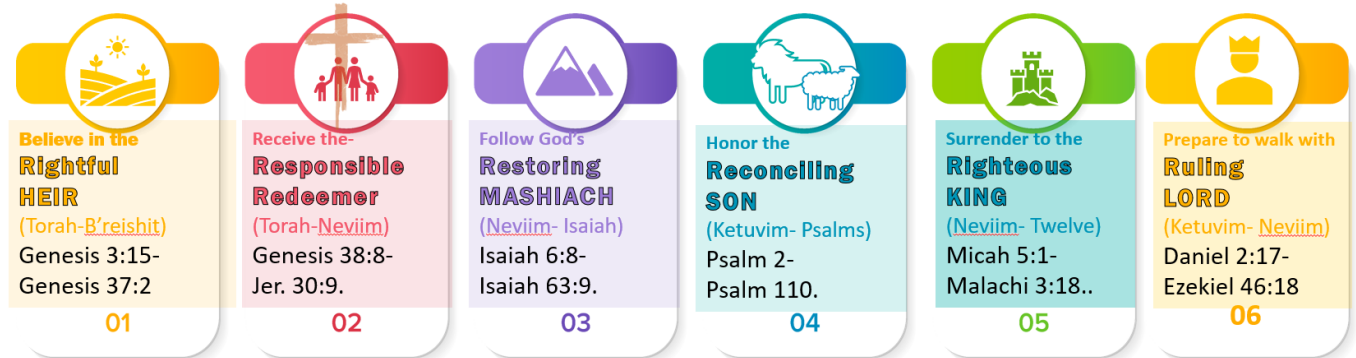


God's Promise of Mashiach: Tanakh Pathway

Tanakh Pathway of Jesus the Mashiach



(Note to teachers- Derek)

To the Teachers of House Israel and its Members: Greetings!

The story of your people, including its history and its prophetic future, is interwoven with the story of the Mashiach, the one chosen by the Lord God to save you and to accomplish all his promises to you. To reject Mashiach is to reject God's work in you. To believe in Mashiach is to believe in the Lord himself, for Mashiach comes in the name of his fathers as the Son of David and the Son of God as it says in Jeremiah 30:9: "they will serve the Lord their God and David their King whom I shall **raise up** for them." As you know now, God's promise to "raise up" the Lord and King David as the Seed promised in 2 Samuel 7:12 accords with the Law as prescribed by both *yibbum* and *geulah*. God's promise ensures that David's Seed is both the Son of David and the Son of God. Raised up by the Holy Spirit as Jesus the Mashiach.

Now that you have come to Jesus as God's Mashiach, the Holy Spirit will unveil to you the person and promise of your Mashiach. What follows here does not presume to replace the Lord's work of instruction. Certainly, the Holy Spirit will lead you to understand and experience these passages so that the whole world will understand Jesus as Mashiach. We and the world await your insight into these deep realities of the Mashiach.

Rather, find this as a structure and overview of the Lord's work. As you teachers revisit these well-known passages, you may want to consider them in the order of the Tanakh's original pathway, starting with B'reishit and the Toledot- zera

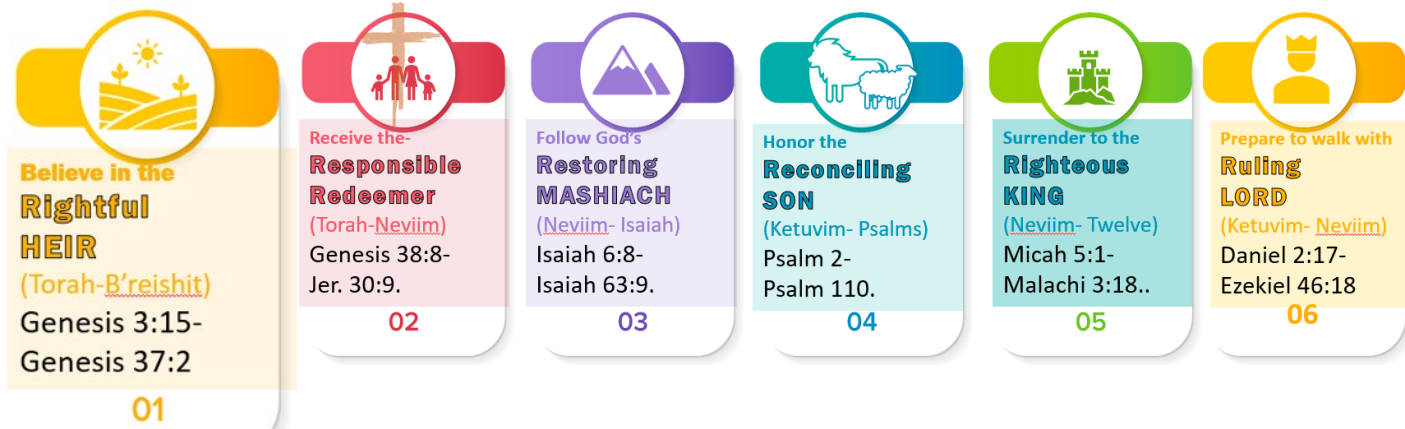
patterning. The Tanakh starts with Zera as Heir, and everything unfolds from there. May God bless you in your journey!

- **1. Rightful Heir:** Starting in B'reishit, God reveals the Heir of God's blessings through a series of *zera* (Seed) promises to the Avot. As you know, these promises of the *zera* are linked to the sequence of *toledot* which run from Genesis 2:4 and culminate in Ruth 4:18 with the toledot of Perez as the start of David's line. As the ancient teachers understood, the fallen creation recovers its glory in the Mashiach, the Son of Perez, as creation's Rightful Heir.
- **2. Responsible Redeemer:** At the toledot Jacob, God's promises anticipate the Kinsman-Redeemer emerging from the line of Judah and David. In this way, three figures in this line are to "raise up seed" to perpetuate the line. Judah through Tamar; Boaz through Ruth. And, God himself promises to "raise up Seed" for David, which he accomplishes through Mary, a virgin of David's House. Israel's history shows its needs for a Redeemer to accomplish God's purposes, so God promises in 2 Samuel 7:12-16 to raise up a redeemer who would redeem his people by atoning for sin and making them righteous (Jer. 23:5), build up a dynastic house for both God and David, and rule over an eternal kingdom.
- **3. Restoring Mashiach:** In the Neviim, beginning with the prophet Isaiah, God reveals that the Seed of David would be anointed by the Holy Spirit to accomplish God's work of restorative redemption. His Spirit-given power reveals that Mashiach's restoration reverses first brokenness of sin and liberates those enslaved by a spiritual bondage in a kingdom of darkness. This spiritual restoration of Mashiach begins first with the citizens of His Kingdom (Isaiah 61:1) and then expands for the liberation of the entire world (Isaiah 63:1-3).
- **4. Reconciling Son:** The paternity of the Mashiach uniquely positions him to reconcile and rule Heaven and Earth. So, in the Ketuvim, specifically, the Psalms, we see how Mashiach as the chosen "Son" reconciles and makes peace because he is both "the Son of Man" and "the Son of God." Having

Heaven's authority he can bring peace to the nations (Psalm 2) while bringing God's blessing to all creation as the Son of Man (Psalm 8). Only the Son of God/ the Son of Man can reconcile God and man by his atonement (Psalm 22). And, only the Son of God can rule in righteousness on God's eternal throne (Psalm 23 and 45). Finally, rules an eternal House and Kingdom because His people are sons of the Resurrection (Ps. 110).

- **5. Righteous King:** When God promises to raise up "David their king" (Jer. 30:9) to rule over his people, he raises up a king with the righteous character of David. Who would rule his people as a shepherd cares for the flock under his charge. In this way, God's Righteous King will rule for the benefit of all in his kingdom. Ruling as a shepherd, ruling sacrificially (John 10:10-11), and ruling to nourish His people (Jer. 3:15). Under such a righteous rule, a subject's best response is to surrender to this Righteous King, as Mephibosheth bowed to David. Under such a righteous rule, to surrender is to exchange one's poverty to receive the King's abundance. To surrender one's authority to be given the King's authority. To the end that the Righteous King rules his Kingdom through servants acting in his authority.
- **6. Ruling Lord:** When the Lord sends the Mashiach to dwell as "Lord" to be a "wall of fire" and the "glory" in the midst of Israel (Zechariah 2:5, 11), he demands that His people are "prepared" for His rule (Isaiah 40:3-5). That is, the earthly "flesh" will be transformed by the "glory" of His salvation (v.5). In this way, the Lord prepares His people first to live in His presence through repentance, replacing earthly flesh with his glorious life. Then, extending His rule from His subjects to cover the entire world.

Tanakh Pathway of Jesus the Mashiach



1. **Rightful Heir: Seed of Avot Inherits Blessings for Family Generations.**

Believe in the Heir to Inherit God's Blessings as Sons in His Family

Genesis 15:6, Galatians 3:7-9; 15-18; 23-29.

Rightful Heir: Starting in B'reishit, God reveals the Heir of God's blessings through a series of *zera* (Seed) promises to the Avot. As you know, these promises of the *zera* are linked to the sequence of *toledot* which run from Genesis 2:4 and culminate in Ruth 4:18 with the toledot of Perez as the start of David's line. As the ancient teachers understood, the fallen creation recovers its glory in the Mashiach, the Son of Perez, as creation's Rightful Heir.

