

Devoted Disciple

Series 7: Israel Redeemed
Faith in Mashiach

10 Daily Scripture Passages
Genesis 1- Jeremiah 30
Personal Time,
Paired Discussion,
Participating in Fellowship

-Series 7. Israel Redeemed.

Booklet 1. Faith in Mashiach

Genesis 1- 2 Samuel 7

Overview:

At the Babylonian Exile, the Lord condemned Judah's *lying* prophets who led his people astray (Jer. 23:32). Yet, the traditions of their misguided teachings have shaped the Judaism embraced by Jews today—a Judaism which elevates human words above God's Word as *oral torah*, insists on shaping God in its own image as *yachid* rather than *echad*, and rejects God's promise of Mashiach for a Jewish facsimile, a diluted Schneerson rebbe. Yet, can such a milquetoast messiah save Israel when its last days enemies encroach? Rather, it is time for Jews to re-consider the plain promise of Mashiach which runs through the Torah, ending with God's promise to David of a redeeming Seed who is both the Son of God (2 Sam. 7:14) and the Son of David (7:12). Recover with us the Tanakh's original *faith* in Mashiach.

Humbled Prayer: Devote yourself to the Lord

Offer your bodies as a living sacrifice...



- Do I want to humble myself under the Lord God by faith?
- Will I live as my own Lord, relying on my own understanding?

Prayer of Devotion: Lord God, I devote myself to you today:

In soul—humbling myself under your Lordship; In mind—to know you and your Word by *faith*; In heart—to love Jesus and the Father to do your will; and in soul—to give my life to you as a living sacrifice! Please teach me now by your Holy Spirit, that I might be live out your holy Word! In Jesus name, Amen

□1. God (*elohim*) as Head: Honoring Creator

Read Genesis 1

Who is God and how do all things respond to Him as Creator?

In the beginning (*b'reishit* or at the head of..), God created (*bara* (singular) *elohim* (plural)) the heavens and the earth. **Gen. 1:1**

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: How does God reveal himself as a *unity* of one rather than an *isolate* as He creates heaven and earth (1:1), the firmament (1:6-7), and humanity in “*our*” image (1:26)?

QA: How can God pass on His *image* to man without committing idolatry (Is. 42:8) and naming him a *son* without blasphemy? (Gen. 6:2; Ps. 2:7; Ps. 82:6)

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How do all things respond to God as *Head*? (Gen. 1:1-8)

1.God *elohim* creates as Head: Worship and Honor. God creates at the *head* of all creation (*b'reishit*—at the head of....), so He occupies the highest place of honor as the Head and Creator of all things. So, when God commands, all obey him. Commanding the light, the *light obeys by coming into existence* (1:3). When God as *head* commands, “Let there be an expanse!” (1:6), even God as *Heir* obeys by “making” the expanse (1:7). We see the unifying *oneness* of God by whom we are created in the image of Him who says, “Let us make man in our image” (1:26). Just as man and woman become *one flesh* in family union (Gen. 2:24), so God is *one* as Lord (Deut. 6:4). As Messiah’s name reveals, God the “Everlasting Father” is Head over God the Son who is “Prince of Peace”—inheriting all things (Is. 9:6; Ps. 2:7-8).

Q2. Why does God share His image with Man? (Gen. 1:20-27; Is. 9:6)

2. God shares His Image with Man: Family Resemblance. In the days preceding the creation of man, God creates entire species of creatures, blessing them with a purpose to fulfill on the earth. God creates these beasts as *separate* from himself. But, when God creates the species of Man, he shares His very *image* and *likeness* with man, saying “Let us make man in our image, after our likeness” (1:26). In the family unity of God’s *oneness, a unity of Head (1:6), obedient Heir (1:7), and Holy presence (1:2)*, God passes on His family-shared (*us, our*) image and likeness as a *family resemblance*. This is man’s purpose, for which God blessed him. To rule over the creatures of the *heavens and the earth* as the future heirs of God (1:26-27). For, Messiah, the Son of God (Ps. 2:7; 2 Sam. 7:14) would be raised up as *Seed* in the human line of David (2 Sam. 7:12). If humanity as a species was made to bear God’s family resemblance, then the chosen line of Adam was created as the family of Messiah to be the *generations (toledot)* who would inherit the *heavens and the earth* (Gen. 2:4). So, God calls this chosen line the *sons of God* (Gen. 6:2; Ps. 82:6), for it is no blasphemy for a Father to share His image with the Son, His Heir, as well as His other sons following this Firstborn’s nature (Ps. 82:6).

Q3. What does God seek to share with Man, including His image? Why does he share this with Man? (1:28-2:3)

3. God Blesses Man: Blessed Generations as God’s Sons. Because God chooses to share His image and glory with Man, He includes them in the fellowship of His Family with His Son Messiah and without compromising His Holiness. Rather, He shares His *holiness* as a family blessing given to humanity (1:28).

Thus, God created our chosen line of Adam and Eve and our *generations* (2:4) as the future family of His Messiah and Heirs with him of the *heavens and the earth*. So, we share in His *holiness* as our shared family life, resting in *His blessing* by faith (3). As the *sons of God* (Gen. 6:2), our line was made to be *Headed* by Mashaich, the Son of God (2 Sam. 7:14).

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

Who is God and how do all things respond to Him as Creator?

7.1. Worship God: Honoring God as Most High. When God (*elohim*) creates the heavens and the earth (Gen. 1:1), he is positioned as the *Head* of all things. So, even the *light* obeys God by existing (3).

But, God is Head even in relation to God, for His oneness is not an isolated *yachid* but a family unity of *echad*, as when man and woman become *one flesh, basar echad* (Gen. 2:24). So, when Elohim as Head commands, *Let there be an expanse* (1:6), Elohim honors His command and so *made the expanse* (1:7). God relates to God as Head and Heir (Ps. 2:7-8), Everlasting Father and Prince of Peace (Is. 9:6).

So, as a family unity of Head (1:6), Heir (1:7), and Holy Spirit (1:3), *elohim* agrees to share His *holy likeness* as a family resemblance, saying: *let us make man in our image, after our likeness* (1:26). By including man in His holy family, as the future line of His Heir, *Mashiach*, it is no blasphemy to *call man's chosen line Sons of God* (Gen. 6:2) nor their Head, *the Son of Man, the Son of God* (Ps. 2:7-8).

Notes¹: God is One: *Echad* not *yachid*. When God reveals Himself as *elohim* (Gen. 1:1), as the *God of Shem* (Gen. 9:26), He reveals himself as *one (echad)*, as a unified monotheism.

- **Individualistic Polytheism:** Not as the collection of self-willed deities of the pagan pantheons, such as the Greek or Norse gods.
- **Solitary Monotheism:** Not in the capricious rule of an isolated and lonely tyrant, as in the god of Islam; (so, *elohim* is not called *yachid* as Muslims would describe their god).
- **Unified Monotheism:** But in the *family oneness of echad*, a unity of shared life as illustrated in the *unity of man and woman become one flesh (basar echad)* (Gen. 2:24). In this way, God has existed from the *beginning* in the oneness of *elohim* (1:1), united as *elohim* (pl.) but acting in perfect oneness to create—*bara* (sing.).

¹ **Generations of Sons: Headship and Inheritance.** God populated the world with man, created in His righteous *image and likeness* (Gen. 1:26-27), but He made Adam and Eve and their *generations* (Gen. 2:4) as His line of Heirs, chosen to be the line from which he would *raise up His Son Mashiach as the Seed of David* (2 Sam. 7:12)..

□2. Lord of Life: Resting by Faith.

Read Genesis 2.

Who is God as our Lord, and why should we obey Him?

And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Gen. 2:16-17

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: How are God’s *heirs* (generations) of the heavens and the earth created to live with him?

QA: How are you meant to live with God as your Lord? Why is *rest* an essential part of this shared family life?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. Why does the Lord God create this chosen line? (Gen. 2:1-4)

1.Lord God appoints Generation of Heirs: Living Souls. God is exclusive in His holy glory, separate from His creation (Is. 6:3). Yet, God shares His holiness with His family as a blessing. So, God prepares a *holy and blessed Rest* (shabbat) to share with His people (Gen. 2:3). So, He creates a chosen line to share in His holy life as the *generations* to inherit the *heavens and the earth* (2:4). Importantly, these *generations are heirs* insofar as they *rest* (2) in the Lord God by obedient faith. (Gen. 2:1-4).

Q2. How we created to live with the Lord God? (Gen. 2:5-9)

2. Lord God is Source of Life: Resting by Faith. God (Gen. 2:5-9). God takes the place of highest honor and authority as our Creator. Yet, as Lord, he creates our family line of Adam and Even to share His holiness as a family blessing, sharing His life with us as our family *Lord* (2:7). Though made in His image (1:26), we all begin life as *creatures of the dust, of mere earthly flesh*. Only in face-to-face relationship with our *Lord, as He shares his very breath of life* with us (7)—a spiritual life not of this earth—do our *souls come alive as hai nefesh*. Thus, our natural state as God's people is to be dependent on him entirely for a holy, family-blessed spiritual life.

Q3. How are we to relate to the Lord God for life? (2:15-25)

3. Obeying the Lord God: Resting by Faith in His Word. (2:15-25). We are alive spiritually in relationship with the Lord God. So, the Lord God gave our first parents the choice to either live with Him in this spiritual life of *grace* and *rest* (2:3) or apart from Him in disobedient death. And, this choice to live or die was determined by our response to His *word of command* (2:16) to live freely in His Lordship. Forsaking Him to know *good and evil* apart from Him, as our own lords, was to *die*. To obey the Lord God's commands was to *rest* under His Lordship, trusting and obeying His Word of Command by faith. So, to eat of the tree of the knowledge of good and evil was to *desire* to define right and wrong according to human, fleshly, and self-righteousness.

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

Who is God as our Lord, and why should we obey Him?

7.2. Life with Lord God: Resting by Faith. Life with the Lord God is a life of humble dependency. By nature, we imagine our human condition in this world to be self-sufficient—that we have life *inherently* as creatures of earthly flesh.

But, God made us to live with Him as our Lord, breathing in His Word as the *air* for our very souls (2:7).

Because we are made in His image, God calls us to respond to His life-giving Word in *obedience*. For, when we obey the Word of God, we must choose to *humble ourselves* under His Lordship.

