for his soul? ³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will **the Son of Man also be ashamed** when he comes in the glory of his Father with the holy angels." Mark 8:34-38.

Remember, the *flesh* is simply our *natural state*, what we can human nature, that relies, cares for, promotes and honors, and esteems above all else.

Therefore, the Fleshly Gospel is any proclamation that focuses on the Self and its abilities rather than the Lordship and Redemption of Jesus Mashiach. All we must do to respond to him is *surrender* to him in order to repent of the flesh and trust him always as our Lord and Savior.

- The fleshly Gospel is always Human centric, so it is Self-promoting, Self-enabling, or Self-enriching.
- The Flesh seeks to control, so the Gospel message is a way to gain "control"—whether it is religious control: (Jesus + circumcision; our secret knowledge; our group etc.); or, it is Self-control: (God is now obligated to give you everything you want!); or, even the control of religious leaders (buy or method).
- The Fleshly Gospel seeks to cultivate a Life on Earth, to build a Kingdom of Earth. That is why the legacy of the Church's (often) fleshly Gospel were

great denominations named after their founders; great churches; and great missionary movements. But, with the close of the Church Age, these have vanished and the Kingdom is nowhere to be seen.

	1	2	3	4
Gospel	Gen. 1: God good creator: As Fam. Unity creates man in image to know him.	1-2: Created Man-Heir as Spirit/ Flesh. Rest in Lordship	3: Man chose life apart from God in flesh. Died in Sin	4 Jesus Mashiach is Son God/Man gives New Life. Repent and Trust-Follow Lord to be reborn into House and Kingdom as discpl
Fleshly Gospel	God loves you and wants to save you from hell. To be rich in this life.	But, we fall short of God's glory in sin. Separated from God.	Jesus died on cross to forgive you of your sins.	Believe that Jesus died for you. Take the free gift of salvation. As a child of God you have the right to prosper in this life.

Notice how the fleshly Gospel focuses entirely on “you” and how everything was done for “you” rather than focusing on God’s larger purpose of honoring His Son as Heir, the One to build his House, throne, and Kingdom.

Case Study: The Gospel Fruit of the World:

One of the tenets of a line of thought called the “Protestant” movement was the statement: “sola fedelis” that means *faith alone*—that is, one is saved mere by faith (which in Western eyes is simple assent to propositional truth). So the *truths* of the Gospel were extracted from any relational transformation: from being “reborn as a Son into the House and Kingdom of God with Jesus as your Lord” to simply “having salvation.” So, Jesus became a mere add-on, a good deal to acquire to make one’s life and future better.

From “New Life” (which requires the *rejecting of the fleshly life of death* to live a *new life* by the Spirit) to “Free Deal” (which requires or results in no change of life).

When I went out sharing the Gospel with an older colleague, we entered the house of neighbors to the church.

He said: “God has a free gift for you. If you accept Jesus, you can escape hell. It’s a free gift. There is nothing for you to do. What a good deal- you have nothing to lose!”

They prayed to receive Jesus right there and then.

But, when I called them to find out if they would like to be baptized or come to church, they said: “We got the free gift. Why do we have to do anything else?”

The main thing to notice of the Fleshly Gospel is that it is a man-centered Gospel, for everything is done for the benefit of people. But, this is far from the message of the Word of God, which presents Creation and God’s Lordship as the backdrop and his desire to include Man in the House and Inheritance headed by His Son and Firstborn, the chosen Seed- Mashiach (Colossians 1:13-20).

Gospel focus of preaching:	The message itself.	The Lord Jesus Mashiach crucified.
Focus:	Gospel Message Itself.	Lordship of Jesus as Mashiach and Redeemer.
Promise:	Man’s Salvation	New Life in God’s House & Kingdom Covered by Lordship of Jesus
Power:	Steps of Salvation	Redemption by cross of Jesus Mashiach
Purpose:	Enjoy and Protect Life now.	Belong to House and Advance Kingdom Now.

Case Study: The Gospel Fruit of the Kingdom.

As the Church-Age draws to a close, and the *Subjugators* increasingly have their way and their say in how the Gospel labor goes forth, there is a marked difference in fruit being born. On the one hand, the *fleshly religionists* are moving increasingly toward a *systematized, synthetic Gospel entirely based on*

fleshly effort. Such a Gospel is increasingly popular, because all aspects of the process can be controlled and quantified.