Believe in the **Rightful Heir**: Head of the Family.

The story of Jacob and his twelve sons proves the rightness of God's plan to install an Heir to serve as family Head and to distribute and manage God's blessing to the family. Joseph's deliverance foreshadowed Judah's ascendancy and the need for a family Head to keep the family united. In this way, the family Heir stands in the place of God as both model and object of faith. For he is tasked with the fulfillment of God's promises to the family.

- **Fulfills Promises:** As the "rightful heir," the Mashiach receives all God's promises for the family and ensures that they are fulfilled for the members of the house. So, as the "Heir of Heaven and Earth," he is the one to crush the serpent's head to restore God's blessings to the family.
- **Fruitful Blessing:** God's original blessing ensured that mankind would "be fruitful and multiply." So, as the Heir of Abraham, Isaac, and Jacob, this Heir

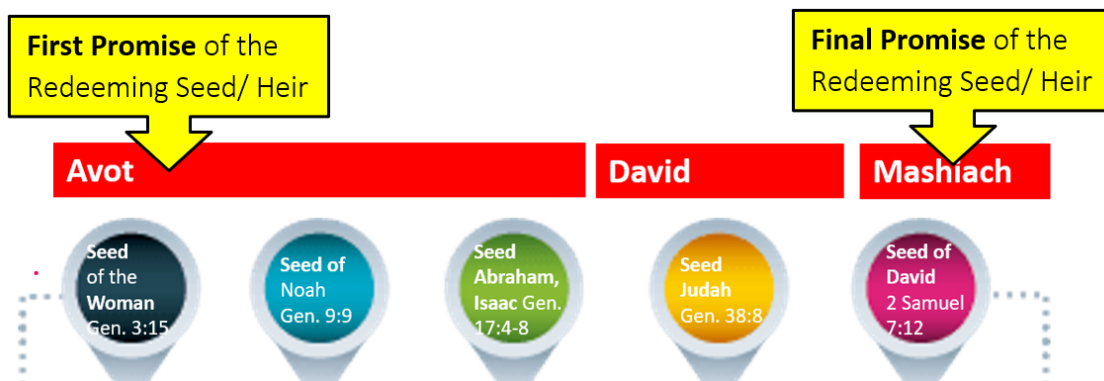
- **Family Headship:** The designated Seed of every generation is the preeminent son among many sons. So, the Seed of Abraham is Abraham's one heir, who would secure the land and bring God's blessing to all the sons of Abraham.

God's plan for blessing the world is marked by a string of phrases "*elle toledot*" (these are the generations) which start in Genesis 2:4 (these are the generations of the heavens and the earth) and end with Ruth 4:18 and the generations of Perez. These *toledot* mark the scope and posterity of God's blessing. Understandably, the first *toledot* is the most encompassing—the "generations of the heavens and earth" (Gen. 2:4).

God's plan is to bless all in "heaven and earth" by the family of man. And, of all families of earth, the family of Abraham and Isaac would be blessed and then bless all. And, of all the tribes of Israel, it would be the tribe of Judah, through Perez and then David, who would restore God's blessing to his creation.



But, within these chosen families—the sons of Abraham, the sons of Judah, the sons of David—who would be the Heir? God blesses a chosen Seed to be the Heir for that generation. This promise of a "Seed" (*zera*) runs parallel with the *toledot* in the Tanakh, so that the generations have an Heir and Head. In this way, we see God's promise of Mashiach sharpen into view:



As the Heir of all Heaven and Earth, the promised Heir would crush the serpent's head (Gen. 3:15) to recover mankind's lost blessing. As God's promise pinpoints the Seed of Noah, the Seed of Abraham and Isaac, the Seed's family and mission sharpen. Finally, it becomes clear that it is Judah's Seed to Head the tribes of Israel and David's Seed to serve as the family's Kinsman-Redeemer, the one to restore God's blessing to all creation by first redeeming the House of David.

The Son of God is the Heir of all Creation and the New Resurrected Creation:

⁵ He is the image of the invisible God, **the firstborn of all creation.** ¹⁶ For **by[®] him** all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created **through him** and **for him.** ¹⁷ And he **is before all things**, and in him all things **hold together.** ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Colossians 1:15-20

Rightful Heir: Heads Family Generations for God's Blessings

God first reveals Mashiah to us as the "Seed" promised to the Avot (fathers) to inherit God's promises and blessings. Because God creates mankind to be blessed in a family with God. For each family, clan, and tribe, the chosen Son is to be Head and Heir of all God's blessings for that family. So, God appoints Mashiah to be the Rightful Head and Heir of all families to bless them. Acting in the name of God for the family, the Heir is both the model and object of the family's faith for generations.

- **Harmony of God as Family:** God displays a family unity in a father-son relationship as *Elohim* creating as "one god" (Deuteronomy 6:4) who exists in relationship yet acts as one (Gen. 1:1); as possessing authority (Gen. 1:6) and submitting to this authority (1:7); and as sharing with himself as "us" and "our" the glory of God (1:26). So, God exists as "one" as a plurality as a family "oneness" even as a male and a female become "one flesh" in marriage (Gen. 2:24)—an image he passes on to man and woman (1:27), who are to be fruitful and multiply over generations as a growing house.

- **Heir of Heaven and Earth:** God appoints the Seed of Woman to recover (Gen. 3:15) and inherit the blessings of Heaven and Earth and their generations (Gen. 2:4).
 - **Heir of Peace:** God appoints the Seed of Noah to inherit God's promise of peace (Gen. 9:9) for all Noah's generations (Gen. 6:9).
 - **Heir of Land and People:** The Seed of Abraham, Isaac, and Jacob receives from God the land, the people, and the blessings (Gen. 26:2-5) for all people for the good of Isaac (Gen. 25:19) and Jacob's generations (Gen. 37:2).
 - **Heir of Government:** God chooses the Seed of Judah (Gen. 38:8) to be the Kinsman-Redeemer whose robes are dipped in blood (Gen. 49:11, Is. 63:2-3; Revelation 19:13) to rule House Israel (49:10).
-

Redemptive Pathway: *toledot* and *zera*

NOTE: The first and last "toledot" and "zera" form a **redemptive pathway** leading Jewish readers from the first promise of Mashiach to its culmination in the Seed of David, the House of Abraham's/ David's Kinsman-Redeemer. Generations of Heaven and Earth (Gen. 2:4) to Generations of Perez (Ruth 4) + Seed of the Woman (Gen. 3:15) to Seed of David (2 Samuel 7:12).

For the "**Seed**" of David, God must "raise up" seed as David's Redeemer following the pattern of Judah and Boaz, so that the "Seed" raised up by *yibbum/ geulah* might be the Son of David and the Son of God.

Believe in God's Rightful Heir:

1.0.1. Believe in God's Heir 1.0.2 Harmony of God's Family	1.1: Seed of Woman: Heir of Heaven & Earth's Generations	1.2: Seed of Noah: Heir of Peace	1.3. Seed of Abraham and Isaac: Heir of Terah's Generations	1.4. Seed of Isaac: Heir of Abraham's Generations	1.5 Seed of Judah: Heir of Jacob's Generations
Gen. 15:6 Gal. 3:7-9, 15-18; 23-29.	Gen. 3:15 (Gen. 2:4) Heir of Heaven and Earth restores God's blessings to you.	Gen. 9:9-11 (Gen. 6:9) Heir of Noah secures you in God's Covenant of Peace	Gen. 12:7, 22:16-18 (Gen. 11:27) Heir of Terah blesses sons of Abraham with land and all families with blessing.	Gen. 26:3-5, (Gen. 25:19-20) Heir of Isaac and Abraham blesses sons of Abraham with land and all families with blessing.	Gen. 35:10-12; 49:8-12 (Gen. 37:2) Heir of Jacob rules all tribes of Israel to bring redemption to all people.

1.0.1. Believe in the Heir.

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**. 7 Know then that it is those of faith who are the sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." 9 So then, those who are of faith are blessed along with Abraham, the man of faith.

Genesis 16:5-9

15 To give a human example, brothers:[f] even with a man-made covenant, no one annuls it or adds to it once it has been ratified. 16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the law, it no

longer comes by promise; but God gave it to Abraham by a promise.

Galatians 3:15-18

3 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian, 26 for in Christ Jesus you are all sons of God, through faith. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave[g] nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

Galatians 3:23-29

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, **2 looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.**

Hebrews 12:1-2

1.0.2 Harmony of God as Family:

God relates to his creature “man” as one who “blesses” mankind, and such blessing only makes sense in a family context. Further, the source of this blessing is God himself, who exists in harmony and unity in himself as Father, Son, and Holy Spirit. So, we see here the perfect unity of different members of God’s family, and this family unity fashions the relationship between man and woman and shapes their experience of God’s blessing.

a. Unity of Action as a family of several members.

In the beginning, God created the heavens and the earth.

