

- 1.1.A (1). Good New Life from God. Mark 1.1
- 1.2.A (1). The Son of God. Mark 1.1
- 1.3.A (2). Prepare for the Lord. Mark 1.2-3.
- 1.4.B (1). Baptism of Repentance. Mark 1.4-6.
- 1.5. B. (4). Faith- Baptism by Holy Spirit. 1.7-8.
- 1.6. Bb. (3-4). Prayer- Cry Out-Confess. 1.4-8.
- 1.7.C. (4a). The Son of God. Anointed Mashiach. 1.9-11.
- 1.8.C. (4b). Sons Tested on the Earth. 1.12-13.
- 1.9.C. (4c). Sons Proclaim Kingdom. 1.14-15.

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

What is the Good Life?

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

(Mark 1:1).

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

Your Story:

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

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

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

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

So, the entire story of the Bible is how the Lord God promised that the *Firstborn Son* of our family, the *Seed- Zera* promised by God to be raised up from our family generations, would *restore us to God as sons* and recover for us the *good life* which God had planned for us from the beginning! (Genesis 3:15).

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

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

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

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

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

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

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

The Inheritance of Noah and Abraham:

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

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

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

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

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

From Shem to Terah, it was then revealed that Mashiach would be raised up as the "Seed of Abraham" (Genesis 22:17). For, it was Abraham's line, through Isaac and then Jacob/ Israel, who would be considered God's "Firstborn Son" (Exodus 4:22) of all the families of the earth. It would be the Seed of Abraham, and the people of Israel, bearing the *right* and the *responsibility* to Redeem and regain an inheritance and blessing for "all the families of the earth" (22:17).

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

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

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

forever and ever to rule an eternal “kingdom” (7:16) of the “heavens” and the “earth.”

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

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

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

(Mark 1:1).

Background:

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

Focus:

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

Consider:

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

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

See, the life which God promises to you in Jesus Mashiach is no mere lifestyle, religion, or philosophy. Rather, God offers you a life *unseen* in this material world, for it is the spiritual life from God alone. There is a whole new life for you, a new “Kingdom of God” which you can only

experience if you are *reborn* by the Spirit (John 3:3). This new life abounds in the blessing of God, as He pours out his grace upon you as a member of his Household.

But, this abundant life of blessing with God in His family is costly (John 10:10). You can only truly experience this *new life* by letting go of your old life lived orphaned from God, dead in your sins, and alienated in this world. Leave the rags of this world to embrace a new life in Jesus Mashiach. For, you can only be reborn into this New Life.

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

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

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

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

Background:

Kingdoms and Authority:

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

Focus:

- Prepare:
- Way
- Lord

Consider:

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

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

call on him, and you can walk with this great Mashiach, personally like any other.

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

So, God cautions you, you must “prepare” yourself to walk with the *Lord Mashiach* in his *way*, for we are twisted by our *wayward flesh*. We are all naturally *unprepared* for the Lord, because our first parents passed to us a dead nature, what the Bible calls our *naked flesh*—that is, a mortal life no longer *covered by God’s breath*. Instead, our natural state in the flesh is *Godlessness*—to live in this world as our own “gods” and “lords,” as if the Lord God were an outsider, an intruder in what the *fleshly life* feels compelled to do. Truly, “nothing good lives in our flesh” (Romans 7:5) because the *fleshly life*, by nature, does “not submit to God” (Romans 8:7). Instead, like the dark Serpent promised, we seek to be “like God” in the flesh, to usurp his place of “Lordship” to replace him with our own Self-importance and Self-rule, defining “good” and “evil” for ourselves to produce our own “Self-Righteousness” and to find our own “Self-redemption” by our own genius, whether through Law-keeping and Oral-Torah composing, or through a lawless morality of our own design.