Thus, the first sin is unbelief—to put ourselves above the Word of God. To *sin* is to desire to *know good and evil* according to our own words (2:17) as our own self-sufficient lords.

Humbled under the Lordship of God, we rest in His holy shabbat (2:3), knowing that only His spiritual work provides us with an inheritance as sons (2:4) and its family blessing *Separation is death*.

Notes²: Life-giving Word: Spirit vs. Fleshly Torah. When the Lord God created Man first as earthly flesh, it was His life-giving breath (2:7) alone that made man a *living* soul. And, it was His life-giving command alone that sustained Man's life (2:16-17).

So, the original sin of Man is to his own earthly, flesh-breathed words to be life-sustaining. To presume that human *knowledge of good and evil* (2:17) was equally life-giving though bereft of any spiritual vitality.

Thus, to suppose that an *oral, human Torah of fleshly design was equal to* the Lord God's spiritual Torah is the epitome of human folly. Revealing a deep, willful self-deception to be self-sustaining in the flesh.

² **Life or Death: Deciding our Natural Human Condition:** *echad*. (Deut. 6:2; Is. 9:6-7). When our first parents, Adam and Eve, were presented with the Tree of knowing good and evil, they were determining the *natural state* of humanity, our human condition for generations. Would we live spiritually alive as God's blessed "generations" (2:4) by faith under His Lordship? Or, would be naturally *dead* to God (2:17) as fleshly creatures who would naturally seek *life* in this material world, orphaned from God? Thus, *spiritual death* and assuming we have the right to fleshly self-determination is our natural human state.

□3. Hope in Chosen Son: Breaking Serpent's Power.

Read Genesis 3-4:7

Why do we choose to reject the Lord God to sin?

But the Lord God called to the man and said to him, "Where are you?" ¹⁰And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." Gen. 3:9-10

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

G: What happens to the man and woman when they eat of the forbidden fruit? Why does this happen?

QA: How did the actions of the first man and woman change our natural human condition for all generations?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How does the Serpent seek to change the relationship between the Lord God and Man? (Gen. 1:1-5)

1.Fleshly Self-Rule: Trusting in Self-Righteousness. The Serpent used lies to convince our first parents to reject their original state of *life* under the Lordship of God. Addressing the woman, he does not refer to God respectfully as *Lord*, so neither does she (3:1,3). He boldly exalts the weight of his own worldly words by denying the power and truth of God's Word of Command that disobedience leads to *death* (3:4). And, he offers the Man and Woman Self-rule, to *be like God* by taking over his right to determine *good and evil*. By his trickery, the Serpent persuaded our parents to abandon their life with and faith in the Lord God for unbelief, establishing a fleshly self-righteousness justifying their own Self-Rule. (1:1-5).

Q2.How did the Man and Woman "die" when they ate of forbidden tree of knowing good and evil? (Gen. 2:17; 3:8-10)

2. Naked Flesh: Uncovered of Spiritual Life. The man and woman had lived by faith in the Lord God, accepting and obeying His Word of command without question. But, enticed by the Serpent's brazen rebellion, the woman now falls to his same unbelief. Previously, she feared the Lord God's Word of warning to not eat. Because she now ignores God's Lordship, she relies on her own fleshly reasoning to arrive at three worldly reasons to sin and disobey God: Self-sustenance, Self-indulgence, and Self-understanding apart from God (3:6). As a result, Adam and Eve chose for our generations a natural condition of *separation from God* in naked flesh, uncovered of the spiritual life of God's Lordship (7). By choosing Self-Rule in the flesh, they forsook the spiritual life of God's family blessing. So, orphaned from the Lord God, they and we lost everything. (Gen. 3:6-7).

Q3. How did the Disobedience of Adam and Eve change the condition of their future generations? (3:8-4:7).

3. Separated from God in Sin: Fearfully Afraid or Faithful Sacrifice. As the progenitors of God's chosen line and the Heirs of humanity, Adam and Eve had the right to choose how their future generations would live in this world. Resting by faith under the Lordship of God, our *generations* were the appointed heirs of the *heavens and the earth* (Gen. 2:4), sharing in His holy life as our family blessing (2:3). However, when they followed the Serpent's rebellion and chose to be their own Self-Lords to be *like God* (3:5), the spiritual life they shared with God died as warned (2:17). Now, in our natural condition of *naked flesh*—that is, fleshly bodies of earth uncovered of God's spiritual life, we are *dead* to God with souls darkened from Him. Our spiritual status changes also—from Heirs, we become poor orphans in the world, forfeiting our rights to the deceiving serpent. In naked flesh, we are vulnerable to an alien predator, *sin* that seeks to enslave us (4:7).

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

Why do we choose to reject the Lord God to sin?

1. Fallen Flesh: Our Spirit-less Condition. In our human condition passed down from our first parents, we envision ourselves as *Self-sufficient* in this world, capable and competent free agents who have the capacity to choose God on our terms. But, our flesh blinds us.

Once *living souls* blessed with God's holy life and a future inheritance (Gen. 2:4), we are now *naked in our flesh*, uncovered of the Lord God's spiritual life.

This condition of *naked flesh* orphans and strips us of any status or rights to God's blessing. Instead, we now live in a *spiritually dead* and cursed world (3:17) with no fleshly ability to regain the spiritual life we have now lost. Now, sin rules us (4:7) and turns our natural inclination to *wickedness continually* (6:5). We are a spiritually dead people in darkness (Is. 9:2). Even God's perfect Law, given to people of *naked flesh*, is not sufficient to give life (Ex. 20:18-19). Like the Egypt-enslaved Jews who could not even *believe* due to their earthly enslavement (Ex. 6:9), humanity needs a *spiritual redemption* to obey the Law (20:2)

Notes³: Seed of Woman crushes Serpent: Faith in Redeeming Mashiach. The Lord God chose our family line of Adam and Eve to share in His holy blessings as the future family of His Heir of heaven and earth, His Son, the Mashiach (Gen. 2:4). However, our fall into unbelief and sin as *naked and dead flesh* robbed us of this blessing, for naked flesh cannot inherit what belongs to the eternal God. Instead, our inheritance rights passed to the deceiving Serpent.

In our dead flesh, we have no hope to recover our lost relationship with God, for we have no access to the Lord's spiritual life. So, the Lord God promises that the *Seed* (zera) of the Woman, the promised Heir of all her generations, would be the one to *crush* the Serpent's Head (Gen. 3:15). This Seed, promised to our line, would be the one to redeem us.

³ **Spiritual Death and Darkness:** Nothing we can do as humans, not even with the Law (Ex. 20:18-19), can reverse our condition of naked and dead flesh (Ez. 37:8); our spiritual enslavement in Satan's dark world of sinful death (Is. 9:2-5). Only Mashiach redeems us by being "cut off" (Dan. 9:26) to "finish transgression... atone for iniquity... bring in everlasting righteousness" (24).

□4. Pleasing Sacrifice: Offering our Lives to God.

Read Genesis 4

How can our lives either please or displease God?

In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought of the firstborn of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. **Genesis 4:3-5**

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

G: How did Abel's sacrifice reveal His view and relationship with the Lord?

QA: How might you follow Abel's example in relating to the Lord?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How did Abel offer God a pleasing sacrifice? (Gen. 4:1-4)

1.Abel's Pleasing Offering: Sacrificial Faith. Abel and his brother Cain were the first of our family line born into this world of scarcity, as *flesh* uncovered of spiritual life. Even in this humbled state, Abel chooses to *honor* the Lord by offering Him a *costly sacrifice*, giving the Lord from his flock the *highest priority*, the firstborn, and the *most valuable parts*, the fat portions (Gen. 4:4). Such a costly sacrifice showed a *sacrificial faith*—Abel regarded God as *Lord* so gave him what was most precious even if it cost him dearly—in the end, even his own life. So, he is a model of true faith, which gives the Lord not only our trust but what is most valuable to us, even our very lives. (Gen. 4:1-4).

Q2. How did Cain differ from Abel in his sacrifice, and why did the Lord God have no regard for it? (Gen. 4:5-17)

2.Cain's Disregarded Offering: Self-Serving Flesh. As Cain's offering illustrates, living *in the flesh* may tempt us to prioritize fleshly life to give God what is convenient, leftovers. Cain offered God some *fruit of the ground* (4:3), which was notably neither *firstfruit* or *choice*, so his offering was disregarded. In the flesh, Cain's purposes in making an *offering* were revealed to be self-honoring to establish a *Self-righteousness* before God were seen when Cain is jealously angered at Abel's pleasing sacrifice (4:8). Not only does the flesh honor the Self and rely on it for a Self-righteousness, but it welcomes *sin's enslavement* (4:7). So, honoring Self in the flesh leads only to *sin* and a deadly Self-righteousness, the basis of self-honoring fleshly religion. (Gen. 4:5-17).

Q3. How does Eve express her faith in the Lord's promised *Seed*? (Gen. 3:15; 4:25-26)

3.God's Promised Seed: The focus of Eve's Faith. The Lord God had promised our first parents that *the Seed of woman* would crush the Serpent's head (Gen. 3:15), but now sinful Cain has murdered righteous Abel. Eve had hoped that Abel would be the *promised Seed* but now trusts that *Seth* would be the *Seed* provided by the Lord God (4:25) from which Mashiach would be raised up. Indeed, God's chosen line passed from Seth to Noah, after which the line of promise proceeded from Shem the Jewish Avot Abraham, Isaac, and Jacob, and then the line of redemption from Judah to David, from whom the Lord God would raise up Mashiach as the *Seed* to redeem our line from the Serpent's headship (Gen. 4:25-26). So, the Holy Spirit raised up Jesus as the *Promised Seed* from the Woman Mary to be the Son of David and the Son of God (Mt.1:1-25).

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

How can our lives either please or displease God?

1. Worshipping by Faith: Pleasing Sacrifices to the Lord. Living as *naked flesh*, our natural state is to honor ourselves in the place of God and to do what benefits us as our own *Self-lords*. Living in such naturally human ways, we cannot please God and are vulnerable to predatory sin (4:7).

In the flesh, we all follow Cain's path—self-honor rather than worship; self-righteousness rather than faith; and, sinful unrighteousness. See, Cain's fleshly choice was to rely on himself. But, Abel made the choice to live (and die) by faith.