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים

Note: it is not “barim Elohim” nor is it “bara Elohe” but it is “bara Elohim.”

b. Family Unity is based on the Headship/ Subject Obedience of God:

Family Head: Commands

Family Son: Obeys Command

6 And **God said**, “**Let there be an expanse** in the midst of the waters, and let it separate the waters from the waters.” 7 **And God made the expanse** and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.

Genesis 1:6-7

c. God as a Family (“us” and “our”) passes on this Family Unity to Man as Male and Female:

26 Then God said, “**Let us** make man in **our image**, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

Genesis 1:26

d. God is “one” in the same way that man and wife become “one” in marriage: a family unity.

- **Note:** Here, “**basar echad**” obviously does not mean “one” as in a single entity. The flesh of a man and woman are not fused into a singularity.

Neither does it mean that they become a solitary “one.” Rather, “basar echad” indicates that two become a unified “one.”

²⁴ Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become **one flesh**.

Genesis 2:24

“Hear, O Israel: The LORD our God, the LORD is **one**.

Deuteronomy 6:4

- **Therefore:** When God (*Eloheinu*) is called “one” (echad), this need not mean either a singularity or a solitary “one.” Rather, “echad” here means a unified oneness as demonstrated in family intimacy.

1.1. **Seed of Woman inherits the Blessings of Heaven and Earth.**

Genesis 3:15, Genesis 2:4.

26 Then God said, “**Let us** make **man** in **our image**, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

27 So God created man in **his own image**, in the image of God he created him; male and female he created them. 28 And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” 29 And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. 30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. 31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day. 2 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that

he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

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

Genesis 1:26-2:4.

I will put **enmity** between you and the **woman**, and between **your offspring** (lit. Seed, *zera*) and **her offspring; he shall bruise your head**, and you shall bruise his heel.”

Genesis 3:15

1.2. **Seed of Noah** inherits the blessings of Noah and his Covenant of Peace:

9 These are the **generations** of **Noah**. Noah was a righteous man, blameless in his generation. Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth.

Genesis 6:9

8 Then God said to Noah and to his sons with him, 9 “Behold, I establish **my covenant** with **you** and **your offspring** (lit. Seed, *zera*) after you, 10 and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 I establish my covenant with you, that **never** again shall **all flesh** be **cut off** by the waters of the flood, and never again shall there be a flood to destroy the earth.” 12 And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13 I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

Genesis 9:8-13

1.3. Seed of Abram inherits blessing of Terah and his generations.

²⁷ Now these are the **generations** of **Terah**. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

Genesis 11:27

7 Then the Lord appeared to **Abram** and said, “**To your offspring** I will give this **land**.” So he built there an altar to the Lord, who had appeared to him.

Genesis 12:7

15 After these things the word of the Lord came to **Abram** in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.” 2 But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” 4 And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son[b] shall be your heir.” 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 15:1-6

15 And the angel of the Lord called to Abraham a second time from heaven 16 and said, “By myself I have sworn, declares the Lord, because you have done this and have not withheld your son, your only son, 17 I will surely **bless you**, and I will surely **multiply** your **offspring** as the **stars** of heaven and as the sand that is on the seashore. And your offspring shall **possess** the **gate** of his enemies, 18 and in your **offspring** shall all the **nations** of the earth **be blessed**, because you have obeyed my voice.”

Genesis 22:15-18

Now the promises were made to Abraham and to his **offspring**. It does not say, “And to offsprings,” referring to many, but referring to **one**, “And to your **offspring**,” who is **Christ**.

Galatians 3:16

1.4. Seed of Abraham and Isaac inherits the land, a host of people, and the responsibility to bless all families of earth:

19 These are the **generations of Isaac**, Abraham's son: Abraham fathered Isaac,

Genesis 25:19

2 And the Lord appeared to him and said, “Do not go down to Egypt; dwell in the land of which I shall tell you. 3 Sojourn in this land, and **I will be with you and will bless you**, for to you and to **your offspring** I will give all these **lands**, and I will establish the oath that I swore to Abraham your father. 4 I will **multiply your offspring** as the stars of heaven and will give to your **offspring** all these **lands**. And **in your offspring** all the **nations** of the earth shall be **blessed**, 5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”

Genesis 26:2-5

¹⁰ And God said to him, “Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.” So he called his name **Israel**. 11 And God said to him, “I am God Almighty: be **fruitful** and **multiply**. A nation and a company of nations shall come from you, and kings shall come from your own body. 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the **land** to your **offspring** after you.”

Genesis 35:10-12

1.5. The Seed of Judah is Raised Up as Head of Family to Inherit the Blessings and Rule over the Tribes as their Redeemer.

2 These are the **generations** of **Jacob**.

Genesis 37:2

⁸ Then Judah said to Onan, "Go in to your brother's wife and perform the **duty** of a brother-in-law to her, and **raise up offspring** for your brother."

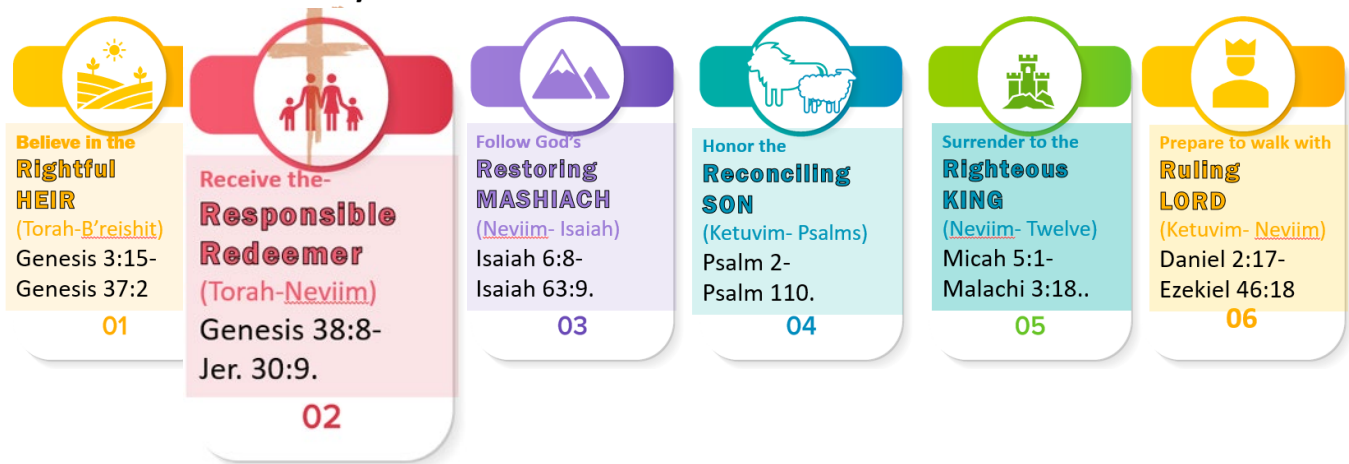
Genesis 38:8

"Judah, your brothers shall **praise you**; your hand shall be on the neck of your **enemies**; your **father's sons shall bow** down before you. 9 Judah is a **lion's** cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?

10 The **scepter** shall not depart from Judah, nor **the ruler's staff** from between his feet, until tribute comes to him; and to him shall be the **obedience** of the peoples. 1 Binding his foal to the vine and his donkey's colt to the choice vine, he has **washed his garments in wine** and his vesture in the blood. His eyes are darker than wine, and his teeth whiter than milk.

Genesis 49:10-12.

Tanakh Pathway of Jesus the Mashiach



2. Responsible Redeemer: Seed of David Raised up by God as Kinsman-Redeemer to build an eternal House and Kingdom.

Receive the Davidic Redeemer to be Redeemed: Ransomed from Sins, Rebuilt into a House for God/ David, and to Rule a Kingdom with Him.

2. Responsible Redeemer: At the toledot Jacob, God's promises anticipate the Kinsman-Redeemer emerging from the line of Judah and David. In this way, three figures in this line are to "raise up seed" to perpetuate the line. Judah through Tamar; Boaz through Ruth. And, God himself promises to "raise up Seed" for David, which he accomplishes through Mary, a virgin of David's House. Israel's history shows its needs for a Redeemer to accomplish God's purposes, so God promises in 2 Samuel 7:12-16 to raise up a redeemer who would redeem his people by atoning for sin and making them righteous (Jer. 23:5), build up a dynastic house for both God and David, and rule over an eternal kingdom.

Receive the Responsible Redeemer: Welcome His Person and Work

Starting with Judah's line, God's promise of the Seed focuses on his redemptive identity and work. Here, we see that God's plan to bless the families of the earth through Abraham's family requires a Kinsman-Redeemer. And, to show that a "Redeemer" is needed to "raise up Seed" for a deceased family member when the line is threatened, first Judah then Boaz "raise up Seed" for the deceased. Thus, when God promises David that he too, as Redeemer, would "raise up Seed" for David at some future date when the line is threatened, we understand that this

“Seed” would be the Son of two fathers—the Son of David and the Son of God (2 Samuel 7:12-13).