But, the Gospel of the Kingdom comes with power only when we are *weak and helpless to be simple vessels for the Lord to use*. Take as an example the recent experiences of a dear couple, J & A. Let me share two recent text messages I've received in the last few days, which I shared with my fellow *house-group* leaders to pray:

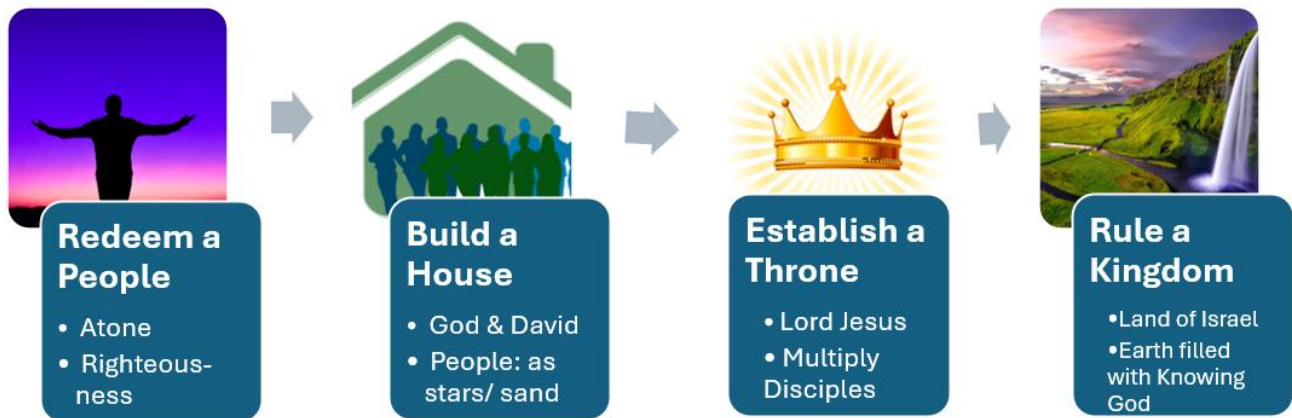
Background: A is in the critical care unit of a hospital as her vital organs are shutting down, and the doctors have little hope of her recovery. She and her husband, E, come from a nominal Catholic background living mainly secular lives without any need for God. When A first heard the Gospel and turned to the Lord, there was stiff demonic opposition and manifestation. A saw a hooded figure who spoke to her directly: "You have one more chance. More of us are coming. Do not call on that name again!"

(From J: whose friend E.'s wife is in critical care and is facing organ failure):
Guess what! E. just accepted Jesus Christ as his Lord and Savior!
He was scared and going back to hospital he asked us to cast out the demons speaking to her as he witnessed it. I said you can too! Repent your sins and accept Jesus as your Lord.

(From A, J's wife a few days later) Pastor----- how are you today? Thank you so much for the prayers and encouragement, it's all working, God is moving through A... and doing such good things. She got moved to a room with windows today
💖💖 last night she asked us to sing the song I had sang the other day. I didn't even know she remembered or was aware that I had sang to her so we all sang the song "surrounded", J., E. and I held hands with her in a circle around the bed and sang it and guess what... she smiled so big and started to cry. She wept and smiled through the whole song. This past week was another very tough one but last night... sigh.... God is so good, He is just so good. The doctors are so surprised that she is still here and they are considering a procedure they hadn't considered before. They will operate on Tuesday and by the grace of God, if it's His will I am confident that it will go well! Sigh... I just wanted to share this with you. Please keep praying it's so worth it and useful! Looking for a new kidney or a healed kidney. 😊 thank you 💖💖 xoxoxoxo

Proclaiming the Kingdom.

Remember that God promises to David, in foretelling the work of his coming Mashiach, to raise up Seed to be both the Son of God and the Son of David (2 Samuel 7:12-16). This Mashiach would do this:



- New Life of Redemption:
Mashiach would be “disciplined for iniquity” (2 Sam. 7:14) to bear the sins of his people (both the culpability and the penalty) to atone for their sin debt and redeem them into a restored New Life as Spirit-reborn sons and heirs of the Household, co-heirs of the Firstborn Son, Mashiach.
- To Build a House
So, the purpose of salvation is not to remain in *fleshly unbelief and ungodly-selfish isolation*, but it is to live *subject to the Lord of the House in his Household*. A household established on earth but inhabiting and advancing the *spiritual Kingdom-Rule of God*. So, its members *seek and sacrifice* for the Kingdom while on earth.
- To Establish a Throne
As these *sons of the Kingdom* go into the dark world as “lights” and “salt” — testifying of the Lord Jesus Mashiach and *living sacrificially* to see his Kingdom come, they reproduce disciples, followers of Jesus Mashiach who grow spiritually to bear Kingdom fruit. In this way, as disciples who are taught to “obey everything I have commanded you” (Matthew 28:18-20) multiply like the “stars of heaven” and the “sand of the seashore,” the rule of Jesus Mashiach over household after household grows to establish his throne! For, as disciples grow from *newborn* to *generational shepherds*,

their support and warfare for the Kingdom increases to establish it amidst great opposition—from without but especially from within, as *fleshly shepherds* grow in power and popularity to mislead the sheep.

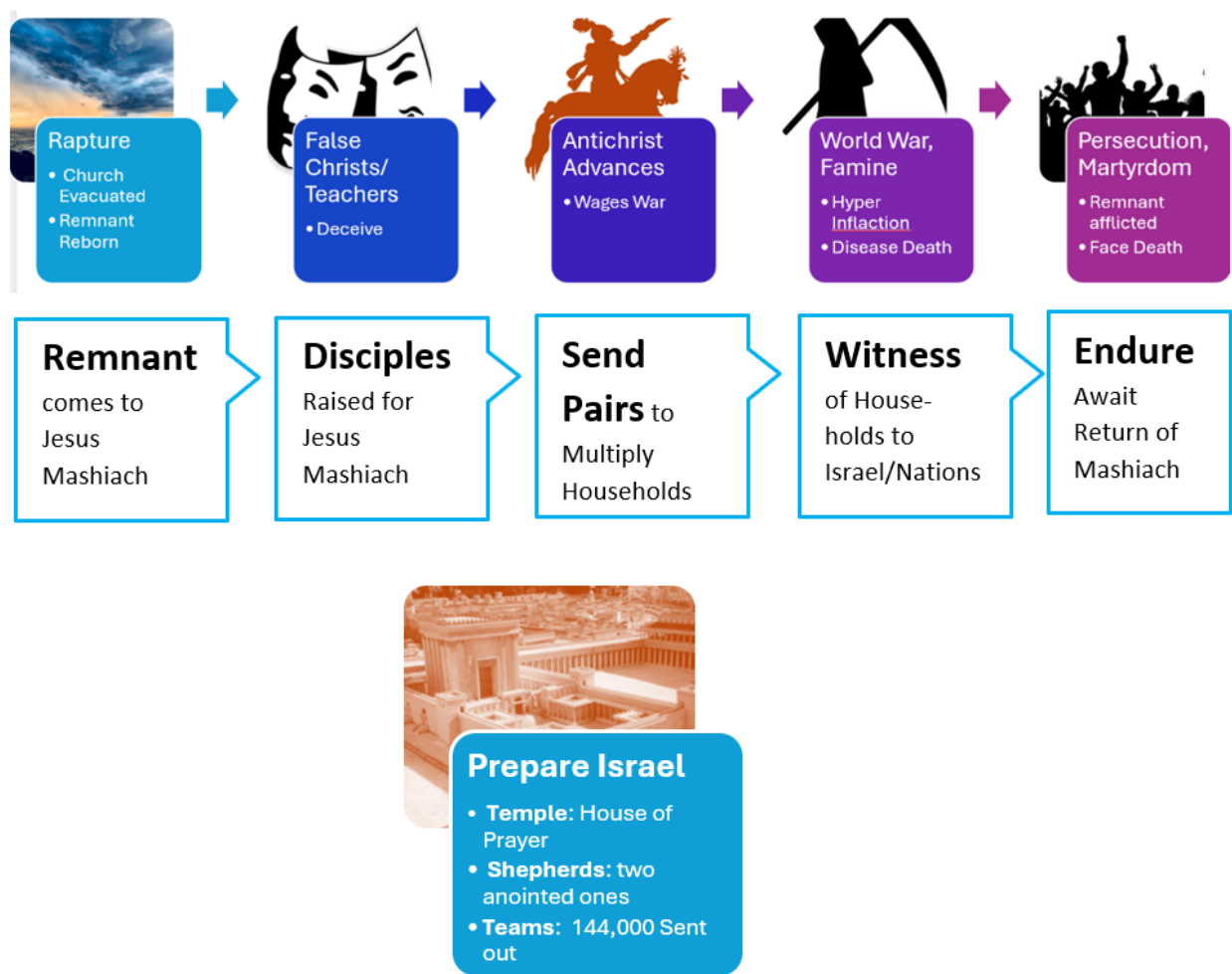
- To Rule an Everlasting Kingdom.