By faith, Abel recognized and worshipped the One who was alone God and Lord at great cost to himself. Because God alone was worthy, Abel offered the *fat portions* of his flock. The Lord's command overruled his own fleshly priorities, so Abel offered the *firstborn of his flock*. For those who live by faith, God promises His chosen Seed (Gen. 3:15) to overturn the Serpent and his sinful rule over weak flesh, giving a new spiritual life apart from fleshly Self-righteousness (Gal. 3:19-22)

Notes⁴: Faith or Flesh: Self-Righteous or Sacrificial Offering. Abel and Cain perfectly illustrate our human condition. Made to be God's chosen generation of heirs (Gen. 2:4), we were made to share a holy life in the blessing of His grace and rest (2:3). Living under the command of His Lordship, we were *living souls*, with his spiritual life covering our flesh (2:7). But, our parents chose to live as their own *lords*, choosing to sin and changing our natural condition to *naked flesh*, irreparably uncovered of Spirit to live as mere fleshly beings. This condition persists to this day. Even with the Law, Israel has been (Ex. 20:18-19) and is to this day (Ezek. 37:8) naked flesh without spiritual life. But, Eve shows us that faith in *another Seed* (4:25) promises to overturn the Serpent's rule through sinful flesh (3:15). Thus, Jesus Mashiach, the Seed of David (2 Timothy 2:8), brings us new spiritual birth (Jn. 1:12-13).

⁴ **Hoping in Promised Seed, Mashiach:** As naked flesh, devoid of the Lord God's spiritual life, we have no fleshly means of reversing our condition. For, our debt to enslaving sin deprives of any Self-secured righteousness. Instead, only God's promise of Mashiach, the chosen Seed, ruins the Serpent and secures a righteous spiritual life (Jer.23:5-6; Dan. 9:24)

☐5. Righteous before God: Doing all Commanded.

Read Genesis 6, 9:18-27

How can I find favor with God in a fleshly generation?

3 Then the Lord said, “My Spirit shall not abide in[man forever, for he is flesh: his days shall be 120 years.”

5 The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. 6 And the Lord regretted that he had made man on the earth, and it grieved him to his heart. (Gen. 6:3, 5-6)

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: How does fleshly living take over the entire earth, and how does the Lord God respond to this godlessness?

QA: How can we be like Noah and his family to find favor in God’s eyes?

3. Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. What happens with people give themselves over to fleshly living?
(Gen. 6:1-7)

1. Fleshly Judged: Rampant Sin without Spirit. The Lord God had made man in His *image* (Gen. 1:26), giving the chosen line, the *sons of God*, his life-giving breath to know Him as Lord (2:7). However, Adam's sin rendered our human condition to be *naked flesh*—deadened to God. And, *naked flesh* naturally turns to *wickedness and evil* (6:5) at enmity with God's *Spirit* which can only judge and condemn (3). As *naked flesh* devoid of the Spirit, the hearts of all humanity turned to *evil continually* (5), filling God's heart with *regret* and provoking His wrath (6-7).

Q2. What does Noah do to find favor in the eyes of the Lord? (Gen. 6:8-22)

2. Righteous Saved: Faith finds Lord's Favor. When earth's people lived without God in the flesh, poisonous sin soon corrupted all families of the earth, including the chosen line of Adam (6:12). But, the Lord considered Noah alone to be "righteous and blameless in his generation" (6:9). Rather than living *apart* from God, Noah walked with God by faith. Why faith? Because walking with God requires us to walk in truth—God alone is the Lord we trust; we need him because we are helpless in our weak flesh. Because Noah walked with God by faith, he honored Him as his Lord, doing "all that God commanded him" (6:22).

Q3. How will the Lord God bless all the families of the earth through the line of Shem then Abraham? (Gen. 9:18-29; 22:18)

3. Blessed Shem: Spiritual House for Family's Return. When the Lord *blessed Noah and his sons*, He promised them a fruitful future for them, that is, for all the families of the earth (Gen. 9:1). So, when Noah speaks later of the *future* paths for his family, his words reveal how God's blessing will be restored to a people still in the flesh and an enticing world of sin. It would be *Shem's line* who would remember "the God of Shem" (9:26) and to build a *spiritual house* in which his brothers could return and dwell in the Lord's blessing (27). So, the Seed of Abraham, Mashiach, would restore God's blessing to all the families of the earth (Gen. 22:18).⁵ (Gen. 9:18-29; Gen.22:18).

⁵ Shem retains the ancient language so knows God as *elohim*, a (*plural*) family unity (Gen. 9:26) and not like Japheth's pantheon of multiple individuals or Ham's Arabic forced submission to an isolated, capricious tyrant.

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

How can I find favor with God in a fleshly generation?

1. Flesh vs. Spirit: Incompatible Flesh: Our natural human condition is now *naked flesh*, which drives us to want to be Self-sufficient, having a life of our own design apart from God. From the very beginning, the Serpent tempted us to be *like God* (Gen. 3:5) to rely on ourselves apart from God to know *good and evil*, to live in the world, and to gain its wisdom and pleasure (3:6). The *flesh seeks* life on its own, defined by its own desires. But, uncovered of the Lord's spiritual life, earthly flesh is dead (Gen. 2:17). On its own, the heart of *naked flesh seeks evil continually* (6:5). So, man in his *fallen flesh* is at enmity with the Lord's *Spirit* who judges sin.

But, Noah finds favor with the Lord God (6:8) because He did not separate but submitted to the Lord God by faith, doing *all* that God commanded him (6:22). So, it is through Noah's line, through Shem, that the Lord, the *God of Shem*, builds a spiritual house to bring redemption from *fallen flesh* for the families of earth to return to God's blessing (Gen 9:27; 22:18).

Notes⁶: Spiritless Flesh: my Spirit will not judge in man forever, for he is flesh (Gen. 6:3). As the children of Adam, we are all born into this world as *naked flesh*, inherently Self-honoring and sufficient apart from God. Not submitting to the Lord but seeking *life* in our own way is sin and death (Gen. 2:17, Rom. 1:18-32). This is why the Spirit of God cannot live with *people of fallen flesh*. God says that the Spirit *cannot judge in man forever* (3)—that is, the sinful inclination and innate rebellion of *fleshly man* will always resist the Lord God and His Spirit, and the Spirit can do nothing else but judge this rebellion. So, fallen flesh, as the case with Israel, will still resist the Lord even when furnished with the Law. The flesh will still bend the Law to its own earthly ways, claiming to be equal to God, conflating Oral Torah with the Torah. Flesh must be redeemed for the Spirit to abide.

⁶ **Sheltering House of Shem-Abraham:** God's promise of a chosen Seed, Mashiach (Gen. 3:15) to crush the Serpent to restore the family passes through Noah to Shem, who builds a spiritual house to restore the families to God's blessing (9:27; 22:18).

□6. Righteous by Faith: Trust in Chosen Son.

Read Genesis 15

How does Abram show a faith that is counted to be righteous?

⁵And 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 (Zera-Seed) be." ⁶And he believed the Lord, and he counted it to him as righteousness. Gen. 15:5-6

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: Why must a faith such as Abraham's first despair of our own fleshly ability to help ourselves to entrust ourselves entirely to the Lord's redemption?

QA: If we are to have a faith like Abraham, entrusting ourselves and our future entirely to God, why must such faith depend wholly on God's promised Seed, Mashiach?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How does Abram respond in faith to his impossible situation? (Gen. 15:1-6).

1.Believing in Promised Seed: Counted as Righteous. From the very moment the Lord called Abram to *follow Him* (Gen. 12:1), Abraham walked with the Lord God by *faith*, trusting Him by entrusting his very life to Him. So, regarding his future posterity, aging Abraham realized that he had no hope because the Lord had given him “no Seed” (15:3) as his Heir⁷. So, Abraham illustrates for us true faith.

First, Abraham realized the *hopeless condition in his flesh* (3). At his age, his flesh was *dead and incapable of passing on life*, and we too in our naked flesh have no spiritual life in us. But, God promises Abram a chosen Seed (zera) who would be multiplied as the *stars* (5). This Mashiach, the Seed of Abraham, God restores to us the hope of His blessings. So, when Abraham and we *believe in God and His means of salvation, the Mashiach*, God counts this to us as *righteousness*.

Q2. How does the Lord reward Abram’s faith? (Gen. 15:12-16)

⁷ Heir- *mesheq beti*—possession of house. Thus, when the Lord God promises to give Abram a Seed—the Firstborn Son and Heir of all the sons of Abraham, He promises that this Seed would *possess* all the inheritance of his household and give his brothers access and a share of this inheritance, just as Israel’s inheritance was distributed at Shiloh by Shiloh (Gen. 49:10).

2.Faithful to Promise: Blessed generations of Abram. The Lord God is faithful to His Word to those who entrust their *faith* to Him and His Seed, so He says, “Know for certain that your offspring (that is, sons) will be sojourners in a land that is not theirs” (Gen. 15:13). But, the Lord God would *judge* their oppressors and be freed after “four hundred years” (13). (Gen. 15:12-16).

Q3. What is the Covenantal Promise to Abram’s Seed? (Gen. 15:17-21)

3.Inheritance of Mashiach, Seed of Abraham: Eternal Homeland. Finally, the Lord God affirms His promise to Abram and his future sons in the form of a covenant. Already, he has told Abram that his sons would be *afflicted* in a “land not their own” (15:13). Powerless in their *weak flesh*, these sons of Abraham would also need *faith in God’s promised Seed, Mashiach, to secure an* eternally secure inheritance. For, this is the Lord God’s plan, to secure the *inheritance* of the sons in the strong person of *the Son*, the family’s Heir, the Chosen Seed of all Abram’s seed, Mashiach. For, to the Seed of Abraham, the Lord an eternal “land” from Egypt to the Euphrates (15:19). Thus, the Saving Faith of Abraham and His Sons is rooted in God’s promise of Mashiach, the chosen Zera/ Seed of Abraham.

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

How does Abram show a faith that is counted to be righteous?

1. Faith in Seed-Mashiach: Honoring God as Most High. As *naked and dead flesh*, we have no spiritual life or righteousness in ourselves. So, like Abraham, we must trust and entrust ourselves entirely to the Lord God by faith so that He counts us *righteous* (Gen. 15:6):

* **Helpless Flesh:** In the same way that Abram's *flesh* was dead, we are spiritually dead and revive our flesh, even with the Law (Ex. 20:18-19).