In God’s promises regarding the Line of David, we learn this about the promised Kinsman-Redeemer to be “raised up” as Seed for David:

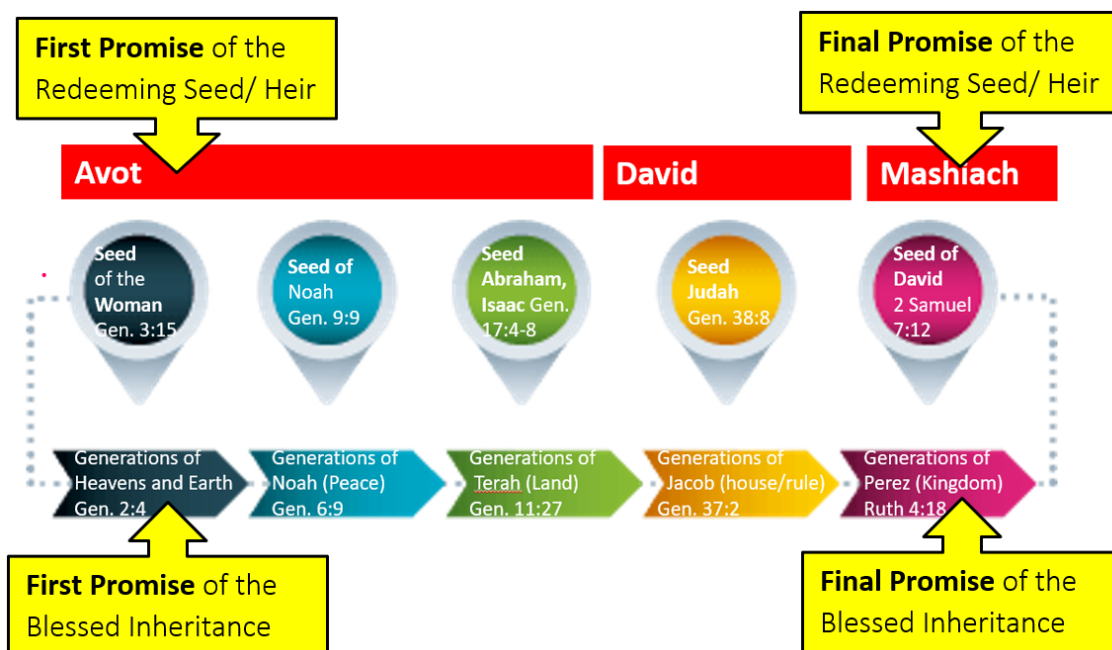
- **Ransom People:** First, the Kinsman-Redeemer was to suffer “discipline” to atone for the sin and guilt of God’s people. For, when the Lord Himself
- **Restore House:** Second, the Kinsman-Redeemer builds a “House” for God and David. This house is not identical with the house of Israel, composed of the earthly sons of Abraham. Rather, a “House” for God is filled with those who have been spiritually “born” of God (John 1:12-13). And, these spiritually “reborn” (John 3) into God’s House are also of the House of David. This generational “House” is a house of “heaven” and “earth.”
- **Rule Kingdom:** Finally, through this “House,” Jesus Mashiach “rules” a Kingdom *through* this dynastic House, as His people spread the Kingdom of God by making disciples of Jesus Mashiach (Matthew 28:18-20).

2.0 Receive Kinsman-Redeemer:	2.1. Judah as Redeemer: Perez raised up as Seed.	2.2. Boaz as Redeemer: Obed raised up as Seed.	2.3. God as Redeemer: Seed of David raised up as Kinsman-Redeemer.	2.4. The Seed of David to be a Righteous Branch raised up.	2.5. The Seed of David rules in the name of “Lord” and “David.”
John 1: 12-13 Titus 2:11-14	Genesis 38:8 Judah raises up Seed for your redemption in Perez;	Ruth 4:6-21 Boaz raises up Seed for your redemption in Obed;	Ruth 4, 2 Samuel 7:12-16 God raises up David’s Seed to redeem you, build you into a house, and rule a kingdom through you.	Jer. 23:5-6 God raises up a Branch for David to save you to dwell safely in your land in his righteous-ness.	Jer. 30:3-9 God raises up David your King to restore to you land and abundant blessing!

Raising up a Kinsman-Redeemer for David: *yibbum* and *geulah*

As with the Avot, God's promise of Mashiach is centered on a "Seed" promise. However, his promise of a Davidic Mashiach is now the promise to "raise up Seed" for David (2 Samuel 7:12). At this point, God's promise shifts from family "Heir" to "Kinsman-Redeemer" of David's House and House Israel. Mashiach, the Son of David and the Son of God, fulfills the role of Kinsman-Redeemer to ransom a people, rebuild a house, and rule a kingdom through this house.

- **Raising up Seed:** Dual Paternity. When a line is threatened, the



Law of *yibbum* allows a brother to "raise up seed" for the deceased. More broadly, when the redeemer to "raise up seed" is related but not a brother, the Seed is the son of two fathers- the deceased and the redeemer. This is the case for Judah (Gen. 38:8), Boaz (Ruth 4:10), and God (2 Samuel 7:12). Thus, the "Seed" God raises up for David is both the Son of David (v.12) and the Son of God (v.13).

- **Responsibility of Redeemer:** House and Kingdom. The role of the Mashiach as the House of David's Kinsman-Redeemer can be seen in the life of Obed, who was "raised up" by an act of *geulah* :
* "raises up name" of deceased (v. 10):

- * “restores and nourishes” life (v.15);
 - * “builds up the house” (that is, household, dynastic generations) (v.11).
-

God Raises up the Promised Davidic Redeemer: 2 Samuel 7:12-16

When God announces the promise to Jacob and his generations (Gen. 37:2), the Jewish reader asks: “Who is the heir?” Until now, a *zera*-promised marked God’s chosen heir: Seed of Abraham, Seed of Isaac. Now, which of Jacob’s sons would be the family Head and Heir? Joseph’s name is mentioned first, but it is Judah’s Seed that takes prominence. Beginning with Judah’s Seed, the line of Judah would need a Kinsman-Redeemer to “raise up seed.” This line of Judah, culminating in the promise of David’s Seed, would be the line of redemption.

First Judah, then Boaz, then God Himself all raise up Seed for the line’s continuation. Thus, God’s **covenantal promise** to **David** (2 Samuel 7:12-16) is for the line’s redeemer to be raised up according to *yibbum/geuah*. This Kinsman’s main responsibility is the protection of the line.

- **Redemptive Rescue:** It is the Redeemer’s main responsibility to ransom any family members enslaved or indebted. Israel’s biggest enemy turns out to be neither Rome nor Gog but its own sin, which enslaves it to Satan’s “land of deep darkness” (Is. 9:2). So, the Redeemer is “disciplined” for the iniquity of his people (see Isaiah 53:5-11).
- **Rebuilding a House:** And, as Obed was raised up as the family redeemer to build the “house” (Ruth 4:12)—not a “house of cedar” (2 Sam. 7:7) but a house for David (v.11) and for God’s name (v.13)—a unified house spanning heaven and earth.

- **Ruling an Eternal Kingdom:** Finally, to ensure an eternally safe pasture for his people, (Read 2 Samuel 7:10-11) this redeemer rules on an eternal throne (7:16) over a heavenly kingdom (7:13).
-

2.0. Receive your Kinsman-Redeemer and His Work: Redeemed from Sins, Built into a House, and Saved in a Kingdom

¹¹ For the grace of God has appeared, bringing **salvation** for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great **God and Savior Jesus Christ**, ¹⁴ who **gave himself** for us to **redeem** us from all **lawlessness** and to **purify** for himself a people for his own possession who are zealous for **good works**.

Titus 2:11-14

⁹ The true light, which gives light to everyone, was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet the world did not know him. 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

2.1. Judah as Redeemer: Perez Raised up as Seed

- **The Generations of Jacob: Who is the Heir of Jacob? Is it Joseph?**

² These are the **generations of Jacob**.

Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And

Joseph brought a bad report of them to their father.

Genesis 37:2

- **The Seed of Judah: Judah's Seed not Joseph Raised up as Redeemer**

⁸ Then Judah said to Onan, "Go in to your brother's wife and perform the duty of a brother-in-law to her, and **raise up offspring** (seed, zera) for your brother."

Genesis 38:8

²⁷ When the time of her labor came, there were twins in her womb. ²⁸ And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first." ²⁹ But as he drew back his hand, behold, his brother came out. And she said, "What a breach you have made for yourself!" Therefore his name was called **Perez**. ³⁰ Afterward his brother came out with the scarlet thread on his hand, and his name was called Zerah.

Genesis 38:27-30

The sons of Judah: Er, Onan, Shelah, **Perez**, and Zerah (but Er and Onan died in the land of Canaan); and the sons of **Perez** were Hezron and Hamul.

Genesis 46:12

- **The Seed of Judah: Judah's Line not Joseph's Chosen by God as preeminent Head and Ruler**

"Judah, your brothers shall praise you; your hand shall be on the **neck of your enemies**; your father's sons shall **bow down** before you. ⁹ Judah is a **lion's cub**; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? ¹⁰ The **scepter** shall not depart from Judah, nor the **ruler's staff** from between his feet, until tribute comes to him; and to him shall be the **obedience** of the peoples.

11 Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the **blood of grapes**.