For those who “suffer” with Jesus Mashiach and for the sake of his House and Kingdom, the Lord Jesus promises that they also share in the “rule” of His Kingdom as he makes them “kings” and “priests” to serve his God and Father (Revelation 5:10).

The World in which you are Proclaiming the Gospel: This Moment.

If you called to be a generational shepherd to the House of Israel at this time, you are part of what the Bible calls the “Remnant”—the crop of *firstfruits* from Israel that have come to Jesus Mashiach after the *Church Age* has concluded. As I write this on September 6th, 2026 on the third day of Rosh Hashanah, I believe firmly that the Lord Jesus will come to evacuate the Church at the *end of Rosh Hashanah*, which will be sometime on September 13th next week. Of course, I don’t know for sure, but I am praying for this nearer date for your sake, for then it will be seven years until 2033 CE, the date when the Day of the Lord happens and the Lord Jesus Mashiach reveals himself to Israel. So, hoping that I won’t be proven wrong, let’s consider the seven years that are given to you as a *Generational Shepherd*

Birth Pains:



Final Charge to Israel's Generational Shepherds:

I, Derek, write to you on Sunday, September 6th, 2026, on the third day of Rosh Hashanah. I expect the Lord to evacuate us as his church on the last day of Rosh Hashanah, as the Last Trumpet sounds—whether in Israel or elsewhere, I do not know.

Already, there are indications that our last labors for the Kingdom are concluding. Yes, people are being delivered from the grasp of the Dark Serpent with great signs. And, the last of our harvest we are bringing in. Those who remain, we leave in the Lord's merciful hands to be awakened from their stupor and unbelief. But, there is no more time for the Church.

Instead, we have prayed for the full time to be given to you before the Day of the Lord—likely Yom Kippur, 2033 CE. Two days (2000 years) after which Israel will

be awakened from its deadness (Hosea 6:2). For, 2000 years ago, in 33 CE, the Lord Jesus was crucified and rose from the dead, and you rejected him as your Mashiach.

Now, as we depart, 2033 CE is set for the Day of the Lord and the revival of your people. But, you, the Remnant of Israel, are the first-fruits of Israel, the first of Israel to repent and believe in the Lord Jesus Mashiach for a spiritual rebirth into God's House and Kingdom. You will have, we expect, seven years before the Day of the Lord to witness to the name of Jesus Mashiach in Israel and the world.

Before we come before God on your behalf, let me be clear on a few points that remain unspoken between us.

- First, we of the Church confess our fleshly weakness before God. These two thousand years, we have been entrusted with the testimony of the blessed name of our Lord Jesus Christ. Far too often, we have made the choice to choose flesh not Spirit. Like Simon Peter, we have set our minds on the things of man not the things of God. Consistently, we have rested on our own rights, resources, and understanding when the riches of the Kingdom were neglected. We have enriched ourselves, and now our legacy is but dust, having built religious kingdoms but have seen few of our disciples mature into fully fruitful, generational shepherds. Instead, we have turned the Church over to the fleshly, Self-ambitious and Self-promoting shepherds who have left names, movements, and theologies that benefit no one. We have produced many disciples, but so very few who have fully matured and born the Kingdom fruit for which our Father and our Lord have patiently hungered. And yet, you have shown your weak and foolish Church your grace and mercy. If only that we might confound Israel with our folly. O Lord God, forgive us our sins, for they are many.
- Second, against you, people of Israel, we have also sinned. The fleshly teachers among spoke falsely and in unbelief, aiming to deprive Israel of its rightful place in God's house, to usurp your calling as the Firstborn of the families of the earth, and to steal your inheritance by seeking an earthly kingdom and an eternal Church. In the name of Christ, the ungodly and Godless among us have committed violence against you, persecuted you, and silenced you while defaming your name. On behalf of the Church, we confess our many sins against you and your generations, these past two thousand years. May the ungodly behavior of many of our people not

undermine the testimony the *blameless* have of Jesus Christ, who has led his Saints even in their weakness, unfaithfulness, and fleshly failures. Blame us, but may our failings not preclude you from hearing the name of Jesus to consider him.