* **Promised Seed:** In our dead flesh, God promises life through His chosen Seed, Mashiach, the Son of Abraham, David) (15:5; Is. 53:10-11)

* **Sacrificial Faith:** Faith trusts and entrusts self to the Lord and His word of promise. So, Abraham trusted the Lord to give him life by His Seed, and He gave himself up fully to obey this world, even to lay with Sarah.

* **Counted Righteous:** Thus, the Lord God rewards Abraham's faith as righteousness, for his Seed would one day make redemption (Is. 53:4-6)

Notes⁸: How Righteousness comes by Faith in Seed: In our *dead flesh*, we cannot live forever with God's Spirit (Gen. 6:3) because its inherent *rebellion and inclination to sin* brings only judgment (3) and being taken over by sin (4:7) and ruled by the Serpent as a spiritual pharaoh (Gen. 3:4-5; Ex. 6:9). So, when Abraham *believes God leading to righteousness* (Gen. 15:6), he places his trust in and entrusts himself fully to God's promised Seed, Mashiach (15:5). As the Seed/ Heir of Abraham, Mashiach would restore God's blessing to all the nations of the earth (Gen. 22:18). For, as the Seed/ Heir of David, Mashiach would *redeem* His people by being *disciplined for sin* (2 Sam. 7:14) as the *young plant* to atone for their sin (Is. 53:1-12) and the *branch of David* to be raised up to save Israel to be their righteousness (Jer. 23:5-6). So, faith in the promised Mashiach makes righteous.

⁸ **Righteousness by Faith in the Seed, Jesus Mashiach:** As in the case with Abram, faith trusts the Lord's salvation and entrusts oneself to obey. So, the Avot and David were made righteous by their faith in God's promised Seed. Through Daniel, God promised that this promised Mashiach would after seventy weeks be "cut off" (Dan. 9:26) and thereby *finishing transgression, putting an end to sin, atoning for iniquity, and bringing an everlasting righteousness* (24). At the right time, God raised up Jesus as the Seed of David, His chosen Mashiach (Mt. 1:1). For Jews to trust in God's Seed, Mashiach, they must submit to the Lord's work in raising up Jesus as Mashiach rather than fleshly works.

□7. Heir of Jacob: Redeeming Seed of Judah-Perez-David-God.

Read Genesis 37:2-38:8; Ruth 4.

From which tribe will come Mashiach, the Heir of Israel and his generations?

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 4:14-15

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: Who is the designated Heir of Jacob’s generations, and which tribe will be the chosen line of redemption?

QA: In God’s view, why do you need your family redeemer to secure your shared family inheritance?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. Who is God's designated Heir of Jacob's generations, and how might Jacob himself mistakenly choose another heir? (Gen. 37:2-38:8).

1.Raising up Seed: Judah's line of Redemption. To the *avot*, the Lord God promises Mashiach as the Firstborn Son of Abraham, Isaac, and Jacob to inherit the homeland (22:18). However, which tribe would be chosen as the line of blessing? After announcing the *generations* (*elle toledot*) of Jacob, Joseph's story begins (37:2). So, some might guess that Mashiach would come from Joseph. However, we have already seen that the Lord God's promise of Mashiach is the promise of the chosen *Seed* (*zera*): of the woman (3:15); of Noah (9:9); of Abraham (22:18)- Isaac (26:4); and Jacob (28:13-14)⁹ Now, Judah heads up God's chosen line of Redemption by *raising up Seed* as the way to bring forth the family's redeemer—first by the duty of *yibbum* (38:8); then, in Boaz, the right of redemption (Ruth 4:5-6); finally, as God himself promises to raise up Seed for David (2 Sam. 7:12-13) (Gen. 37:2-38:8).

Q2. How do Boaz and Ruth help us picture the Davidic Redeemer and His Role? (Ruth 4:5-12)

⁹ The Lord God promises Jacob to multiply both him (Gen. 28:14) and his Seed (Mashiach)—that is, the sons of Jacob will spread out across the land, while the Seed Mashiach himself will be multiplied as a spiritual house(14). While Mashiach is the Firstborn Head of Jacob's Family, the family of Jacob will itself fill the land as each tribe secures its territory.

2. Kinsman-Redeemer: Restoring Life to Family. The Davidic Redeemer restores his people to their rightful inheritance in the family. As Boaz redeemed Ruth, restoring her life and inheritance, so the Davidic Seed, Mashiach, redeems us to life in His household. Boaz has the *right of redemption* (Ruth 4:6) to *raise up the name* for the deceased Mahlon (5), that is, raise up Seed to take on the name of the deceased (Gen. 38:8). As Kinsman-Redeemer, the Seed *restores life* (4:15) and *rebuilds* a generational *house* for the deceased. In this way, Obed restored the line until David and His Seed arose (4:22). (Ruth 4:5-12). Notably, Obed is the Son of Boaz (21) and the Son of Mahlon, embodying his name (10). So, when a *Seed* is raised up as Redeemer, he bears the name of his two fathers—the one *raising up seed* and the one for whom seed is raised up, as we see in this redemptive line: Judah for Er (Gen. 38:8); Boaz for Mahlon (Ru.4:10); and God for David (2 Samuel 7:12).

Q3. What would the Kinsman-Redeemer do? (Ruth 4:13-22)

3. Redeeming Life: Davidic Line of Redemption. When the women bless Naomi, they foretell not just Obed but the coming Kinsman-Redeemer, Mashiach, the Seed of David (4:15-16). To those with no hope, like Naomi, the family Redeemer is first a *restorer of life* (4:15). As *Obed* embodied a renewed life to replace the loss of her entire family, so Mashiach, our Kinsman-Redeemer, gives us a Spirit-born life (John 10:10) to replace the dead flesh we've inherited from Adam (Gen. 2:17). As Obed *builds up the house of Perez* to grow into the *house of David* (4:18-22), So Mashiach gathers together those reborn into a spiritual house for his fathers David (2 Sam. 7:11) and God (2 Sam. 7:12-13).

4. Next Steps: Halaka

Grow in the grace that is in Christ Jesus... (2 Tim. 2:1)

From which tribe will come Mashiach, the Heir of Israel and his generations?

1. Kinsman-Redeemer: Building House by Restoring Life. In Judah's line of redemption, God's long-promised Redeemer is *raised up as the Seed of David* (2 Sam. 7:12). So, Judah's line illustrates the role of our Kinsman-Redeemer who will restore God's blessing to all the families of the earth (Gen. 22:18).

Restorer of Life and Lineal House. Death had taken everything from Naomi and Ruth (Ruth 1:20), but the Redeeming Seed would be their *restorer of life and nourisher* (15), giving them hope in his *house* (12). Death also deprives us of an eternal life with God (Gen. 3:22-24), but the Branch of David gives us His righteous life (Jer. 23:5-6) in the eternal safety of God's house (2 Sam. 7:13; Jer. 30:8-9).

* **Replaces old debt with new life of inheritance:** Finally, Naomi and Ruth had lost everything, so Boaz, their Kinsman-Redeemer, pays for and restores their place in the family and their inheritance (Ruth 4:9). Likewise, our first parents had lost our *birthright* and indebted us all to the Serpent's bondage (Gen. 3:17), but Mashiach, the Seed of Woman (3:15), the Seed of David (2 Sam. 7:12) is anointed to "finish transgression," "put an end to sin," "atone for iniquity" and "bring in everlasting righteousness" by being "cut off" (Dan. 9:24, 26).

Notes¹⁰: Raised up to embody Name of his fathers: Lord and King (Jer. 30:8-9). When God's chosen line is threatened with extinction due to an unworthy heir (Gen. 38:7) or death (Ruth 1:5), a *designated kinsman* has the duty (Gen. 38:8) and right (Ruth 4:6) to *raise up Seed* to restore the line. In his wisdom, the Lord God knows that David's line will face extinction due to Jeconiah's desolation (Jer. 29:30), so He himself promises to *raise up Seed* for David (2 Sam. 7:12). When Seed is raised up redemptively, he is raised up the *name* of his fathers (Ruth 4:10). So, Mashiach is raised up to embody the name of his fathers: "the Lord their God" and "David their king" (Jer. 30:9).

¹⁰ **Raising up Seed:** Duty and Right: Mashiach is the promised Seed (Gen. 3:15), but the Davidic line of Redemption shows that this Seed must be *raised up*. When the line is endangered, a designated Redeemer (Judah, Boaz, or God) *raises up Seed*, that is, impregnates a woman of the house for the sake of the deceased (Gn. 38:8; Ru.4:10)

□8. Raising up Promised Seed: Ruling Redeemer, the Son of David and Son of God.

Read Genesis 49:8-12; 2 Samuel 7:12-16.

What does God promise of the Redeemer from the line of Judah?

Moreover, the Lord declares to you that the Lord will make you (David) a house. When your days are fulfilled and you lie down with your fathers, I will raise up your (Seed) offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. 2 Samuel 7:11b-13.

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

Q: What is their great need that the Lord God must raise up Mashiach, the Davidic Kinsman-Redeemer to save the house of Israel?

QA: How does Mashiach secure Israel's safety and inheritance by building a Dynastic House for David and God which establishes an eternal throne and unending Kingdom?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How does Jacob's blessing set Judah's line apart? (Gen. 49:8-12)

1.Judah's Chosen Line: Rule and Redemption. The Lord God chooses Judah's line to be the chosen line of Mashiach, revealing the need for a Kinsman-Redeemer when Judah himself *raises up Seed* to preserve his line (Gen. 38:8). So, it is Judah, not Joseph, who receives Jacob's prophetic blessing which foretells the ruling Mashiach from His line. The coming *lion of Judah* (49:9) has the ruling authority over his family and its enemies (8); rules over the kingdom and distributes the family inheritance at Shiloh (10)¹¹, a family inheritance which makes Israel the Firstborn Son of God () to whom belongs the *obedience of the peoples* through the rule of Mashiach. And, Mashiach wears *crimson garments, memorializing His blood sacrifice* (Is. 53:7,10) to make atonement for His people (Dan.9:24). (Gen. 49:8-12).