12 His eyes are darker than wine, and his teeth whiter than milk.

Genesis 49:8-12

2.2. Boaz as Redeemer: Obed Raised up as Seed

⁹ Then Boaz said to the elders and all the people, “You are witnesses this day that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and to Mahlon. 10 Also Ruth the Moabite, the widow of Mahlon, I have bought to be my wife, **to perpetuate the name of the dead** in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place.

Note: l’hakim shem—“**to raise up** the **name**”

לְהַקִּים שֵׁם-

You are witnesses this day.” 11 Then all the people who were at the gate and the elders said, “We are witnesses. May the Lord make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. May you act worthily in Ephrathah and be renowned in Bethlehem, 12 and may your house be like the house of Perez, whom Tamar bore to Judah, because **of the offspring** (*zera*) that the Lord will give you by this young woman.”

13 So Boaz took Ruth, and she became his wife. And he went in to her, and the Lord gave her conception, and she bore a son. 14 Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without a **redeemer**, and may his name be renowned in Israel! 15 He shall be to you a **restorer of life** and a **nourisher** of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” 16 Then Naomi took the child and laid him on her lap and became his nurse. 17 And the women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed. He was the father of Jesse, the father of David.

Ruth 4:9-17

2.3. **God as Redeemer: Seed of David to Raised up as Kinsman-Redeemer for House of David / House of Israel**

18 Now these are the **generations of Perez**: Perez fathered Hezron, 19 Hezron fathered Ram, Ram fathered Amminadab, 20 Amminadab fathered Nahshon, Nahshon fathered Salmon, 21 Salmon fathered Boaz, Boaz fathered Obed, 22 Obed fathered Jesse, and Jesse fathered David.

Ruth 4:18-22

God's Heart of Redemption: Raising up a Davidic Redeemer 2 Samuel 7:12-16.

In the dialogue between God and his servant David in 2 Samuel 7, we see a mutual heart to bless one another. David desires to build God a physical house (2 Sam. 7:2). Wanting to give David and his people Israel true “rest” from their enemies, God makes David a better promise—to build a “house” for both David (v.11) and His Name (v.13). This is the heart of Mashiach's Work as Redeemer- to make House Israel and David a truly spiritual house, reconciling contrary realms by his Redemption

- **Sinful People with God's Righteousness:** The Son of God (v.14) is “disciplined” for “iniquity”—being responsible not just for “iniquity” but for its culpability, as if he had “committed” it himself. Because the Son of God suffers for sin, he can atone for his people (Isaiah 53:5-12) and become their righteousness (Jer. 23:5).
- **David's House with God's House:** Because the “Seed” to be raised up is both the “Son of David” (v.12) and the “Son of God” (v.13), he has the redemptive right to build up a single house for David and God. Having removed the iniquity of the children of the house and supplied them with his righteousness (Jer. 23:5; 2 Corinthians 5:21), he prepares a holy people for God (Titus 2:13-14).
- **Kingdom of Earth with Kingdom of Heaven:** God promises to establish David's “throne” forever (7:16) because His Seed's throne would itself be established by God “forever” (v.13). This Seed's

throne would not simply rule over earth but heaven as well, even as the Woman's Seed was to inherit the generations of "heaven and earth" (Genesis 2:4).

11 from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the Lord declares to you that the **Lord will make you a house.** **12** When your **days are fulfilled** and you **lie down** with your fathers, I will **raise up your offspring** after you, who shall **come from your body**, and I will establish his **kingdom**. **13** He **shall build a house** for my name, and I will establish the throne of his kingdom forever. **14** I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, **15** but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. **16** And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

2 Samuel 7:11-16

a. Need for redemption: line is threatened but David is dead:

Note: When God's chosen line is debased (as when both Er and Onan were wicked) or cut off (at Mahlon's death), then the Redeemer can "raise up Seed" for the deceased. In this case, at a future date, the line would end with Jeconiah, whose corruption showed that the line was irrecoverably Godless. Yet, God promises soon after cursing Jeconiah that he would "raise up" a righteous Branch.

Is this man **Coniah** a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know?

29 O land, land, land, hear the word of the Lord! **30** Thus says the Lord: "Write this man down as **childless**, a man who shall not succeed in his days, for **none of his offspring** shall succeed in **sitting on the throne** of David

and ruling again in Judah.”

Jeremiah 22:28-30

5 “Behold, the days are coming, declares **the Lord**, when **I will raise up** for David **a righteous Branch**, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

Jeremiah 23:5

b. God intervenes as Redeemer to raise up a Redeemer for the House:

David himself recognizes God as his “Redeemer” who is worthy to “raise up” his following his death in order to restore his line of blessing.

Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and **my redeemer**.

Psalms 19:14

c. God takes “Seed” from David’s own body to Raise up His Seed as Mashiach (v.12).

It is important to note here that God promises “Seed” from David’s **own body** (literally: bowels).



מִמֶּעֵי

In modern vernacular, God promises David to raise up seed using David’s own genetic material, making this Seed a directly-born Son of David.

a. This corrects the incomplete view held by the Gentile church that Jesus was the product of spiritual + bodily conception. Such a partial hybrid does not satisfy Torah’s requirement of a patrilineal descent.

b. Thus, when God himself act as the “Redeemer” to raise up Seed using David’s own genetic material, he satisfies Torah’s requirement of patrilineal descent through the law of redemption as well as *yibbum*, by which both Judah and Boaz perpetuated their lines by “raising up seed.”

c. However, is there any evidence that David's genetic material was preserved?

David himself writes:

You have kept count of my tossings; put my **tears** in your **bottle**. Are they not in your book?

Psalm 56:8

God stored David's "tears" in his bottle, and tears, proceeding from David's body, contain genetic material sufficient to "raise up" a Seed.

d. David's Seed is literally a "Man of Sorrows":

So, if this Kinsman-Redeemer, the one to be born as God's Mashiach, was really "raised up" by the Holy Spirit with the tears of David, then this promised Seed would literally be a Man of Sorrows:

- This "Seed" of David grows up as a "young plant" before the Lord (v.2)
- In the flesh, this "Seed" who is both the "Son of God" and the "Son of Man"—the Heir of heaven and earth—has no "beauty."
- Rather, this "Son of God" takes lowly flesh to be a "man of sorrows" (v.3), chosen to redeem his people through suffering and literally conceived from the "tears" (Ps. 56:8) from David's own body (2 Samuel 7:12).
- For, only lowly flesh can be "pierced" for transgressions while only the Son of God has the infinite life to carry our "sorrows" and sin so that we are "healed" (v.5).

For he grew up before him like a **young plant**, and like a **root** out of dry ground; he had no form or majesty that we should look at him, and **no beauty** that we should desire him. 3 He was despised and rejected by men, **a man of sorrows** and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he has **borne** our **griefs** and **carried** our **sorrows**; yet we esteemed him stricken, smitten by God, and afflicted. 5 But he was **pierced** for our **transgressions**; he was **crushed** for our **iniquities**; upon him was the chastisement that brought us peace, and with his wounds we are healed.

Isaiah 53:2-5

e. God raised up Jesus as Seed for David by Mary, a virgin of David's House through the Holy Spirit:

- **Seed of Woman:** When a woman is unable to conceive due to infertility (Sarah, Rachel, Rivkah) or death (Tamar, Ruth), the Lord will bring redemption to them. The conditions are:
 - They are women of the house (Tamar);
 - They are righteous;
 - In this way, God promises that the “Seed” of Woman would defeat Israel’s enemy, the Serpent (Gen. 3:15); and, the virgin (literally, virtuous woman who was not defiled by immorality, like Rachel) would bear a child;

Mary satisfied all these conditions, being a woman of the “house of David” through betrothal (27) and still virtuous as a “virgin.”

- **Son of God:** Because the Holy Spirit (Luke 1:35) was the one to “raise up seed,” God, like Judah and Boaz before him, was the “father” of this Seed. And, not only was the Seed raised up as a direct son of David (due to David’s body contributing the genetic material) but he was also directly the Son of God by the Spirit’s birth.
- **Son of David:** Again, as was the case with Perez and also Obed, the Seed raised up redemptively by a Redeemer is the son of two fathers—the deceased (David) and the one raising up seed (God).
- **Rightful Heir:** As the Son of God and the Son of David, Jesus **rules** over the **House of Jacob** and over an **eternal Kingdom** (v.32).

²⁶ In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, 27 to a **virgin betrothed** to a man whose name was Joseph, **of the house of David**. And the virgin's name was Mary. 28 And he came to her and said, “Greetings, O favored one, the Lord is with you!” 29 But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. 30 And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will **conceive** in your **womb** and **bear a son**, and you shall call his name **Jesus**. 32 He will be great and will be called **the Son of the Most High**. And the Lord God will give to him the **throne** of **his father David**, 33 and he will **reign over the house of**

Jacob forever, and of his **kingdom** there will be no end.” 34 And Mary said to the angel, “How will this be, since I am a virgin?” 35 And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

Luke 1:26-35

2.4. The Seed of David is to be a Righteous Branch:

Note: God must “raise up seed” for David because around 14 generations after David, his line would be broken at Jeconiah (Jer. 22:30). However, soon after the Lord rejects Jeconiah’s Seed from the throne, he re-affirms his promise to David himself to “raise up seed.” As we have already seen with Judah, a line’s founder may be needed to reintroduce his “name” into the line when it has degenerated: Judah’s seed bypasses the degeneration of Er and Onan; and here, God reintroduces the “name” and integrity of David back into the line (Jer. 30:9) through his redemptive act. When God “raises up seed,” he accomplishes these redemptive actions:

- **Renews Fruitfulness to Line** (23:5): “I will raise up for David a righteous Branch.”
- **Rules a Righteous Kingdom** (vv. 5-6): The Branch reigns in “justice and righteousness in the land” (5). Because Israel was most endangered when its kings like Jeconiah fell into wickedness, this Branch of David who reigns in “righteousness” creates a truly safe kingdom.
- **Redeems a People** (6): Not only will this Davidic Branch rule a righteous Kingdom, but he will redeem His people so that they will be righteous themselves and fit to dwell securely in this kingdom. No longer threatened by their own wickedness, the Branch removes their guilt and gives them his righteousness: “The Lord is our Righteousness” (6).