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

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

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

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

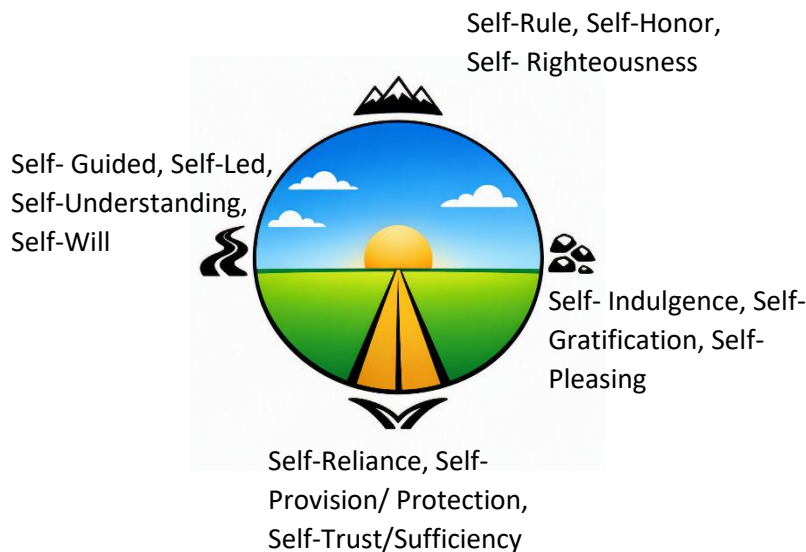
When the Lord Jesus Mashiach calls you to live with him in his Kingdom Family, yes, you will need to prepare yourself. You will need to abandon your old ways of living as the king of your own life, ruling and clinging to the earthly trinkets you have acquired that death will eventually steal from you.

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

Question:

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

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



Further Discovery:

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

Isaiah 61:1-3.



1.4.B(3).Baptism of Repentance.

Baptism of Repentance: Mark 1:4-6.

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

Background:

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

Focus:

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

Consider:

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

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

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

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

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

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

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

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

Walking in Repentance: the Light of Fellowship.

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

1 John 1:6-9.

The reality of your new life in Jesus Mashiach is that you now live in the *light* of God’s near fellowship, the presence of his surrounding presence in your life. So, the sins that you commit impact this fellowship, bringing a foreign element of death and darkness into your life. So, once you are

aware that you have sinned against God, that you are surrendering to the *flesh* and its lusts, or that some aspect of the world—a secret idolatry, or an ambition *opposing* the Lordship of Jesus Mashiach—anything that convicts your heart of wrong-doing, confess this immediately to God and repent.

Be sure to follow these steps in your repentance:

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

consecrate your self which sin had just now commandeered for the flesh—when you consecrate your Self back to the Lord, you now also surrender to the Spirit’s power and leading.

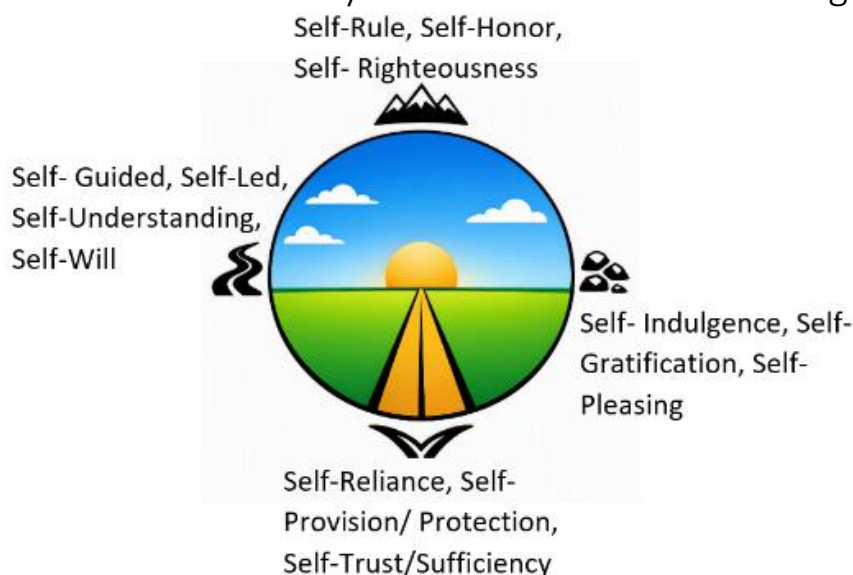
Case Study: In my life-long struggle against lust, I re-member a turning point at the beach in Hawaii. In the past, I would find myself confessing non-stop for my errant lust and gazing at the scantily clad women. I’d confess and resolve to change. But, after falling yet again, I confessed and surrendered.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

From What should I repent?