Q2. How will the Seed of David exceed David's original intention to build God a "house of cedar"? (2 Samuel 7:1-13)

2. Mashiach, Seed of David: Builds a Royal House for David and God. Like most of us, David's experience limited his view of God, so he wished God to have a "house of cedar" as he himself enjoyed (2 Sam. 7:2). However,

¹¹ **Until Shiloh comes to Shiloh:** *yabo Shiloh Shiloh* (10). In Mashiach, the *Firstborn Seed* of Israel (Gen. 37:2, 38:8) *and all the families of earth* (Gen. 3:15), the Inheritance of the *generations* is finally restored by our Kinsman-Redeemer. Therefore, Mashiach is named *Shiloh*, for He is the one to come to *Shiloh*, where all Israel's tribes receive their fulfilled inheritance and land!

the Lord's plans were higher, making David known as one of the "great ones of the earth" (2 Sam. 7:9) through his Seed, the Mashiach.

Mashiach would build a combined *house for David* (11) and for God's name (13), a family household whose *generations* would finally unite and inherit the *heavens and the earth* (Gen. 2:4). Such a family for David and God would exceed any mere *house of cedar*, instead, being Mashiach's support to establish an eternal Kingdom and its throne (16-17). First, Mashiach would suffer for iniquity to redeem His people (14), atoning for and replacing the sin debt of His people (Is. 1:18; 53:10-11; Dan. 9:24) with His own righteousness (Jer. 23:6). (2 Samuel 7:1-13).

Q3. Why must Mashiach be *raised up* by God long after David has died? (2 Samuel 7:12-17; Jer. 22:30, 23:6)

3.Mashiach, the Son of God: Ruling an Eternal Kingdom of Heaven and Earth. The Davidic Mashiach is not to be born normally but is *Seed raised up* by the Lord himself long after David has died (2 Sam. 7:12). When a lineage is endangered when there is no worthy Heir, a *redeemer* is raised up as seed by a kinsman who redeems the line by impregnating a woman of the house. When a *brother* raises up Seed as a duty, *yibbum*, the Seed belongs to the deceased (Gen. 38:8, Deut. 25:5). However, when a *kinsman redeems* the line by raising up Seed (as did Boaz), he exercises his *right* of redemption (Ruth 4:6,10) and the Seed is *raised up* in the name of his fathers—the deceased (Ruth 4:10) and the *kinsman redeemer* (4:21). So, when God himself promised to act as David's Kinsman-Redeemer (4:12, Ps. 19:14; Ex. 4:22) he uses David's own bodily material (4:12) to raise up a directly conceived son of David (12) who is also the son of God (4:14) who acts as David's Kinsman-Redeemer. Mashiach must be raised up in this way to restore David's royal line after its corruption in Jeconiah (Jer. 22:30) and that Mashiach might be the Son of two fathers (2 Sam. 7:12, 14) to redeem His people (Is. 53:10) and inherit the heavens and the earth (2 Samuel 7:12-16; Gen. 2:4, 3:15).

4. Next Steps: Halaka

What does God promise of the Redeemer from the line of Judah?

1. Mashaich, Kinsman-Redeemer: The Son of David, the Son of God.

The Lord God fulfills not just King David's hopes, but the hope of all the generations of Man as well as His own heart for His people when He vows to *raise up Mashiach as David's Seed* (2 Sam. 7:12). For, the Lord God's heart longs gather His people *Israel* in safety and rest, protected from their enemies (10). And, He longs to honor his friend David with a great house (11). Not simply a structure of cedar, but a generational house, a family bringing together the lines of David and God (12, 14).

Thus, Mashiach as Heir of such an eternal house must be the Son of two fathers—David (12) and God (14). And Torah allows for this only when Seed is *raised up* by redemption (Gen. 38:8, Ruth 4:10) to be the family's Kinsman-Redeemer. So, the Lord God promises to *raise up Seed* from David's own bodily material (12) which he accomplishes by the Holy Spirit to raise up Jesus (Mt. 1:) as the Son of David and the Son of God. Our Kinsman-Redeemer building an eternal family and Kingdom.

Notes¹²: Mashiach: Fulfillment of all our Hope. When God promises Mashiach as the Kinsman-Redeemer, the Son of David and the Son of God (2 Sam.7:12, 14), He fulfills the hopes of Man's generations. Finally, this Kinsman-Redeemer builds a family house for David and God to inherit the "heavens and the earth" (Gen. 2:4). Now, the outcast families of earth will return home to God's blessings in this *house* from the line of Shem (Gen. 9:) and Abraham (Gen. 22:).

For, the *lion of Judah* (Gen. 49:) comes to crush the Serpent's head (Gen. 3:15). And, the generations of Man finally find peace. Mashiach comes to *atone* for our great sin debt as the Son of God (14;) by suffering discipline and death as the Son of David (Is. 53:12) to give us an eternal righteousness and peace (Jer. 23:6; Dan. 9)

Obtaining peace with God, we inherit an eternal house and kingdom that finally plants Israel in their eternal land and inheritance forever! (2 Sam. 7:10). In Mashiach, all God's promises to Man (Gen. 3:15), the families of earth (Gen. 9:), Abraham (22:), and the sons of Israel through David (37:2, 49: , 2 Sam. 7:9, 15) are fulfilled!

¹² **Raising up Seed...From your own body:** Only when a *kinsman "raises up Seed"* for a deceased (not as a *brother according to yibbum-duty* Gen. 38:8) as in the case of Judah (Gen. 38:) and Boaz (Ruth 4:10) will the offspring be the Son of two fathers. In this case, David, who will be deceased when Seed is raised up (2 Sam. 7:12) and God, the redeemer raising up seed (2 Sam. 7:14). **For, only Mashiach as the lawful Son of both David and God can fulfill the prophecies as God's Promised Seed:** Rules a Kingdom of earth (2 Sam. 7:16) and heaven (12); by Building a House of earth (11) and heaven (13); by Redeeming a people by atoning for sins (14) by pouring out life to death (Is. 53:10, 12; Dan. 9:26); to be Heirs of heaven and earth (Gen. 2:4) by crushing the Serpent's power (3:15); by Restoring the broken line of David at Jeconiah (Jer. 22:30) as David's Seed is raised up to be family's righteousness (Jer. 23:6; Dan. 9:24). Jesus alone is the Son of David and the Son of God, raised up by God to be the promised Seed, Mashiach (Mt. 1:1-25).

❑ 9. Needing Redeemer: Freed from Enslaving Rule over Dead Flesh to Obey God's Law.

Read Exodus 6:2-9; 20; Isaiah 9:2-7.

Why does Israel need the Lord's spiritual redemption?

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**

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

QG: How does the human condition after Adam's sin prevent Israel from keeping the Law or obtaining a lasting Self-righteousness?

QA: What does the Lord promise in Mashiach to redeem Israel to obtain a lasting righteousness?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How does earthly enslavement to Pharaoh and a *broken spirit* keep Israel from obeying the Lord God? (Exodus 6:8-9)

1.Earthly enslavement and broken spirit: Needing Redemption. Israel has long-relied on its ability to claim righteousness before God, but its origin in Egypt shows the opposite. Even Pharaoh's earthly enslavement prevented Israel from even *hearing Moses*, much less obeying the Law of God. For, Pharaoh's "harsh slavery" did not permit them to act freely to give God His worship, nor did their "broken spirit" provide either will or desire to do so. (Exodus 6:8-9).

Q2. How does Israel's spiritually dead and *naked flesh* prevent its people from pleasing the Lord, despite the Law-giving? (Exodus 20:1-21; Is. 9:2)

2.Spiritual Enslavement and Spiritual Death: Powerless to obey Law. If Egyptian enslavement rendered the Israelites powerless to obey the Lord and His Law, the true spiritual reality is infinitely worse. Rather than "harsh slavery" the people are paralyzed in total "darkness" (Is. 9:2); instead of a "broken spirit," theirs is still spiritually dead and *naked flesh* (Gen. 3:10) which causes them to recoil, like Adam, from the revealed presence of God (Ex. 20:18-19; Gen. 3:8). In such fearful flesh, the Israelites could only bear to hear the human word of Moses (Ex. 20:19)

rather than the full revelation of God. It is no wonder that the people chose to reject the glorious Son of God, Jesus, when He was revealed to them as the promised Mashiach (John 1:11), choosing instead human teachings which would later become the *oral Torah*. (Ex. 20:1-21; Is. 9:2). But, the Lord God's consistent message to Israel through its history is that they are unable to redeem themselves. Even furnished with the divine Torah, *naked flesh* still recoils from God (Ex. 20:18-19); even the royal line falls to *wickedness and condemnation* (2 Kings 24:9; Jer. 22:30); and, from pre-exile to final re-gathering, Israel's Self-righteousness has been mere "filthy rags" (Is. 64:6) and its people *dried bones* without the Spirit's life (Ezek. 37:7-14).

Q3. How does the Lord overcome Israel's enslavement to sin and darkness by Mashiach's redemption? (Is. 9:2-7)

3. Overpowering Darkness: Mashiach brings Light and Life. If the Lord redeemed Israel powerfully from earthly Egyptian enslavement, He sends Mashiach in heavenly power to redeem Israel from its spiritual enslavement to "darkness" in the "land and shadow of death" (Is. 9:2). So, Mashiach comes to Israel as a "great light" who disperses the power of darkness to bring spiritual life. First, he "breaks" the oppressive power of darkness (9:4) because He is *Mighty God*, *el gibbor* (9:6). Then, he brings new life to "multiply the nation" and to "increase its joy" (9:3) because He is the Everlasting Father, giving the people's inheritance as the "Prince of Peace" (6). Finally, He rules on the "throne of David" (7) wisely as the Wonderful Counselor (6). Thus, Mashiach alone has God's heavenly power to redeem Israel, restoring an eternal life by His indestructible life and power. (Is. 9:2-7).

4. Next Steps: Halaka

Why does Israel need the Lord's spiritual redemption?

1. Needing Redemption: Helplessly Enslaved Flesh. How impossible to think that Israel could save itself from its slavery in Egypt. Yet, Israel has long imagined that it has the power to save itself from a far deadlier foe than Pharaoh and from a spiritual enslavement more hopeless than Egypt.

Isaiah says Israel is enslaved in a spiritual darkness and death (Is. 9:2). For, when our first parents chose to sin against the Lord, their *naked flesh* was uncovered of God's spiritual life (Gen. 3:10), and sin (4:7) and death (6:5) poisonously corrupted all humanity (6:11-12).