Is this man **Coniah** a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know? 29 O land, land, land, hear the word of the Lord! 30 Thus says the Lord: “Write this man down as **childless**, a man who shall not succeed in

his days, for **none of his offspring** shall succeed in **sitting on the throne** of **David** and ruling again in Judah.”

Jeremiah 22:28-30

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

Jeremiah 23:5-6

2.5. The Seed of David Rules on Behalf of His Father in the name of the “Lord their God” and “David their King.”

Again, the goal of Biblical Redemption is to perpetuate God’s chosen line of promise for the good of God’s people. The watershed moment of Israel’s exile to Babylon and the cursing of Jeconiah and his Seed illustrated clearly that the greatest threat to Israel and its kings was their own sin. It was the sin of Israel which led to its banishment from the land. And, in the inexorable degradation of the chosen line of kings and their lapse into wickedness, it was sin which deprived Israel of the safety of a righteous rule.

So, by “raising up Seed” that is both the Son of God and the Son of David, God gives Israel a Kinsman-Redeemer who embodies the integrity and righteousness of his fathers, so that this Seed rules Israel in the “name” and character of “the Lord” and “David,” embodying this heritage and presence on the throne.

³ For behold, days are coming, declares the Lord, when I will **restore** the fortunes of my people, Israel and Judah, says the Lord, and I will bring them **back to the land** that I gave to their fathers, and they shall take possession of it.” 4 These are the words that the Lord spoke concerning Israel and Judah: 5 “Thus says the Lord: We have heard a cry of panic, of terror, and no peace. 6 Ask now, and see, can a man bear a child? Why then do I see every man with his hands on his stomach like a woman in labor? Why has every face turned pale? 7 Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. 8 “And it shall come to pass

in that day, declares the Lord of hosts, that I will **break his yoke** from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. **9 But they shall serve the Lord their God and David their king, whom I will raise up for them.**

Jeremiah 30:3-9

The Lord rules in the power and glory of the Lord:

The Seed of David is David's Lord, being also the Son of God. And, the "Lord" sends the "Lord" to dwell in the midst of Israel and to be a "wall of fire" protecting her (Zechariah 2:5, 9).

The Lord says to **my (David's) Lord**: "Sit at my right hand, until I make your enemies your footstool."

Psalms 110:1

5 And I will be to her a **wall of fire** all around, **declares the Lord**, and I will be the **glory** in her midst."

8 For thus **said the Lord of hosts**, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: **9** "Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then **you will know that the Lord of hosts has sent me**. **10** Sing and rejoice, O daughter of Zion, for behold, I come and **I will dwell in your midst**, declares **the Lord**."

Zechariah 2:5, 8-10

Tanakh Pathway of Jesus the Mashiach



3. Restoring Mashiach: Anointed by God's Spirit to Deliver God's People from Darkness to God's Family and Kingdom.

Follow the Mashiach to be freed and healed of Sin's Bondage and Delivered to God's Family and Kingdom.

3. Restoring Mashiach: In the Neviim, beginning with the prophet Isaiah, God reveals that the Seed of David would be anointed by the Holy Spirit to accomplish God's work of restorative redemption. His Spirit-given power reveals that Mashiach's restoration reverses first brokenness of sin and liberates those enslaved by a spiritual bondage in a kingdom of darkness. This spiritual restoration of Mashiach begins first with the citizens of His Kingdom (Isaiah 61:1) and then expands for the liberation of the entire world (Isaiah 63:1-3).

Follow the **Restoring Mashiach**: Anointed by Spirit to Redeem a People for Family Kingdom

- **Rescues People:** true enemy is sin and death;
- **Redeems Brokenness:** redeems enslavement and brokenness to sin;
- **Renews World:** Rebuilds world through family, Kingdom.

¹² giving thanks to the Father, who has qualified you to share in the **inheritance** of the saints in light. ¹³ He has **delivered** us from the **domain** of **darkness** and transferred us to the **kingdom of his beloved Son**, ¹⁴ in whom we have **redemption**, the **forgiveness of sins**.

Colossians 1:12-14

Mashiach is Anointed by the Spirit of God: *Delivering from Darkness*

According to the prophet Isaiah, the work of Mashiach to bring his people safely into God's Kingdom requires that he overcome their greatest enemy: **enslaving sin** and the **spiritual kingdom of darkness** that damages spiritually and makes them unready for God's Kingdom.

- **Presence of God:** Mashiach is "Immanuel" who brings us God's spiritual presence
 - **Protects against Darkness:** As the Son of David, Mashiach stops spiritual oppression and abuse (Is. 9:1-7).
 - **Power of Spirit:** Mashiach anointed by Spirit with spiritual power to heal his people (Is. 11:1-3)
 - **Payment for Sin:** Mashiach suffers to atone for sins of His people (Is. 53)
 - **Personal Healing:** Anointed by the Spirit to bind up and heal spiritual brokenness of His people (Is. 61:1-3);
-

3.0. Follow Jesus Mashiach to be Delivered from the Kingdom of Darkness to God's Kingdom of Light:

The beginning of the **gospel** of **Jesus Christ**, the **Son of God**. 2 As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, 3 the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" 4 John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. 7 And he preached, 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." 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." 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. 14 Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." 16 Passing alongside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. 17 And Jesus said to them, "**Follow me, and I will make you become fishers of men.**" 18 And immediately they left their nets and followed him. 19 And going on a little farther, he saw James the son of Zebedee and John his brother, who were in their boat mending the nets. 20 And immediately he called them, and they left their father Zebedee in the boat with the hired servants and followed him.

Mark 1:1-20

3.1. Mashiach brings you the Power and Peace of God's Kingdom:

Isaiah 4:1-6; 7:10-14

4 And seven women shall take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach."

2 In that day **the branch of the Lord** shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel. 3 And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem, 4 when the **Lord** shall have **washed away** the filth of the daughters of Zion and cleansed the bloodstains of Jerusalem from its midst by a **spirit of judgment** and by a spirit of **burning**.

5 Then the Lord will create over the whole site of Mount Zion and over her assemblies a cloud by day, and smoke and the shining of a flaming fire by night; for over all the glory there will be a canopy. 6 There will be a booth for shade by day from the heat, and for a refuge and a shelter from the storm and rain.

Isaiah 4:1-6

10 Again the Lord spoke to Ahaz: 11 "Ask a sign of the Lord your[f] God; let it be deep as Sheol or high as heaven." 12 But Ahaz said, "I will not ask, and I will not put the Lord to the test." 13 And he said, "Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? 14 Therefore the Lord himself will give you a sign. **Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.**

Isaiah 7:10-14

3.2. Mashiach breaks the Power of this World's Spiritual Darkness to Rule a Kingdom of Peace:

Isaiah 9:1-7

9 But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 2. The people who **walked in darkness** have seen a great light; those who dwelt in a **land of deep darkness**, on them has light shone. 3 You have multiplied the nation; you have increased its joy; they rejoice before you as with joy at the harvest, as they are glad when they divide the spoil. 4 For the **yoke of his burden**, and the **staff** for his **shoulder**, the **rod of his oppressor**, you have **broken** as on the day of Midian. 5 For every **boot of the tramping** warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire.

6 For to us a **child is born**, to us a **son is given**; and the **government** shall be upon his shoulder, and his **name** shall be called **Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace**. 7 Of the increase of his government and of peace there will be no end, on the **throne of David** and over his **kingdom**, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the Lord of hosts will do this.

Isaiah 9:1-7

3.3. *Mashiach is anointed by God's Spirit to Fill the Earth with God's Salvation and Peace*

Isaiah 11:1-12:6

There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. 2 And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. 3 And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide disputes by what his ears hear, 4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.

5 Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. 6 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. 7 The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. 8 The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. 9 They shall not hurt or destroy

in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. 10 In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

11 In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. 12 He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. 13 The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim. 14 But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab and the Ammonites shall obey them. 15 And the Lord will utterly destroy the tongue of the Sea of

Egypt, and will wave his hand over the River with his scorching breath, and strike it into seven channels,

and he will lead people across in sandals. 16 And there will be a highway from Assyria for the remnant that remains of his people, as there was for Israel

when they came up from the land of Egypt.

You will say in that day: "I will give thanks to you, O Lord, for though you were angry with me, your anger turned away, that you might comfort me.