- Finally, those in the Church who have rejected the fleshly and Godless ways of our brethren, we speak to you from the depths of our heart: *thank you* for your sacrifice. As the people whom the Lord God appointed as his Firstborn Son of the families of the earth, we recognize that your loss and deprivation these two thousand years has been the sacrifice allowing us to have the great joy and exceeding blessing of knowing Jesus and his Redemption before you. Now, we see that it is only due to your status as the Firstborn Son of the sons of man that you acted responsibly, accepting your Redemptive Right to allow those outside your house to experience the redemption of Mashiach first. In this way, you put your interests last, and have allowed your younger and weaker brethren to be redeemed to God by the cross of Jesus Mashiach.

Thank you for your sacrifice. Thank you for the generations you endured desolation and affliction, being cut off from Jesus, your rightful Firstborn and Son.

Now, may I offer one last appeal to you. If you have seen the evacuation of the Church with your own eyes, know that everything the Lord Jesus has said about himself and his Father are true.

You accuse of blasphemy the Lord who was One with Elohim in the beginning (Genesis 1:1), who created the *rakiya* and the world at God's command (Genesis 1:7), and to whom Elohim referred to as "us" and "our" in the Family Unity of God at our creation (Genesis 1:26). Change your wrong view of Elohim before you accuse your Mashiach of committing blasphemy, for you yourself, Israel, are to serve this "Seed" raised up to be named after his fathers, and you will serve and call him "David our King" and "the Lord our God" (Jeremiah 30:9), for this Mashiach is raised up for you to be "Yahweh" (Jeremiah 23:6) your righteousness. How is it blasphemy when God-Elohim is the who anoints God-Elohim as his Mashiach on an eternal throne? (Psalm 45:6-7) and when God-Elohim call him "Son" whom he has "begotten" (Psalm 2:7).

How can Mashiach blaspheme when God himself calls you, sons of Israel, “Elohim, sons of the Most High?” (Psalm 82:6) And, how can a Mashiach anything but God save you in your coming hour of destruction, O Israel—to be a “wall of fire’ around you? (Zechariah 2:5). What are you imagining, a frail Shneersen Mashiach lighting piles of scholarly books to save you? How foolish to reject Jesus as Mashiach when he has just raised the entire Church before your eyes, validating our words and undermining all that you have clung to in your traditions, your libraries, and your scholarship?

Will you still hold to your feeble claim of blasphemy as the One in heaven laughs, and the Lord holds you in derision? (Psalm 2:4).

When you scoff when your *truth crumbles before you*, the only one who wins is Satan, on whose side you ally yourself when you claim that Jesus Mashiach is not *echad* with Elohim.

Let your people cling to *your* blasphemy then, like Rashi, boldly wanting to rewrite the very NAME OF GOD to be *elohe not* Elohim! Do you think that not to be blasphemy and the greatest affrontery? Ally yourself with the Muslims, then, who in their rank idolatry call on the same Allah, who is as *singular, isolated, and capricious* as your blasphemous image of *Elohe*. Abandon this blasphemy, for no hermit Elohe will save you when you call, only God, Elohim, the “Everlasting Father” who sends his “Prince of Peace” into the world to save you as the “Mighty God.” (Isaiah 9:6).

So, as one of the last shepherds to one of the first shepherds of the reborn Israel, as sharers in the House and Kingdom of our Lord Jesus Mashiach,

As one who stands at the Door about to open to you who will watch as the Door opens in seven years for Israel’s salvation.

Before the Almighty Lord God, the Father of our Lord and Savior, Jesus Mashiach. And, standing in the Lord Jesus Mashiach as my one Lord and Love.

On behalf of the church, before God and his Mashiach, I solemnly charge you:

1. Hear the Witness of the Rapture, and Proclaim Jesus Mashiach as Lord:

Hear the word of the Lord Jesus when he assured his church that you, the Jews, would “know that I have loved you” (Revelation 3:9). As you see the power of the

Lord Jesus to resurrect his people from this earth, then know that Jesus is who he has claimed all along, your rightful Mashiach.

When Jesus says you will “bow down before our feet,” he calls you to humble yourselves to Ones you have considered wrong for centuries. Though many voices in the church spoke from fleshly ignorance, still, the weakness of our testimony of Jesus was still true. He is the Son of God who has given us New Life. That is what we know- simply that we love Jesus and Jesus loves us, and that is enough for our simple faith. Know that our Lord has loved us and has taken us to be with him.