So, Israel has always needed the Lord's Redemption in Mashiach. For, even the Law was powerless to free Israel of its *naked flesh* and its selfish aversion to God (Ex. 20:19). Seeking to establish its own *Torah* and Self-righteousness, Israel's sin-enslavement has lasted from its early days in the wilderness to exile (Amos 5:25-27), for even to this day, Israel is dead in its flesh, needing a spiritual salvation (Ezek. 37:8-14). For, only God's redemption cleanses Israel of its blood guilt (Is. 1:18).

Since no man (Ps. 49:7) can atone for another's sins, Mashiach as the Son of God offers his eternal soul as "an offering for guilt" (Is. 53:10) by "pouring his soul to death" as the Son of David (Is. 53:12; 2 Sam. 7:14). Only Mashiach as the Branch of David is *the Lord our righteousness* (Jer. 23:6) who is "cut off" (Dan. 9:26) to "finish transgression, to put an end to sin, and to atone for iniquity, to bring an everlasting righteousness" (Dan. 9:24). In this way, Mashiach removes iniquity in a day (Zech. 3:9).

Notes: Greater Power: Mashiach brings Kingdom of Righteousness. Since the advent of sin and our loss of spiritual life as naked flesh (Gen. 3:10), we have lived as a people walking in "darkness" in the "land and shadow of death" (Is. 9:2). Sin's total enslavement led to the entire world's corruption and destruction at the flood (Gen. 6:11-12). And, it prevents Israel from keeping the Law. For, the Law is powerless to reverse the state of naked flesh from death to life. Even after Israel received the Law, its *naked flesh* still caused the people to recoil from God in their naked flesh (Ex. 20:19). And, this *naked flesh* has led Israel to cover itself with a Self-made righteousness, holding to laws but shirking from God's presence (19); exalting their own human words as "oral Torah" to equal and re-define God's divine Word (Jer. 23:29-40); and, rejecting God's appointed Mashiach, Jesus, for messiah's of their own design (Acts 2:36). Proving that redemption must precede obedience to the Law.

Even under the earthly enslavement of Pharaoh, Israel could not obey the Law due to their "broken spirit" (Ex. 6:9). How much more is a greater redemption needed to overcome not just *broken but spiritually dead Spiritual life*?

So, God promises Mashiach as a "great light" to dawn with light upon a people living in "darkness" and the "shadow of death" (Is. 9:2). For, the Redeemer born to Israel is not only a mere child (Is. 9:6). He is the "Mighty God" himself, bearing the family blessing of Elohim as "Everlasting Father, Prince of Peace, and Wonderful Counselor" (Is. 9:6) to *break* the dark kingdom's rule of sin forever (9:4).

□10. Ruling Redeemer: Saving People for His Kingdom.

Read Jeremiah 22:30-23:6; 30:8-9; Ps. 49:7-9; 2 Sam. 7:14; Isaiah 53; Daniel 9:24-27.

How does Mashiach redeem a people for himself?

⁵“Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The Lord is our righteousness. **Jeremiah 23:5-6**

1. Personal Discovery: Tzadik

Taste and see that the Lord is good... (Ps. 34:8)

Seeing: What is this Bible passage about? (Key words or ideas?)

Learning: What does it Mean? (What is writer/ God telling me?)

Doing: What lesson can I use in my life? (How to apply it?)

2. Family Discussion: Mishpacha

Let the Word of God dwell in you (all) richly, teaching... (Col. 3:16).

QG: Why can we not rely on our own *righteousness* but need Mashiach to be “the Lord our righteousness” (Jer. 29:6)?

QA: Why does God promise us a Mashiach who will be the one to put away iniquity and bring an everlasting righteousness?

3.Partnered Sharing: Havruta

Teaching them to obey all that I commanded you (Mt. 28:19)

Q1. How does Mashiach restore the Kingdom to David for His people?
(Jer. 22:30-23:6; 30:8-9)

1.Righteous Branch: Fruitful People. As the Lord God demonstrated when He redeemed Israel from Egypt, Israel needs the Lord's redemption to live as an enduring Kingdom. For, as the Davidic Kingdom was banished for its *wickedness* (*2 Kings 24:9*) and Jeconiah's Seed cut off from the throne (Jer. 22:30), Mashiach was needed to restore an everlasting Righteousness to Israel (23:5-6). So, God promised Mashiach as a Righteous Branch, the eternal source of Righteous Life that nurtures the life and fruitfulness of his people. It was Mashiach, not the Self-righteous works of his people that would establish an everlasting righteousness, for He is called "The Lord is our righteousness"—*Yahweh Tzidkenu*. Only such a powerful Mashiach can "break the yoke" of wickedness so that Israel can serve the one Raised up for them, the "Lord their God" (the Son of God) who is also "David their King" (the Son of David) (Jer. 30:9). (Jer. 22:30-23:6; 30:8-9)

Q2. Why must Mashiach suffer if He is the Son of God? (Ps. 49:7-9; 2 Sam. 7:14; Isaiah 53)

2.Mashiach's Eternal Atonement: Redeeming Ransom. Because Israel has long held to an inflated view of its spiritual capacity, considering its *oral Torah* to be of equal or greater weight than God's actual Word, it has preferred an entirely earthly Mashiach made in its own image. But, Scripture promises a Mashiach raised up to be both the Son of David (2 Sam. 7:12) and the Son of God (7:14). For, only Mashiach who is *the Son of God* (Psalm 2:7) can accomplish an eternal redemption and truly Save Israel.

The psalmist instructs us that "truly no man can ransom another" due to the *flesh-valued* "price of his life" (Ps. 49:7). So, only Mashiach as the "Son" of God can be *disciplined for sin* (2 Sam. 7:14). Only the eternal life of the Son of God which "lives on forever" can pay the "costly ransom" for the forgiveness and redemption of His people. So, as the "young plant" raised up out of the dry ground (Is. 53:2), Mashiach is revealed as the eternal "Arm of the Lord" (1) who is "pierced" for the transgressions of his people to "bring peace" (Is. 53:5) by bearing "iniquity" (6), being *slaughtered* like a Passover "lamb" (6-7), yet being himself raised to life to "see his offspring" and "prolong his days" (10). For, Mashiach is the only one to give his soul as "an offering for guilt" (10). In this way, Mashiach "makes many to be accounted righteous" (11) having "atoned for iniquity" to "bring in an everlasting righteousness" (Dan. 9:24). (Ps. 49:7-9; 2 Sam. 7:14; Isaiah 53)

Q3. Why is Jesus, the Son of David and the Son of God, the only one qualified to make atonement as Mashaich? (Daniel 9:24-27)

3.Fulfilled Atonement: Sixty-nine Weeks (62 + 7) to Redemptive Sacrifice.

In its desolation, Israel was given a prophetic promise that its *transgressions and spiritual deadness* would one day be redeemed by its Mashiach. Starting with the decree to *rebuild* Jerusalem, 483¹³ years were allocated to Israel. Israel would not have to wait indefinitely. In this time-frame, Mashiach would be raised up to finally redeem Israel by atoning for her sins! (Dan. 9:24)

Daniel's count begins between the decrees to "restore" and to "rebuild" Jerusalem, so between the decrees of Artaxerxes to Ezra for *restoration* (457 BCE) and Nehemiah for *rebuilding* of Jerusalem (445 BCE), that is, 450 BCE. Starting at 450 BCE, Israel was to count 483 years until Mashiach would be "cut off and shall have nothing" (9:26).

In the year 33 CE, Jesus as Mashiach was crucified as "the King of the Jews." As the Son of God and the Son of David, Israel's rightful King gave His life fully and was "cut off," having nothing to give His live as "an offering for guilt" (Is. 53:10). To the very year, Jesus Mashiach "finished transgression," "put an end to sin," "atoned for iniquity," and "brought in everlasting righteousness" (Dan. 9:24). Nailed to a *tree*, the Branch of David paid for Israel's forgiveness and purchased its righteousness, so that He would be called, "The Lord is our righteousness," *Yahweh Tzidkenu* (Jer. 23:5-6). (Daniel 9:24-26).

¹³ Seventy weeks (of years) were decreed for Israel's prophetic timeline, that is, 490 years. The last week (7 years) would occur in the Last Days, when Antichrist would defile the Temple with an *abomination* (27) after half-a-week (3.5 years), ending with the re-consecration of the "most holy place" at the end of the week (24). Seventy weeks minus this Last Days week equals 483 years.

4. Next Steps: Halaka

How does Mashiach redeem a people for himself?

1. Restorative Redemption: the Lord is our Righteousness.

God promises to raise up Mashiach as *the righteous Branch of David*, and he will be called “The Lord is our righteousness” (Jer. 23:6). However, at the time of deportation, when the prophet Jeremiah was giving this promise to Israel, such a promise held little appeal. Why would this people need *the Lord* to be their righteousness, when they were quite content devising their own Jewish *righteousness*, accustomed to ruling themselves apart from the Lord. This sin of Self-sufficiency would persist from the deportation until Israel’s final regathering. For, Israel’s sin of Self-righteous sufficiency deprives it of true spiritual life from the Lord, for Israel forsakes “the fountain of living waters” in order to make for themselves lifeless “broken cisterns that can hold no water” (Jer. 2:13).

So, only when Israel turns from this Self-reliance to serve their Mashiach as “the Lord their God and David their king whom I will raise up for them” (Jer. 30:9). This Mashiach is Jesus, the only one *raised up* by *geullah* (Mt. 1:18-25) to be the Son of God (so bearing the name of His Father, “the Lord their God”) and the Son of David (bearing the name “David their king” whose name was raised up (Ruth 4:10).

Thus, at the final re-gathering of His people Israel to possess their land, the Lord redeems His people and gives them a new life and heart (Jer. 31:10; Ezek. 11:17-19).

Notes¹⁴: Bearing the Name: “the Lord their God and David their King, whom I will raise up for them” (Jer. 30:9). According to *halakhic precedent*, a Seed that is not raised up by a brother (under the dictates of *yibbum*—duty—Gen. 38:8) but rather by a *kinsman-redeemer* (now guided by *geullah*—the rights of redemption)—the Seed is the Son of both the deceased and the Kinsman-redeemer, for the purpose of *raising up the name*. And, the purpose of this act of *raising up seed* is so that the “name” of the father can be restored to the line (Ruth. 4:10).