2 "Behold, God is my salvation; I will trust, and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation." With joy you will draw water from the wells of salvation. 4 And you will say in that day: "Give thanks to the Lord, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. 5 "Sing praises to the Lord, for he has done gloriously; let this be made known in all the earth. 6 Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel."

Isaiah 11:1-12:6

3.4. Mashiach atones for Sins in order to give you and your generations God's Righteousness

Isaiah 52:13-53:12

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. 14 As many were astonished at you— his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—

15 so shall he sprinkle many nations. Kings shall shut their mouths because of him,

for that which has not been told them they see, and that which they have not heard they understand.

Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? 2 For he grew up before him like a young plant,

and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. 3 He was despised and

rejected by men, a man of sorrows[c] and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. 5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. 6 All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? 9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. 10 Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. 11 Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. 12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

Isaiah 52:13-53:12

3.5. *Mashiach is Anointed by God's Spirit to Restore you Spiritually*

Isaiah 60:1-63:19

The Spirit of the Lord God is upon me,

because the Lord has **anointed** me
to bring good news to the poor; he has sent me to bind up the
brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;[b]
2 to proclaim the year of the Lord's favor,
and the day of vengeance of our God;
to comfort all who mourn;
3 to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the Lord, that he may be glorified.[c]
4 They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
5 Strangers shall stand and tend your flocks;
foreigners shall be your plowmen and vinedressers;
6 but you shall be called the priests of the Lord;
they shall speak of you as the ministers of our God;
you shall eat the wealth of the nations,
and in their glory you shall boast.
7 Instead of your shame there shall be a double portion;
instead of dishonor they shall rejoice in their lot;
therefore in their land they shall possess a double portion;
they shall have everlasting joy.
8 For I the Lord love justice;
I hate robbery and wrong;
I will faithfully give them their recompense,

and I will make an everlasting covenant with them.
 9 Their offspring shall be known among the nations,
 and their descendants in the midst of the peoples;
 all who see them shall acknowledge them,
 that they are an offspring the Lord has blessed.
 10 I will greatly rejoice in the Lord;
 my soul shall exult in my God,
 for he has clothed me with the garments of salvation;
 he has covered me with the robe of righteousness,
 as a bridegroom decks himself like a priest with a beautiful headdress,
 and as a bride adorns herself with her jewels.
 11 For as the earth brings forth its sprouts,
 and as a garden causes what is sown in it to sprout up,
 so the Lord God will cause righteousness and praise
 to sprout up before all the nations.
 Isaiah 61:1-11

Who is this who comes from Edom,
 in crimsoned garments from Bozrah,
 he who is splendid in his apparel,
 marching in the greatness of his strength?
 "It is I, speaking in righteousness,
 mighty to save."
 2 Why is **your apparel red**,
 and your garments like his who treads in the winepress?
 3 "I have trodden the winepress alone,
 and from the peoples no one was with me;
 I trod them in my anger
 and trampled them in my wrath;
 their lifeblood[a] spattered on my garments,
 and stained all my apparel.
 4 For the day of vengeance was in my heart,
 and my year of redemption had come.
 5 I looked, but there was no one to help;

I was appalled, but there was no one to uphold;
so my own arm brought me salvation,
and my wrath upheld me.

6 I trampled down the peoples in my anger;
I made them drunk in my wrath,
and I poured out their lifeblood on the earth.”

7 I will recount the steadfast love of the Lord,
the praises of the Lord,
according to all that the Lord has granted us,
and the great goodness to the house of Israel
that he has granted them according to his compassion,
according to the abundance of his steadfast love.

8 For he said, “Surely they are my people,
children who will not deal falsely.”
And he became their Savior.

9 In all their affliction he was afflicted,
and the angel of his presence saved them;
in his love and in his pity he redeemed them;
he lifted them up and carried them all the days of old.

10 But they rebelled
and grieved his Holy Spirit;
therefore he turned to be their enemy,
and himself fought against them.

11 Then he remembered the days of old,
of Moses and his people.
Where is he who brought them up out of the sea
with the shepherds of his flock?
Where is he who put in the midst of them
his Holy Spirit,

12 who caused his glorious arm
to go at the right hand of Moses,
who divided the waters before them
to make for himself an everlasting name,

13 who led them through the depths?
Like a horse in the desert,

they did not stumble.

14 Like livestock that go down into the valley,
the Spirit of the Lord gave them rest.

So you led your people,
to make for yourself a glorious name.

15 Look down from heaven and see,
from your holy and beautiful[e] habitation.

Where are your zeal and your might?

The stirring of your inner parts and your compassion
are held back from me.

16 For you are our Father,
though Abraham does not know us,
and Israel does not acknowledge us;
you, O Lord, are our Father,
our Redeemer from of old is your name.

17 O Lord, why do you make us wander from your ways
and harden our heart, so that we fear you not?

Return for the sake of your servants,
the tribes of your heritage.

18 Your holy people held possession for a little while;
our adversaries have trampled down your sanctuary.

19 We have become like those over whom you have never ruled,
like those who are not called by your name.

Authority of Jesus: Whole-person Healing

Mark 1:21-34; Isaiah 61:1-2



Mind-Heart:
Powerful Teaching
"to bind up the brokenhearted"
Isaiah 61:1
Mark 1:21-2.



Soul:
Purifying Spirit
Gives "liberty to the captives"
Isaiah 61:1
Mark 1:25-8



Body:
Personal Healing
To "comfort all who mourn"
Isaiah 61:2
Mark 1:31



Spirit:
Praise for His Powerful Work
Giving them a "garment of praise instead of a faith spirit"
Isaiah 61:3
Mark 1:27-8, 31

Power to Obey

Power for Purity

Power to Serve

Powerful Praise

Signs of Hurt & Brokenness

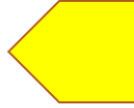
Words and Actions:

What "spirit"/behavior clothes you? "Spirit of despair" or "garment of praise" Is. 61:3



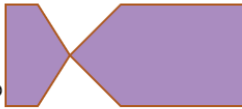
Feelings and Emotions:

What are your "bodily" experiences & feeling? "comfort those who mourn... grieve" Is 61:2-3a)



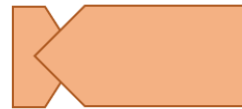
Self and Identity:

How view "Self" (soul) identity and well-being? "freedom for captives and release from darkness for prisoners" Is. 61:1



Beliefs and Desires:

What are deep "heart" desires and thoughts? "bind up the broken-hearted" Is. 61:1



Jesus Heals Hurt & Brokenness

Isaiah 61:1-3

Clothes the despairing with the Empowering Spirit of Joy:

What fleshly way must be replaced by Spirit's life? "bestow... the oil of joy instead of mourning, the garment of praise instead of a spirit of despair." Is. 61:3

Comforts and reassures downcast of God's favor and Grace:

How does God promise to help and provide by His grace? "to proclaim the year of the Lord's favor... to comfort all who mourn." " Is 61:2-3a)

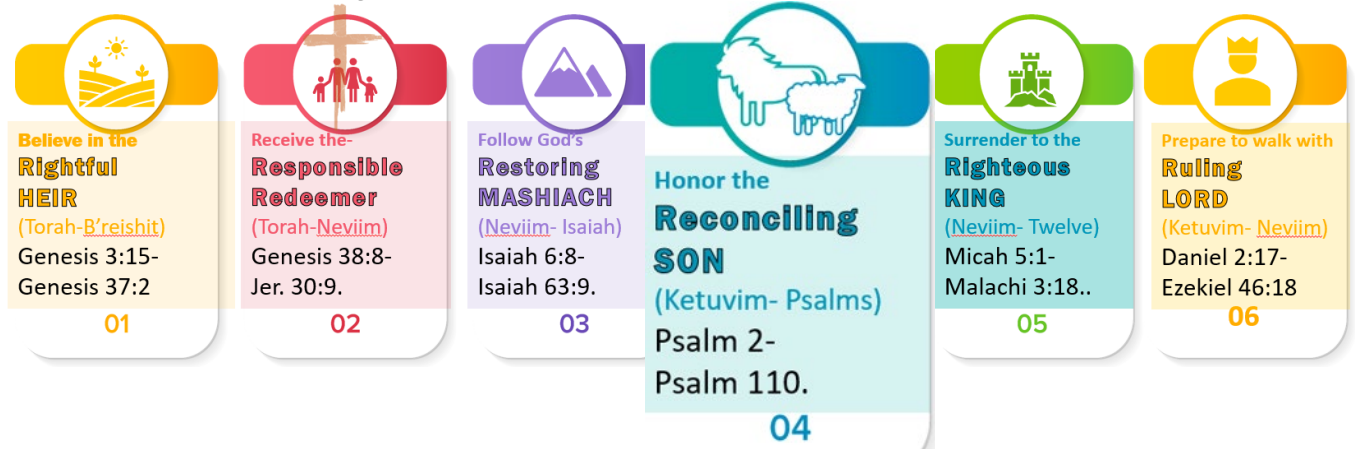
Proclaims Freedom and Release for Sons

What truth or promise from the Lord's Word will create a new Self and Identity? "to proclaim freedom for captives and release from darkness for prisoners" Is. 61:1; 2 Cor. 5:17; Jn. 8:31-36

Proclaims Word and Gospel to Redeemed

What truth or promise from the Lord's Word/ Gospel of Redemption will be heart-healing? "Anointed me to proclaim good news to the poor... bind up the brokenhearted." Is. 61:1

Tanakh Pathway of Jesus the Mashiach



4. The Reconciling Son: Having Two Fathers, the Son Reconciles Heaven and Earth.

Honor the Son who Builds a House for God and David and a Kingdom of Heaven and Earth.