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

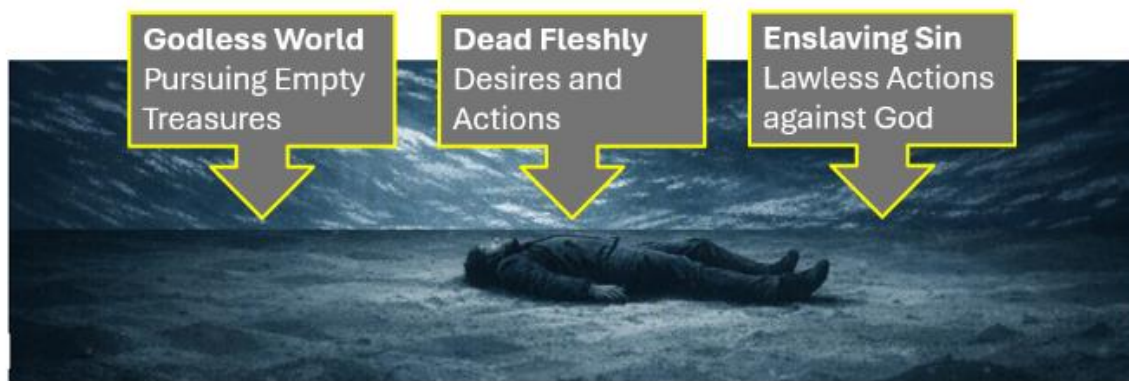
even dictating matters of faith, then this idolatry must be repented of.

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



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

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



Question:

Further Discovery:

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

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

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

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

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

Background:

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

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

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

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

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

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

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

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

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

⁵ And he brought him outside and said, “Look toward heaven, and number the **stars**, if you are able to number them.” Then he

said to him, “So shall your **offspring** be.” ⁶ And he **believed** the **Lord**, and he **counted** it to him as **righteousness**. Genesis 15:5-6

When the Lord God promised Abraham that his *Seed-Zera* would be multiplied as the “stars” of the heavens (Gen. 15:5), Abraham likely realized the *impossibility* of this promise and his complete inability to plan or produce what God talked about. In fact, he was far beyond the age of child-raising and had no bodily offspring. In order to *believe* in these impossible words, Abraham would have to *surrender to God* all that he had to make himself available to God. Surrendering meant that he would give up *his improbably plans* of choosing Eliezer as his heir or planning another way to make this promise come true. Instead, Abraham surrendered his understanding of how this would happen and put himself into the Lord’s hands, relying on the Lord to make his revealed truth come to pass.

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

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

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

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

Focus:

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

Consider:

When John the Baptist talks about Jesus Mashiach, the Son of God, he models for us how we should look upon this *Son of God* by faith, as our only life-giver. Recalling that disciples only enter the Kingdom of Heaven and God's family by a spiritual rebirth, we recognize John's faith as the same way a *newborn* must look so intently on the face of his *life-giving parent*. In fact, the newborn's entire physiology, the focal range of his newly opened eyes, his innate disposition to fixate and bond to this parental face—his being is designed to unwaveringly focus upon the face of his parent. For the newborn, this parental face is his entire world and so is endlessly interesting and engaging. Innately, he must preverbally realize that his entire being hinges on this person before him, so he locks eyes with a look of fascination, of wonder, of delight, of contentment. This newborn's gaze should be our very definition of faith.

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

they were confident in their own ability to manage and design their own spiritual lives, choosing this fleshly path of fruitlessness and ruin.

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

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

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

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

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

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

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

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

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

Question:

- Led by the Holy Spirit:

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

Further Discovery:

John 1:4-13.

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

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

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

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

Verse.

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

Background:

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

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

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

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

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

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

So, it is important that you live a holy life. Not because it makes you better than anyone else, but you are to be “holy” so that you can live

your life in “fellowship”—in sharing life—with God and with the people of God.

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

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

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

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

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

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

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

So, Jesus calls you to a new life in the Light, now that you are reborn as a Child of the Light. He says, “Therefore, if anyone is in Christ (Mashiach),

you are a new creation. The old has passed away, the new has come” (2 Corinthians 5:17).