For this reason, God raises up Seed to restore the chosen line of Mashiach when wickedness threatens the lines integrity, as in the case of Er (Gen. 38:7) or premature death, as in the case of Mahlon (Ruth 1:5). But, the Lord God promises himself to *raise up Seed for David* (2 Sam. 7:12) because He knew that at Jeconiah, the Davidic line of kings, as would the nation itself, would be cut off due to its wickedness. So, God curses the future Seed of Jeconiah (Jer. 22:30) but soon after promises to raise up from David himself a *righteous Branch* (Jer. 23:5). To repair the integrity of the chosen line, Mashiach Himself, would stand in the place of and be named after His two fathers: “the Lord their God” as the Son of God and “David their King” as the Son of David (Jer. 30:9) whom the Lord *raises up*. This Mashiach, raised up, is Jesus.

¹⁴ **The Lord is our Righteousness:** Redeemed by Faith to Serve. When his people turn to Mashiach by faith (like Abraham—Gen. 15:6), He redeems their sin to give them His righteousness, for His name is *yahweh tzidkenu*—the Lord is our righteousness (Jer. 23:6), for Mashiach *bears iniquities to make many accounted righteous* (Is. 53:11).

Appendix: Zechariah Guide- Promised Coming of Mashiach/ Timeline.

1. Babylonian Exile: Lord Judges Israel

<p>¹² Then the angel of the Lord¹⁵ said, ‘O Lord of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?’ ¹³ And the Lord answered gracious and comforting words to the angel who talked with me. Zech. 1:12-13.</p>	<p>1. Mashiach intercedes for Jerusalem in Exile. Lord Mashiach intercedes for Israel to the Lord of Hosts.</p>
<p>Again I lifted my eyes and saw, and behold, a flying scroll! ² And he said to me, “What do you see?” I answered, “I see a flying scroll. Its length is twenty cubits, and its width ten cubits.” ³ Then he said to me, “This is the curse that goes out over the face of the whole land. For everyone who steals shall be cleaned out according to what is on one side, and everyone who swears falsely shall be cleaned out according to what is on the other side. 5:1-4.</p>	<p>2. False devotion and Law-breaking Condemned. Israel is convicted both for open Law-breaking and False Devotion:</p>
<p>⁵ “Say to all the people of the land and the priests, ‘When you fasted and mourned in the fifth month and in the seventh, for these seventy years, was it for me that you fasted? ⁶ And when you eat and when you drink, do you not eat for yourselves and drink for yourselves? ⁷ Were not these the words that the Lord proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, with her cities around her, and the South and the lowland were inhabited?’” 7:5-7</p>	<p>3. False Devotion selfishly focuses on Jewish Life not Lord. Both priests and people of Israel guilty of False Devotion: devoted more to Jewish-centered Life than to Lord of Hosts.</p>

¹⁵ **The Angel of the Lord:** As *elohim* (Gen. 1:6-7, 26), God who is the *Prince of Peace* (Is. 9:6) as the Son of God (Ps. 2:10), who obeyed the Father’s command (Gen. 1:6) to create the firmament—*rakiya* (Gen. 1:7), is the Lord (Zech. 2:10) sent by the Lord of Hosts (2:9), so He is called *the Angel of the Lord*.... Not simply an Angel, Mashiach is the Son sent by the Father in order to speak as God (Gen. 16:10); to embody the holy presence of God (Ex. 3:2-6); and, to execute the holy judgment of God (2 Sam. 24:16), taking on the names of His fathers as “the Lord God” (being the Son of God) and “David their King” (being the Son of David (Jer. 30:9).

2.First Coming of Yeshua Mashiach: Lord Ransoms but is Rejected by Israel

<p>8 Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring my servant the Branch. 9 For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the Lord of hosts, and I will remove the iniquity of this land in a single day. 3:8-9</p>	<p>1. Mission of Mashiach: Joshua signifies Mashiach as Yeshua (Joshua), Branch of Lord (Jer. 23:6), who removes iniquity in single day (on cross) (Mt. 27:50-51), to be perfected (Rev. 2:17, 5:6).</p>
<p>Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. 9:9</p>	<p>2. Humbled Mashiach Saves: Mashiach comes first as a Humble King to bring Salvation.</p>
<p>Thus said the Lord my God: “Become shepherd of the flock doomed to slaughter. 5 Those who buy them slaughter them and go unpunished, and those who sell them say, ‘Blessed be the Lord, I have become rich,’ and their own shepherds have no pity on them. 11:4-5.</p>	<p>3. Jesus Mashiach called to Shepherd Doomed Flock. Jesus Mashiach shepherds doomed flock of Israel.</p>
<p>13 “As I called, and they would not hear, so they called, and I would not hear,” says the Lord of hosts, 14 “and I scattered them with a whirlwind among all the nations that they had not known. Thus the land they left was desolate, so that no one went to and fro, and the pleasant land was made desolate.” 7:13-14.</p>	<p>4. Israel Ignores Jesus as Mashiach so Desolated. Israel does not Hear Call of Mashiach: Resulting Desolation among Nations.</p>
<p>For the household gods utter nonsense, and the diviners see lies; they tell false dreams and give empty consolation. Therefore the people wander like sheep; they are afflicted for lack of a shepherd. 3 “My anger is hot against the shepherds, and I will punish the leaders; for the Lord of hosts cares for his flock, the house of Judah, and will make them like his majestic steed in battle. 10:2-3</p>	<p>5. Lord Condemns Israel’s Shepherds for Falsehood. Lord Condemns Israel’s Shepherds: People wander as Sheep due to Falsehood.</p>
<p>So I became the shepherd of the flock doomed to be slaughtered by the sheep traders. And I took two staffs, one I named Favor, the other I named Union. And I tended the sheep. 8 In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me. 11:7-8</p>	<p>6. Jesus Mashiach rebukes Israel’s Shepherds: Pharisees (Mt. 23:13), Sadducees (22:29), and Priests (26:64).</p>
<p>¹⁰And I took my staff Favor, and I broke it, annulling the covenant that I had made with all the peoples. ¹¹So it was annulled on that day, and the sheep traders, who were watching me, knew that it was the word of the Lord. ¹²Then I said to them, “If it seems good to you, give me my wages; but if not, keep them.” And they weighed out as my wages thirty pieces of silver. ¹³Then the Lord said to me, “Throw it to the potter”—the</p>	<p>7. Israel Rejects Jesus Mashiach as Valueless: Leaders sell out Jesus as Mashiach for thirty pieces of silver (Mt. 27:3, 9).</p>

<p>lordly price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of the Lord, to the potter. 14 Then I broke my second staff Union, annulling the brotherhood between Judah and Israel. 11:1-14</p>	
<p>2 And he said to me, "What do you see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. 3 And there are two olive trees by it, one on the right of the bowl and the other on its left." 4:2-3</p>	<p>8. Lampstand¹⁶ Testifies of Jesus Mashiach in Israel's Desolation. Israel Fruitless Rejection of Jesus Desolates her, so Church testifies of Jesus Mashiach.</p>
<p>12 And a second time I answered and said to him, "What are these two Branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?" 13 He said to me, "Do you not know what these are?" I said, "No, my lord." 14 Then he said, "These are the two anointed ones who stand by the Lord of the whole earth." 4:12-14.</p>	<p>9. David and Jesus Anointed Branches of Israel. Even during Testimony of Church's Lampstand, Jesus Mashiach is still Israel's Anointed Branch, as David was in Israel's first Kingdom.</p>

¹⁶ **Olive Trees and Lampstand:** When the Flock of Judah rejects its God-anointed Shepherd (Zech. 11:13), it enters a time of fruitless desolation (7:13-14). Israel's increasingly Self-devotion (7:5-7) turns it against Jesus as her Mashiach at His coming, so Judah abandons its responsibility to bear fruitful witness of Mashiach. This responsibility passes to the Lampstand of the Church for seven phases. The Jewish people regain their place as the Lord's fruitful olive tree once the "Spirit of grace and supplication" (12:10) turns Jerusalem's gaze from a Jewish-centrism to its Saving Redeemer, Jesus Mashiach who returns in power to save all Israel (10). Mashiach as always been Judah's anointed Branch (Jer. 23:6), and once the Jews recognize Him as their Firstborn Son, their appointed Mashiach, they bear fruit once more to save a world plunging into darkness.

3.Salvation of Jesus Mashiach: Lord Redeems Israel

<p>7 Up! Escape to Zion, you who dwell with the daughter of Babylon. 8 For thus said the Lord of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: 9 “Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the Lord of hosts has sent me. 2:7-9</p>	<p>1.Lord of Hosts sends Lord Mashiach to Save Israel: In Last Days, Israel returns to Zion where Lord Mashiach is sent for her Salvation.</p>
<p>7 Thus says the Lord of hosts: Behold, I will save my people from the east country and from the west country, 8 and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness.” 8:7-8</p>	<p>2. Israel gathered from Nations to Jerusalem. Israel has been gathered to Jerusalem from distant countries in Last Days.</p>
<p>⁹ Thus says the Lord of hosts: “Let your hands be strong, you who in these days have been hearing these words from the mouth of the prophets who were present on the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. 8:9</p>	<p>3. Last Days, Spiritual House(hold) of Lord builds Temple. ¹⁷ In Prophetised Day, Israel lays Foundation of Spiritual House (beit) that will rebuild Temple (hekal).</p>
<p>“I will whistle for them and gather them in, for I have redeemed them, and they shall be as many as they were before. ⁹ Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. 10:8-9</p>	<p>4. Lord Mashiach has already Redeemed Israel so Gathers Them. Jesus Mashiach has already paid for Israel’s redemption, so gathers them so they might remember Lord and take hold of their redemption (Rm. 11:25-27)</p>
<p>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. ³ On 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. 12:2-3</p>	<p>5. Nations Threaten Jerusalem and Judah: All Nations Gather to Destroy Israel and Jerusalem.</p>
<p>“I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back because I have compassion on</p>	<p>6. Lord Answers Prayers for Salvation to End Desolation: The Lord</p>

¹⁷ **Redeemed House builds Temple:** Only a people Redeemed with Mashiach’s Righteousness can build the Temple. So, Israel must come to Jesus Mashiach first to be reborn spiritually as members of His House (2 Sam. 7:12-13) before it can build a Temple (hekal) for the Lord.