So, pledge your love to him also. Make Jesus your Lord and your Mashiach.

And, proclaim this Jesus to Israel and to the nations.

But, you must know him whom you preach as Mashiach rather than Christ. For, Christian theology has largely been temporal and fleshly, incompletely knowing the promises of God in the Tanakh. Instead, know Jesus for yourself as your Mashiach and Lord, for the Hebrew Scriptures are enough to know him. Our hope is that this website will help you to understand Jesus as your Mashiach.

Case Study: Serving Israel

I’m adding a bit of my story, not to make much of myself, but to show that I write to you not because I have any merit of my own. However, the Lord has given me everything needed to serve Israel.

Simply, I have always been an outsider. From the simplest of backgrounds (Hawaii) who was equipped to learn Hebrew, studied and befriended Jews from the main branches (Reform, Conservative, Modern Orthodox, Chabad), worked for a Conservative Shul. Graduate work done in linguistics (PhD from a Chicago university). Now, working as a pastor in Toronto. With the history of my generations lost, and never quite fitting in to even my ethnic community, and feeling at home with both Jews and Persians. Learning that my wife and children have Jewish blood (Danish-Austrian-German background), I was surprised to learn that the Jews who migrated to China were Persian Jews traveling along the Silk Road. It would please me to no end to find out that I am indeed part of the tribe, born of Persian Jews who found themselves in Asia so many years ago—to be a Perasian Jew! I have never had any sympathy for Western philosophy and am saddened by how *unprincipled men* have colonized even the knowledge of Jesus. That is why there is a need to develop the truth of Jesus as Mashiach, not the Western-based, philosophically derived theological notion of “Christ.”

For, the Western understanding of Christ overlooks so much truth of the Mashiach's mission to redeem a people, build a house, establish a throne, and rule a Kingdom. And, it has no idea what "raising up Seed" even means.

So, as you develop a Jewish view of Jesus as Mashiach, moving forward through Torah and Tanakh to recover the Gospel's way of discipling Torah Observant Jews (Matthew), Pagans (John), or even Secularists (Luke), may the Lord give you insight and understanding.

Again, we would urge you to begin your knowledge of Jesus by approaching him as your Mashiach, known to you from Torah through Tanakh—avoid the distraction of Christian Theology which is largely misguided. Like Paul, spend much time before the Lord to recover the Jewish guide.

Incidentally, the Messianic Jewish movement may prove to be not so helpful, because this movement is a church movement, an outgrowth of the original church at Jerusalem and built on often misguided Christian Theology and a Christology that knows nothing of *geullah*, *Zera*, *toledot*, and *raising up Seed*.

So, please scour this website. Download. Modify. Adapt. Develop. Extend. Everything on this website belongs to you. These preliminary studies are meant to help your understanding of Jesus as Mashiach get a head start!

2: Disciple Israel and the Nations in these Deceptive Times:

The Lord Jesus Mashiach charges you and all of us to *disciple the nations* to rebirth them *into* the family name of the Father, the Son, and the Holy Spirit (Matthew 28:18-20).

So, disciple the Nations starting with Israel first. Remember that you are laying the foundation, you are planting the seeds, you are uprooting the falsehoods. So that, even if Israel does not repent right away at your proclamation, its people will *know the truth* when they See the Truth in front of their eyes, and see the face of Jesus their Redeemer with their own eyes!

- Entrust the Word of God and yourselves to *men* and *women* who are:
 - Teachable, humble, open, and have a child-like faith to receive everything God has for them!
 - Faithful: who hear and act, who can be entrusted with little and with much.
 - Able to Teach:
 - Networkers, if possible.

- Be sure to plant, even if the Word bears no fruit right away. For, the Spirit will activate all they have heard, even what they disagree with, when their eyes see the irrefutable salvation of Jesus Mashiach as he is revealed to Israel. On this website, we try to identify major obstacles which must be addressed, but you should know better than us.
- Disciple liberally. You don't know when the people you invest in will bear fruit.
- For a greater reach, identify diverse metropolitan centers. Recent immigrants, once disciplined, can travel back to their familial networks to then share Jesus in their countries of origin.
- When the church is raptured, false Christs and false Teachers will proliferate. Guard the channels of information your people are relying on.