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

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

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

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

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

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

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

You give up the fleshly disobedience that you have been nurturing, and you surrender it all back to God.

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

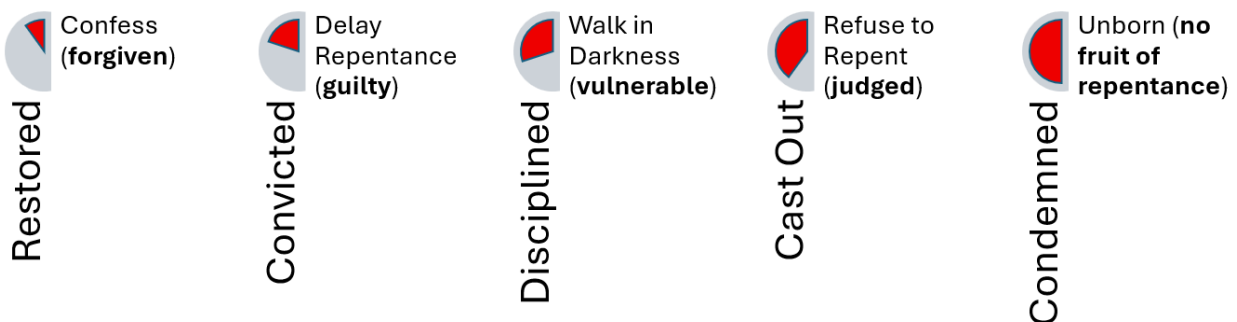
Now, after you confess, what happens? We know that “confessing” is our part, but what will God do? Will there ever come a time when God will not forgive us?

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

And, not only does he forgive you, but he “cleanses you” of all unrighteousness!

Knowing this, run immediately back to God when you sin.

What happens if I continue to walk in darkness?



As I write to you, I trust that you are a newborn disciple who has found a mentor or a household of faith to belong to, which is your safest place. So, your elder disciples can help you grow in your walk. And, I’m assuming that you have experienced the joy and cleansing of your new birth. Now, since it is a recent event, compare your new life to the old life you lived, cut off from God and dead in your Self-Rule and sin. When you lived as if you were “God” himself, you were isolated and

experienced nothing but death. Likely, you were acquainted with the darkness as an evil and malevolent force that wanted to “steal, kill, and destroy” you (John 10:10). After you turned to the Lord Jesus Mashiach, you repented and were filled with the life-giving Holy Spirit!

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

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

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

- **Convicted of Sin:**

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

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

Sometimes, you may be stubborn (I hope not), and you will be like David and refuse to repent of your sin but will instead try to cover it up.

Remember, God knows your very heart, and the Spirit is in you. So, the Lord will not let you rest in your sin, but his “hand” will be “heavy” upon you—this is his conviction, which will trouble your heart until you are honest and confess your sin to him!

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

Case Study: the danger of stubborn rebellion

When I was in the Midwest for my undergraduate degree, I lived in the student dorms. I had been praying for a wife, and one night, I was very upset with God that he hadn’t answered me. (Now, as I write this, as a happily married man with a beautiful family, I realize that a college-marriage would have been disastrous and would have robbed me of the blessings I have now). So, I willfully said, “I’m taking charge of my life. I’m going to harden my heart.” So, I went out to a party on campus, and I started looking for a companion. And, I met a beautiful young co-ed, and we started to dance. After some interaction, I asked her for her name and she gave me her address, inviting me over.

I was shocked. Here was an opportunity to dive into the darkness and get into a sexual relationship with someone! But, the Lord’s hand of conviction was pressing harder on me, and the alarms were crescendoing! Thankfully, the Lord brought me to my senses, as I knew deep sin would ruin my life. So, living in unrepentance always puts you at risk of being inescapably ensnared. If I had fallen that night, the consequences would have been irreversible.

And, listen to the Lord’s answer to David, as he warns him against stubbornness: don’t be like a foolish “horse” or “mule” which needs to

be “curbed with bit and bridle” (Psalm 32:8-9). That is, if you are a stubborn mule, the Lord will have to use strong force, harsh ‘curbs,” to protect you for your own sake. That harsh treatment is called “discipline.”