<p>them, and they shall be as though I had not rejected them, for I am the Lord their God and I will answer them. 10:6</p>	<p>Saves Israel and Answers their Prayer, ending time of Desolation.</p>
<p>I will make them strong in the Lord, and they shall walk in his name," declares the Lord. 10:12</p>	<p>7. Israel Strengthened in the Lord.</p>
<p>⁷ "And the Lord will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. ⁸ On that day the Lord will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, going before them. ⁹ And on that day I will seek to destroy all the nations that come against Jerusalem. 12:7-9</p>	<p>8. Judah and Jerusalem Saved. Lord Mashiah comes to protect Israel, so Judah has victory.</p>
<p>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. ¹¹ On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. ¹² The land shall mourn, each family^[a] by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; ¹³ the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; ¹⁴ and all the families that are left, each by itself, and their wives by themselves. 12:10-14</p>	<p>9. Israel Sees Jesus Mashiah who Saves from Afar: On Day of the Lord Israel Seeks and Sees Lord Mashiah as Jesus, the One Pierced. All Israel Repents with weeping: Anointed to Serve Jesus Mashiah Forever (Rev. 7:1-12)</p>
<p>"On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness. 13:1</p>	<p>10. Israel is Reborn Spiritually: Spirit is poured out (Jn. 7:37-39; Ezek. 38:11-14).</p>
<p>² "And on that day, declares the Lord of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness. ³ And if anyone again prophesies, his father and mother who bore him will say to him, 'You shall not live, for you speak lies in the name of the Lord.' And his father and mother who bore him shall pierce him through when he prophesies. 13:2-3</p>	<p>11. Idolatrous False Prophets Cut Off: The Lord of Hosts cuts off names of False Teachers and Shepherds who led Israel astray—Jewish Oral Torah and Rabbinic traditions. It is these shepherds and their teachings which turned Israel against Jesus as Mashiah:</p>

4. Final Return of Jesus Mashiach: Reclaims the Stolen Land

<p>“Awake, O sword, against my shepherd, against the man who stands next to me,” declares the Lord of hosts. “Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones. ⁸In the whole land, declares the Lord, two thirds shall be cut off and perish, and one third shall be left alive. ⁹And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, ‘They are my people’; and they will say, ‘The Lord is my God.’” 13:7-9</p>	<p>1. Last Days—Antichrist Strikes and People Tested: Israel tested for 3.5 years (Rev. 11; 12:6; Dan. 12:12). In Daniel’s final 7 Years, Antichrist after 3.5 years overruns land, defiles Temple (Dan. 9:27).</p>
<p>Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. ²For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. 14:1-2</p>	<p>2. Day of the Lord: Lord Jesus Mashiach returns with His Army of Saints: Mashiach returns and Stands on Mount of Olives to Save People. (Rev. 1:7; Ps. 110; Joel 2)</p>
<p>³Then the Lord will go out and fight against those nations as when he fights on a day of battle. ⁴On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. ⁵And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord my God will come, and all the holy ones with him. 14:3-5</p>	<p>3. Lord Jesus Mashiach Brings Light to a darkened world: Mashiach Rules as King in Jerusalem over all, as Living Water flows from Jerusalem to Entire world (John 7:37-39).</p>
<p>⁶On that day there shall be no light, cold, or frost.^[b] ⁷And there shall be a unique^[c] day, which is known to the Lord, neither day nor night, but at evening time there shall be light. ⁸On that day living waters shall flow out from Jerusalem, half of them to the eastern sea^[d] and half of them to the western sea.^[e] It shall continue in summer as in winter. ⁹And the Lord will be king over all the earth. On that day the Lord will be one and his name one. 14:6-9</p>	<p>4. Lord Jesus Mashiach returns to dwell in Jerusalem: Mashiach prospers Israel’s cities and Build His House, continuing the Line of David (Ps. 45)</p>
<p>¹⁶Therefore, thus says the Lord, I have returned to Jerusalem with mercy; my house shall be built in it, declares the Lord of hosts, and the measuring line shall be stretched out over Jerusalem. ¹⁷Cry out again, Thus says the Lord of hosts: My cities shall again overflow with prosperity, and the Lord will again comfort Zion and again choose Jerusalem.” Zech. 1:16-17</p>	

5. Lord Jesus Mashiach Dwells in Jerusalem: Rules World.

<p>⁴ and said to him, “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. ⁵ And I will be to her a wall of fire all around, declares the Lord, and I will be the glory in her midst.” 2:4-5</p>	<p>1. Lord Jesus Mashiach glorified in Jerusalem: Mashiach reveals His glory as a protective fire around Jerusalem.</p>
<p>¹⁰ Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the Lord. ¹¹ And many nations shall join themselves to the Lord in that day, and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you. ¹² And the Lord will inherit Judah as his portion in the holy land, and will again choose Jerusalem.” ¹³ Be silent, all flesh, before the Lord, for he has roused himself from his holy dwelling. 2:10-13.</p>	<p>2. Lord Jesus Mashiach Inherits Judah as His Portion: Jesus Mashiach dwells in Zion and inherits Judah as His portion as many nations join themselves to the Lord.</p>
<p>¹ Take from them silver and gold, and make a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. ¹² And say to him, ‘Thus says the Lord of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. ¹³ It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both. 6:11-13.</p>	<p>3. Mashiach Rules as Priest on His Throne: Jesus Mashiach, the Branch, rules as the priest on His throne, as foretold by Joshua the priest.</p>
<p>⁵ “And those who are far off shall come and help to build the temple of the Lord. And you shall know that the Lord of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the Lord your God.” 6:15</p>	<p>4. Remnant Builds Temple: The Returnees rebuild the Temple of the Lord.</p>
<p>² “Thus says the Lord of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath. ³ Thus says the Lord: I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts, the holy mountain. ⁴ Thus says the Lord of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of great age. ⁵ And the streets of the city shall be full of boys and girls playing in its streets. ⁶ Thus says the Lord of hosts: If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in my sight, declares the Lord of hosts? 8:2-6</p>	<p>5. Mashiach Brings Peace and Joy to Jerusalem: The Lord Mashiach dwells in Zion, as Jerusalem gains renown as the Faithful City and His people as His Holy Mountain. Peace and rest fill the streets of Jerusalem with young and old.</p>
<p>¹¹ But now I will not deal with the remnant of this people as in the former days, declares the Lord of hosts. ¹² For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things. ¹³ And as you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, but let your hands be strong.” 8:11-13</p>	<p>6. Remnant Inherits all Promised: In Peace, Israel’s tested remnant inherits all things promised.</p>

Prayer Requests:

Request/ Date:	Answer Prayer/ Thankfulness

Journaling: What is the Lord teaching me/ Doing in my life?

Weekly Sermon Notes:	Lord's Lessons and Works in my life:

Devoted to the Lord:

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 12:30.

As Jesus instructed us, we are to *love the Lord our God* with all that we have, with all our lives. In the Bible, such love is a *giving* love, to present to him all of who you are... heart, soul, mind, and strength.

Importantly, we give, that is, *devote* ourselves to him every day. Why? Because it is too easy to lose focus and give ourselves to unworthy things. We give ourselves up to the *flesh*, to live merely in satisfying our own desires. To the world and its agendas and anxieties, following its own purposes. And, even to things such as career, ambition, or greed.

To keep your faith focused on God and your love given faithfully to Him, have regular *devotional times* with the Lord. Every day, in the morning or some other good time, commit to meeting with the Lord in *devotion*. This booklet helps you go through keep Bible passages to hear from God and share with your friends, family, and fellowship groups. Start here!

Devote yourself to the Lord God: At the start of every devotional, use the Checklist below to Devote All of who you are to the Lord! Position yourself to hear the Word from Him in *faith*. *Do you have a...*

1. Devoted Soul: Humbled under Lord not Self (Serpent)- Serving

16 And the **Lord God commanded** the man, saying, “**You may surely eat** of every tree of the garden, 17 but of the **tree of the knowledge of good and evil** you **shall not eat**, for in the day that you eat of it **you shall surely die.**” Genesis 2:16-17, also Gen. 3:1-6

Humbled Under Lord God (2:17)

- Led by *Lord God* (2:17)
- Under *Commanding* Authority
- *Freely obeys for good life;*

Self (Serpent)-Serving (3:1-6)

- Listening to Worldly Serpent who questions God (3:1)
- *Self is like God* as own Lord (3:5)
- *Self-righteous Self decides fleshly good* (6)

- Rejects sin and *evil* leading to *death*.
- *Self-interested Self* decides *fleshly evil* to avoid.

❑2. Devoted Mind: Faith in Lord not Unbelief in Fleshly Understanding

Trust in the Lord with all your **heart**, and do not **lean** on your **own understanding**. 6 In all your ways **acknowledge him**, and he will make straight your paths. 7 Be **not wise** in your **own eyes**; **fear the Lord**, and **turn away from evil**. Prov. 3:5-7; also Gen. 3:6-7

❑ Faith in Lord (2:17)

- Fear Lord as the only true God (Prov. 3:7)
- Trust in God as Lord of power, truth, and will (3:5);
- Be willing to follow His *ways* and honor him in your life (6) and turn from evil (7).

❑ Unbelief in Fleshly Understanding

- Flatter Self as *wiser* than God (3:7).
- Trust in own understanding to know truth, purpose, power (5).
- Find earthly reasons to sin and follow your own way not the Lord's commands (Gen. 3:6-7).

❑3. Devoted Heart: Loving God as Father not Worldly Flesh

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

❑ Loving God as Father (2:15)

- Loves the Father (15)
- Desires to do the Will of God (17)
- Seeks what *abides forever* (17).

❑ Worldly Flesh (16)

- Loves the World (2:15)
- Follows the desires of flesh, what it sees as *good*, and its *prideful life in the world* (16)
- Clings to a world that is *passing away* (17).

❑4. Devoted Strength: Giving Body as a Living Sacrifice not Conformed to World

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**. Rm. 12:1-2

☐ Giving Self as a Living Sacrifice (12:1)

- Gives Body as a Living Sacrifice to God (Rom. 12:1).
- Lives sacrificially to be holy, acceptable, and pleasing to God;
- *Transformed by renewing of mind by God's Word (2)*
- Discerns and proves God's Will as *good, acceptable, and perfect (2)*

☐ Conformed to World (2)

- Gives Flesh to be conformed to this world (2);
- Lives by fleshly works not needing God's mercy (1);
- Conforms to the World and its Godlessness;
- Unchanging, fixed, stubborn, fleshly mind.