3. Send out Pairs of Teams as the Darkness Encroaches:

At some point after the departure of the Church, the Lamb will start to *break the seals of the scroll* to release "birth pains" upon the world, meant to increasingly shake Israel from its entrenched idolatry that its people may turn to Jesus their Mashiach.

So, as your crops of disciples begin to mature and bear fruit, send them out to share the Gospel from house to house and town to town in Israel and the nations.

Train your teams to support one another, for the tests in the world will increase. First, the Antichrist will begin his campaign of world conquest.

As they find *households open to the Gospel*, begin to organize the households in your network into supportive clusters. Remember, when the Kingdom enters persecution, it always shifts to its most stable and viable and fruitful structure, networks of households of disciples. Send your teams to raise these up.

Some successful and large housegroup networks would organize these households regionally, sending out teams to travel and encourage these households of faith.

4. Multiply Households to Bear Witness in Testing

Equip your households to be Self-sustaining. Each household should not only have a viable pair of shepherds or a team, it should become a home-base. Obtain a stable source of food, water, and necessary services. For, the upcoming tests after antichrist will be strong enough to shake societies. Wars will increase, and with

them, financial instability, hyper-inflation, and food shortages and famines, pestilence, and death.

Each household should prepare to multiply, to be centers for the Kingdom that can send teams of disciples into the world to sow the Word throughout networks.

For, with households sending out teams and praying for their growth, your movement should take hold in your area.

5. Endure to the End as you Await Return of Jesus Mashiach.

Jesus assures you, “the one who endures to the end will be saved” (Mark 13:13). For, the whole world will suffer from world war, from bloodshed, and death by animals, disease, and famine. And, the world and Israel will turn against you to persecute and martyr you. Place your life entirely in the hands of the Lord Jesus Mashiach, who will do what is good in his eyes. No matter what, your life is safe

So, your people will face an increasing uncertainty and impending disaster in the world. So, teach the disciples right from the beginning to “deny their Self,” “take up their cross daily,” and “follow Jesus Mashiach as Lord.”

6. Prepare Israel: Your Shepherds (Two Anointed Ones); Your House (Temple); Your Teams (144,000 Witnesses).

Finally, may the Lord protect you in the Last Days tests. Once the Day of the Lord transpires and Israel is saved from its enemies by the revealed Lord Jesus Mashiach, the entire House of Israel will be filled by the Spirit. So, it will be up to you to equip your people. You will be the *shepherds* of this last generation, and you will now have 3.5 years to bring the Gospel to the World.

So, what you learned in the past seven years, now apply to the House of Israel:

- **House:** In the same way that you brought the Gospel to an entire household into the Kingdom, setting up Shepherds and cultivating gifts and relationships, now do to the entire House of Israel. For, Israel will rebuild the Temple and make it a House of Prayer to present before the Lord God the sacrificial offering of their lives. And, as the smoke rises to God a pleasing aroma, He will answer you in power and go out with your Teams!
- **Teams:** in the same way that you have been sending out teams by their generations to Israel and the nations, now equip as disciples and send out the 144,000 to wherever the Lord Jesus would direct them.

- **Shepherds:** Finally, to the House of Israel, the Lord Jesus raises up and anoints for you to shepherds to prophecy and witness to the nations in Jerusalem.

Now, into the Lord Jesus Mashiach's hands do we commend you, our dear brothers. Shepherd the Lord's flock bravely and with wisdom. Your family in heaven and on earth will witness and rejoice with you as you bring the Gospel of Jesus Mashiach to Israel and the Nations!

In the only name of Jesus Mashiach.

Amen.

Read Mark 16:1-18.

¹⁴ Afterward he **appeared to the eleven themselves** as they were reclining at table, and he **rebuked them for their unbelief and hardness of heart**, because they had not believed those who saw him after he had risen. ¹⁵ And he said to them, "**Go into all the world and proclaim the gospel to the whole creation.**" : Mark 16:14-15.

Background:

F

Responding to Promise of Resurrection by Faith:

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Resurrection Promised: don't overvalue this life—value what is eternal!

Psalm 22: pierced one raised. Death (15); Praises God with brothers in future (22).

Isaiah 53: suffering servant raised.

Daniel: raised to glory. Daniel 12:1-3

Eternal Home Promised: don't make this life heaven- expect glory!

Son of God: Psalm 45.

Isaiah 2: Glory of Israel and Kingdom.