- **Disciplined for Sin:**

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

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

Just remember—as a child of God, you are a threat to the Kingdom of Darkness. Satan wants to literally “steal, kill, and destroy” you (John 10:10). Now, you are walking right into his hands! What do you think will happen? And, in the last days, the line between the Kingdom of God and the Kingdom of Darkness will be the clear divide between life and death. Your Lord and Shepherd, Jesus Mashiach, will come and rescue you when you call, but you must not put him to the test, for that results in discipline.

So, when you choose to walk in the Darkness or when you let the darkness take root in your life or your household as a recurrent sin, then the Lord God will step in, as your Father, to “discipline” you. Often, discipline means that he will let you experience the *consequences* of

your sinful actions. You will suffer apart from him. And, you will be at the mercy of the lord of chaos, Satan, who will actively “steal, kill, and destroy” you (John 10:10). However, like Job, God will determine the level of severity that you are disciplined, but if you do not repent after a few setbacks, the discipline will become more and more painful, the losses greater and greater.

Case Study: Three examples of God’s discipline.

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

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

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

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

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

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

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

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

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

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

Focus:

Consider:

Question:

Further Discovery:

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

Mark 1.9-11

Mark 1:9-11.

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

Mark 1:9-11

Background:

Isaiah 9:2-6: Family Rescue Mission

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

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

Mashiach- the Family's Kinsman-Redeemer.

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

But, the Gospel of God preached throughout the Torah then Tanakh is clear. The promised kinsman-Redeemer, the coming *Seed-Zera*, is the Heir appointed to restore the family of man. As the Seed-Zera of the woman, to crush the power of sin and death enslaving the sons of Adam; as the Seed of Noah and Shem, to build a *house* to gather the

families back to Elohim; and as the Seed-Zera of Abraham, to multiply sons like the stars that *all the families of the earth* might return to God's blessing (Gen. 22:17-18).

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

Mashiach Raised up to Rule in and Through Israel:

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

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

Mashiach anointed by the Spirit.

Because Jesus Mashiach is *raised up* as the Seed of David, he shares in our weak flesh. So, as a sign of the Lord God's approval, Jesus is anointed as Mashiach by the promised Holy Spirit. Because Mashiach is to raise up *sons* like the "stars" of heaven and the "sands" of the seashore (Genesis 22:17), the same Spirit by which he was "begotten" as

David's seed (Psalm 2:7, Matthew 1:18) he is given to raise up these sons for God. So, the Holy Spirit, resting on Jesus Mashiach, equips him in these ways (Isaiah 11:1-3):

- **The Spirit of the Lord:** One's "spirit" is the deepest, truest part of themselves. So, the Father and the Son share this *same* holy life of the Spirit, so that Jesus Mashiach can also pass this on to those *reborn* into the House of God as sons. When we are dead in Spirit, Jesus Mashiach shares with us the **Spirit** of God Himself to make us alive!
- **The Spirit of wisdom and understanding:**
The corruption of sin and the spiritual uncleanness *enslave* the souls of people in uniquely personal ways, but Jesus Mashiach has the Spirit's *wisdom and understanding* to know to free each **captive soul** by the Spirit's power.
- **The Spirit of counsel and might:**
Sometimes, we are hurt by the world or by the poison of sin, and we carry these hurts in our deepest part of ourselves, our heart. Or, we take into our private heart idols which break our **hearts**, but the Spirit has both the counsel and the power to heal the heart and bind up its wounds.
- **The Spirit of knowledge and fear of the Lord:**
When our first parents *alienated themselves* from the covering Lordship of God at the tree of knowing "good and evil," they chose to stand alone, lawless, with human understanding now the arbiter of meaning in this life. Unfettered by the Law of God, our minds became deluded, wandering lawlessly and getting caught in traps of our own imagining. So, the Spirit restores "knowledge" to understanding. That is, the mind's detached and unanchored wanderings are meaningless, for true knowledge is put in context in relationship with God. And, such *knowledge* is not free to

wonder aimlessly. Rather, the “fear of God” is the beginning of understanding because we reason in a Created world, knowing and being to God, in the fear of God.