Eternal Mashiach: (2 Samuel 7:16)

Focus:

7.7.C. Glory Revealed: Resurrected Lord Jesus: Resurrected Glory of the Kingdom Revealed. Mark 16:1-18.

1. **Report of Resurrection:** Jesus Risen, not in the tomb. 14:1-8.
2. **Rebuking Unbelief:** Jesus appears and rebukes Eleven. 14:9-14
3. **Lord Jesus Sends and Ascends:** Sends disciples to proclaim Gospel/ ascends to Heaven. 14:15-20.

Consider:

F

Question:Further Discovery:

Prayer

In the presence of our great Lord Jesus Mashiach, and His Heavenly Father, and the Seven-fold Spirit before His Throne.

We, the last of the Church charge you to preach the Word, the Gospel of the Kingdom, and the Mashiach of David crucified and raised from the Dead!

To Him, the Firstborn of the Dead, the precious Lamb of God, our Kinsman-Redeemer and Lord of our House of Heaven and Earth, to Him be all glory, rule, dominion, power, blessing, and thanks, and the eternal rule of His throne, established by His House to rule an Eternal Kingdom, forever and ever.

May you, the Remnant, be protected from this evil world, the fleshly snares of ungodly men, and the schemes of the Devil and from his Antichrist. May you draw near to the Lord and His Heart, as Shepherds to the House of Israel after his own heart, who will feed your people with knowledge and understanding. May you raise up disciples well. May these materials help you in your mission to equip faithful men.

And, may you have the faith to pray for the Mountain to be moved once more, from its earthly roots to be the Mountain of God, the heavenly city whose foundations are in God. And, may our Great God *set Jesus Mashiach* in his rightful place as the Cornerstone of His eternal house.

Finally, may you be of good courage, be strong, and act bravely for House and Kingdom. May the Lord anoint you as Generational Shepherds to raise up the generations of sons to bear Kingdom fruit, to multiply households, and to bring His Kingdom and rule to this earth.

Whether in heaven or a renewed earth, may we feast together at his table. In the name of our Lord Jesus Mashiach. Amen.

Mission	1 Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1. Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59. Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11:20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed. 2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22 55. Son of Man Comes. 13:24-27	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.

Growth Stages:	1. Reborn	2. Infancy: Young Child	3. Child. Older Child	4. Adolescent Young Adult	5. Adult Mature Adult	6. Parent Young Parent	7. Elder Parent of Parents
A. Good News Revealing	Jesus Christ as the Son of God, Life-giver, Lord.	Jesus Christ as the Son of Man, Heir entitled to Restorer, Lord of the Sabbath	Jesus Christ brings the Kingdom,	Jesus Christ brings the Kingdom	Jesus Christ as Suffering Servant,	Jesus Christ as the Son of David,	Jesus Christ as the King of Israel, Redeemer, Shepherd
B. Christ	Baptizes: Gives new life by the Spirit.	Calls to draw Near:	Appoints in Household:	Sends to bring Kingdom	Commissions Servant Leaders:	Reveals Self as King of Kingdom	Sacrifices to Redeem/ give Life
C. Response	Believes: Repents and Trusts Jesus.	Follows to Know:	Partner to plant Faith in Kingdom.	Represent Jesus in Teams.	Identify with Suffering for Kingdom	Prepare way for the Lord's Coming.	Redeem World by the Gospel
D. Walking by Faith in Kingdom.	Experience New Life	Know Lord and His Lord's Presence	Know Unity of Fellowship	See Spiritual Needs	See Kingdom Glory to give up Earth	See Glory of King/ Davidic Promise	Know Resurrection Reality.
E. Prayer Life with God.	Repentant Prayer: Confess, Give Up Sins	Devotional Prayer: Present Self in Presence Restoring Prayer: Bring broken to Jesus	Oppositional Prayer: Resist and Bind up Strong Man.	Renewing Prayer: Rest and Account for Works.	Releasing Prayer: Free from Spiritual Resistance	Effective Prayer: By Faith ask for Impossible	Sacrificial Prayer: Offer Soul and Will to God.
F. Ministry Focus:		Restoration: Heal and Free powerless (level 1)	Faith: plant and build Faith. (level 2)	Heart: (level 2: unbelief	Kingdom of God: (level 3)	Davidic Kingdom: Israel: Religious (Level 3)	Gospel preached in World:

Sower Parable: level 1: bondage and hardened; level 2: hard heart- unbelief. 3. Competing growth- beliefs.