Focus:

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

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

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

Consider:

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

No, Jesus was not baptized out of personal need or deficiency. Rather, the baptism of Jesus Mashiach marks the *fulfillment* of the ancient promises that the Lord God would one day raise up for the human family a *chosen Seed*, the Firstborn Son of the earth’s “generations” (Genesis 2:4) who would finally break the power of the dark kingdom and its head (Genesis 3:15).

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

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

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

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

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

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

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

Hebrews 2:17

Mashiach’s deep *commitment* to assist his brothers transforms Mashiach from redeemer to “merciful and faithful high priest” (Heb. 2:17). A priest who serves his brothers by “making propitiation” for

their sins—paying with his own life the sin debt that enslaved all their generations.

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

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

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

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

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

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

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

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

- First, Israel assumes that because the Mashiach was to be one of her sons, then the nation had a right to *anoint* this coming Davidic king. However, Mashiach is not a mortal king of Israel, nor is he the redeemer solely of the tribes of Jacob. Rather, Mashiach is anointed not with *oil formulated for the kings of Israel but rather by the Holy Spirit*. Mashiach is to be a heavenly ruler, inheriting an eternal Kingdom. So, let Israel understand the fuller scope of God’s Kingdom rule, whose scepter Mashiach inherits.
- Second, due to Israel’s stunted expectation that Mashiach would solely be the Redeemer of Israel and Judah, it selectively read the scriptures so that its people only came to expect Mashiach to be an earthly son of David. But, God himself testifies that Jesus is indeed his “Son,” (11). And, this Son of God is beloved by God and “pleasing” to him. From this, we are assured that God himself has sent Jesus as Mashiach to fulfill his purposes. For, only Mashiach who is also the Son of God can sit enthroned forever on the throne of David (Isaiah 9:7) or rescue Israel from a host of surrounding armies seeking to destroy it (Zechariah 12:10).

Question:

Further Discovery:Ministry:

Redeeming Mission of Mashiach:

2 Samuel 7

Ministry of Jesus:

Isaiah 61:1-3

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

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

Mark 1:12-13.

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

¹⁶ So we do not lose heart. Though our **outer self** is wasting away, our **inner self** is being **renewed** day by day. ¹⁷ For this **light momentary affliction** is preparing for us an **eternal weight of glory** beyond all comparison, ¹⁸ as we **look** not to the things that are seen but to the things that are **unseen**. For the things that are seen are transient, but the things that are **unseen are eternal**. 2 Corinthians 4:16-18

Background:

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

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

But, when they chose to *usurp* God's Lordship at the tree, they died spiritually—all that was left of them was their *naked flesh*. Uncovered of God's life, they were thrust into a land now "cursed"

and barren of God's presence. Evermore, this world is now a land of "darkness" and cast in the "shadow of death" (Isaiah 9:2).

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

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

- Mark 1:14. Spiritual Ministry.

Focus:

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

Consider:

By the Holy Spirit, you now have the very *life of God* in you, and you are meant to grow up in your salvation to resemble increasingly the glorious

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

One day, you and I will be resurrected with Jesus Mashiach, so that our bodies of flesh will finally transformed to *be as his heavenly body*, no longer infected with sin and death as the bodies we inherited from our father Adam. But, until that day, remember that you will be called to resist the flesh, to redirect its errant ways into the way of righteousness, and to be free of its death-grip until the day you are finally free! However, even the best of us, such as the apostle Paul, admitted, “I am the worst of sinners” (1 Timothy 1:15) even at the end of his life work. Why? Even though we grow spiritually by God’s grace, and, as Paul had, spread the Gospel and raised up other disciples, our spiritual selves mature but our *fleshly selves* remain in corruption, as hungry and rebellious as in the days before we came to Mashiach! So, this world will ever be a place of *testing* for you, increasingly enticing your *flesh* to abandon your love and devotion for Jesus Mashiach and return to darkness.

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

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

What is important to note is that it was the Spirit who led him into the “wilderness” (11). For you, the Lord’s will may take you to places that are a “wilderness” for you, a place of hardship where you will be

called to endure and overcome testing. Picture this “wilderness” setting for Jesus as a place where you also will encounter testing:

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

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

Redemption: Keep in mind that when we are tested, we are *tempted* to save or salvage what remains of our old life of the flesh. The flesh wants to stay alive in this world—to experience, to accumulate, or to accomplish some work in this world. But, the problem is that this world is passing. And, by our choices, Jesus teaches that we can *treasure and invest in* only one realm—this world of the flesh, which is passing and is ultimately futile, or the coming realm of the Kingdom, which leads to eternal glory. We can either impact one or the other, acquire an inheritance in one or the other. For, ultimately, when we choose either to follow the flesh or to follow the commands of God and Jesus, we reveal what it is we truly love: our Self-life or the Lord Jesus Mashiach and his Father?

This is why Jesus Mashiach calls us to not “love” or hold fast to our lives in this passing world but rather to be willing to “lose” our lives in this world (Luke 9:23-25; John 12:25). For, when we resist little temptations and “lose” an opportunity for our flesh to even “sacrificing” for the kingdom significant things—our time, our comforts, our possessions, our futures, even our very lives. These

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



Resisting Temptation:

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

¹³ No **temptation** has overtaken you that is not common to man. **God is faithful**, and he will not let you be tempted beyond

your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it. 1 Corinthians 10:13

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

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

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

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

John 6:63

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

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

3. Mark 1:14. Spiritual Ministry.

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

Question:

Tempted in World:

Matthew 4:1-10.

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

What does it mean to be a Son of God?

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

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

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

Mark 1:14-15..

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

Background:

The Gospel of God: Isaiah 9:2-6

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

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

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

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

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

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

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

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

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

So, the mission of Mashiach is never simply to offer a personal salvation. The Church Age conceived of Mashiach’s Mission is entirely for a

personal salvation, which ended in a terminal *narcissism* which elevated human-well-being **above any greater purpose of God.**

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

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

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

Focus:

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

Consider:

The Kingdom of God is the territory where God exercises authority as "Lord." So, when you as a disciple repent and turn to Jesus Mashiach as your Lord by faith, you are "reborn" spiritually into the Lord's spiritual "Household" and "Kingdom." The dominant power over you is no longer

Satan, wielding the power of sin and death over your life, but it is the Lord God, who now must *rule* in your life that you might do his will.

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

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

So, when you see the King of the Kingdom “proclaiming the gospel of God,” a sole voice in the heart of the opposing darkness, know that our Lord Jesus has already committed to this struggle with his life. He leads us from the front, going before us to advance the Kingdom in this world overrun by the darkness.

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

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

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

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

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

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

Here you must learn the lesson from the *Church Age*, whose people became less-Kingdom aware and increasingly earth-based. They no

longer expected the nearness of the Kingdom, preferring instead the *handling of the matters of this life*—attendance, parking, membership rosters and classroom capacities. Ignoring the *nearness* of the Kingdom, they designed their lives as disciples according to what could be seen, handled, or controlled. Blind to the Kingdom's advance, they needed little Spirit-power as they merely informed people of the Gospel but ignored the bondages that closed their eyes and hearts.

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

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

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

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

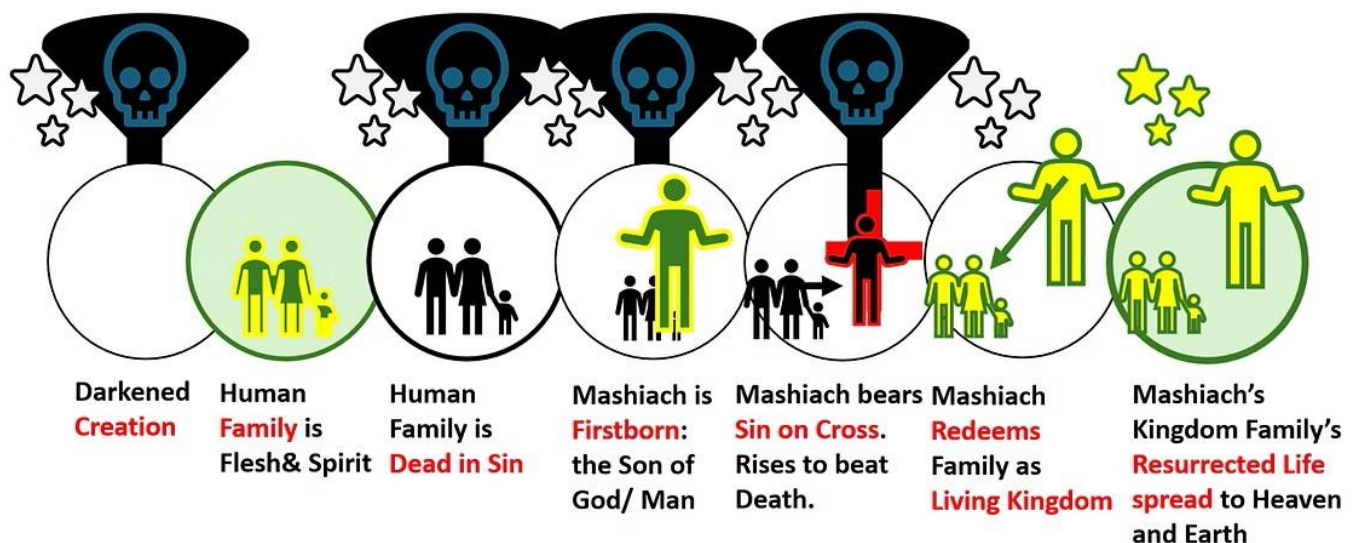
But you, disciple, you preach the full gospel of the Kingdom. When you call your hearers to “repent,” ensure that they know you are calling them to be ready to flee this soon-passing world of sin and darkness, this comfortable humanistic mecca. Flee and be reborn into the fully-

satisfying and celebrating Kingdom of Life, the Kingdom of the Firstborn Mashiach and his brethren.

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

Question:

Further Discovery:



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

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

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

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

Remember, earth was already created in the “beginning,” but it is now “formless and empty” (Genesis 1:2). So, God-*Elohim* makes earth “good”—imbuing it with *life-giving* blessing. Thus, God’s *finishing acts* of creation begin with creating earth a *homeworld* for those who one day be his people. Earth is the homeworld for God-*Elohim*’s Firstborn Son and his future family. Then, as a species to fill the earth, God-*Elohim* makes man and woman beings who carry his “image” and “likeness” (Genesis 1:26), making their species those who can bear his *image as a family resemblance*. Only then, when God-*Elohim* fills the earth with man and woman, does he *rest* and declare that his work is “finished” (Genesis 2:1), for the *planet* and the *people* of Creation’s *redemption* are now in place.

Only then does God-*Elohim* tell the story of his chosen line of redemption, founded by our first parents, Adam and Eve, for from this line shall come the *Seed* of the woman, the line’s Firstborn Son, who as

the family's Redeemer has the sole right to "crush" the dark Serpent's head, thus restoring the line's place in God's family (Gen. 3:15).

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

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

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

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

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



Mistaken Freedom:

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

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

The answer to this question is the same reason many in Israel have mistakenly assumed that the *Law* was enough for them to achieve Self-Redemption. Israel and the world’s philosophers assume that human choice occurs in a completely fair space, which allows for personal

choice and the freedom of volition. They conceive of modern society as the pinnacle of democracy to allow for human rights and freedoms

However, this assumption ignores the picture of the world depicted in the Bible and even the formative experiences of the nation of Israel at its inception. For, the Bible is clear. Humans are not alone in the world, nor is human government the only power affecting the free choice of earth's peoples. Even if humans were indeed the only sentient beings and human power was the only power to contend with, the people have God have always needed God's redemption to turn to him with any faith or sense of service. In fact, "You must trust in God for your redemption" is really what the first commandment dictates when God says: "I am the **Lord your God**, who brought you out of the land of Egypt, out of the **house of slavery**" Exodus 20:2.

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

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

Now, imagine the *spiritual enslavement* that is every person's starting point. We are not just "broken" but actually "dead" in spirit, so

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

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

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

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

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

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

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

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

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

he has sent me to **bind** up the **brokenhearted**, to **proclaim** liberty to the **captives**, and the **opening** of the prison to those who are

bound... the oil of gladness instead of mourning, the **garment of praise** instead of a **faint spirit**;

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

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