4. Reconciling Son: The paternity of the Mashiach uniquely positions him to reconcile and rule Heaven and Earth. So, in the Ketuvim, specifically, the Psalms, we see how Mashiach as the chosen “Son” reconciles and makes peace because he is both “the Son of Man” and “the Son of God.” Having Heaven’s authority he can bring peace to the nations (Psalm 2) while bringing God’s blessing to all creation as the Son of Man (Psalm 8). Only the Son of God/ the Son of Man can reconcile God and man by his atonement (Psalm 22). And, only the Son of God can rule in righteousness on God’s eternal throne (Psalm 23 and 45). Finally, rules an eternal House and Kingdom because His people are sons of the Resurrection (Ps. 110).

Honor the Reconciling Son:

- **Rightful Heir:** Inherits Heaven and Earth
- **Righteous House:** Makes His House Holy
- **Resurrected Rule:** Rules in Eternal Kingdom

The Son of Two Fathers: *Reconciles Heaven and Earth*

When God promises to “raise up seed” for David by *yibbum/ geulah*, this messianic Seed is both the Son of God (2 Samuel 7:13) and the Son of David (v.12). In this way, the Mashiach’s redemptive work reconciles two disparate realms and makes them one.

- **One Son- Two Fathers:** In Mashiach, God and David share the honor of being the Head of the new “house” and “kingdom” which this Kinsman-Redeemer builds. Only the Son of God has an infinite life which can make atonement for sins, and only the Son of Man has the fleshly body which can suffer pain and death to make the payment for atonement. Only a heavenly son made flesh can die to make atonement for sins (Phil. 2:6-9) and an earthly son resurrected to life can make the fleshly children spiritual (Hebrews 2:10-18).
 - **One House:** When the Seed of David “builds a house” for God’s name (2 Samuel 7:13) and a “house” for David (v.11), this combined house endures forever (v.16) because the fleshly saints are given heaven’s eternal righteousness and the sons of God are given David’s blessing of fruitfulness. Such a house, blessed for generations, is what Mashiach builds rather than a “house of cedar” (2 Samuel 7:7). Mashiach accomplishes this by being “pierced” (Psalm 22; Zechariah 12:10) on the cross to atone for His people (Rom. 3:23-25) so he might praise God with his “brothers” in the holy congregation (Psalm 22:22) because they too are sons of resurrection (Psalm 110:3).
 - **One Kingdom:** As the Son of God inheriting all things under heaven (Psalm 2:8) and the Son of Man inheriting all things on earth (Psalm 8), the Son possesses a unified Kingdom of heaven and earth, with the blessings of their generations (Genesis 2:4) because he defeated creation’s foe, crushing the serpent’s head (Genesis 3:15).
-

4.0: Honor the Son

19 So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. 20 For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. 21 For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. 22 For the Father judges no one, but has given all judgment to the Son, 23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him

John 5:19-32

15 but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,

1 Peter 3:15

4.1. The Son of God rules

Why do the nations rage

and the peoples plot in vain?

2 The kings of the earth set themselves,

and the rulers take counsel together,

against the Lord and against his Anointed, saying,

3 “Let us burst their bonds apart

and cast away their cords from us.”

4 He who sits in the heavens laughs;

the Lord holds them in derision.

5 Then he will speak to them in his wrath,

and terrify them in his fury, saying,

6 “As for me, I have set my King
on Zion, my holy hill.”

7 I will tell of the decree:

The Lord said to me, “You are my Son;
today I have begotten you.

8 Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.

9 You shall break them with a rod of iron
and dash them in pieces like a potter's vessel.”

10 Now therefore, O kings, be wise;
be warned, O rulers of the earth.

11 Serve the Lord with fear,
and rejoice with trembling.

12 Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.

Blessed are all who take refuge in him.

Psalm 2:1-12

4.2 The Son of Man rules

O Lord, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
2 Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.
3 When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
4 what is man that you are mindful of him,
and **the son of man** that you care for him?
5 Yet **you have made him a little lower than the heavenly beings**
and crowned him with glory and honor.
6 You have given him dominion over the works of your hands;
you have put all things under his feet,
7 all sheep and oxen,
and also the beasts of the field,
8 the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.
9 O Lord, our Lord,
how majestic is your name in all the earth!

Psalm 8:1-9

4.3 Atoning Son

My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of my groaning?
2 O my God, I cry by day, but you do not answer,
and by night, but I find no rest.
3 Yet you are holy,
enthroned on the praises[a] of Israel.
4 In you our fathers trusted;
they trusted, and you delivered them.
5 To you they cried and were rescued;
in you they trusted and were not put to shame.
6 But I am a worm and not a man,
scorned by mankind and despised by the people.
7 All who see me mock me;
they make mouths at me; they wag their heads;
8 "He trusts in the Lord; let him deliver him;
let him rescue him, for he delights in him!"
9 Yet you are he who took me from the womb;
you made me trust you at my mother's breasts.
10 On you was I cast from my birth,
and from my mother's womb you have been my God.
11 Be not far from me,
for trouble is near,
and there is none to help.
12 Many bulls encompass me;
strong bulls of Bashan surround me;
13 they open wide their mouths at me,
like a ravening and roaring lion.
14 I am poured out like water,
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
15 my strength is dried up like a potsherd,

and my tongue sticks to my jaws;
 you lay me in the dust of death.
 16 For dogs encompass me;
 a company of evildoers encircles me;
 they have pierced my hands and feet[b]—
 17 I can count all my bones—
 they stare and gloat over me;
 18 they divide my garments among them,
 and for my clothing they cast lots.
 19 But you, O Lord, do not be far off!
 O you my help, come quickly to my aid!
 20 Deliver my soul from the sword,
 my precious life from the power of the dog!
 21 Save me from the mouth of the lion!
 You have rescued[c] me from the horns of the wild oxen!
 22 I will tell of your name to my brothers;
 in the midst of the congregation I will praise you:
 23 You who fear the Lord, praise him!
 All you offspring of Jacob, glorify him,
 and stand in awe of him, all you offspring of Israel!
 24 For he has not despised or abhorred
 the affliction of the afflicted,
 and he has not hidden his face from him,
 but has heard, when he cried to him.
 25 From you comes my praise in the great congregation;
 my vows I will perform before those who fear him.
 26 The afflicted[d] shall eat and be satisfied;
 those who seek him shall praise the Lord!
 May your hearts live forever!
 27 All the ends of the earth shall remember
 and turn to the Lord,
 and all the families of the nations
 shall worship before you.
 28 For kingship belongs to the Lord,
 and he rules over the nations.

29 All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.

30 Posterity shall serve him;
it shall be told of the Lord to the coming generation;

31 they shall come and proclaim his righteousness to a people yet unborn,
that he has done it

Psalm 22:1-31.

4.4. Righteous Son

The Lord is my shepherd; I shall not want.

2 He makes me lie down in green pastures.

He leads me beside still waters.

3 He restores my soul.

He leads me in **paths of righteousness**

for **his name's sake.**

4 Even though I walk through the valley of the shadow of death,[c]

I will fear no evil,

for you are with me;

your rod and your staff,

they comfort me.

5 You prepare a table before me

in the presence of my enemies;

you anoint my head with oil;

my cup overflows.

6 Surely goodness and mercy shall follow me

all the days of my life,

and I shall dwell in **the house of the Lord**

forever.

Psalm 23:1-6

My heart overflows with a pleasing theme;

I address my verses to the king;

my tongue is like the pen of a ready scribe.

2 You are the most handsome of the sons of men;

grace is poured upon your lips;

therefore God has blessed you forever.

3 Gird your sword on your thigh, O mighty one,

in your splendor and majesty!

4 In your majesty ride out victoriously

for the cause of truth and meekness and righteousness;

let your right hand teach you awesome deeds!

5 Your arrows are sharp

in the heart of the king's enemies;
the peoples fall under you.

6 Your throne, O God, is forever and ever.

The scepter of your kingdom is a **scepter** of uprightness;

7 you have loved righteousness and hated wickedness.

Therefore God, your God, has anointed you

with the oil of gladness beyond your companions;

8 your robes are all fragrant with myrrh and aloes and cassia.

From ivory palaces stringed instruments make you glad;

9 daughters of kings are among your ladies of honor;

at your right hand stands the queen in gold of Ophir.

10 Hear, O daughter, and consider, and incline your ear:

forget your people and your father's house,

11 and the king will desire your beauty.

Since he is your lord, bow to him.

12 The people[b] of Tyre will seek your favor with gifts,

the richest of the people.

13 All glorious is the princess in her chamber, with robes interwoven with gold.

14 In many-colored robes she is led to the king,

with her virgin companions following behind her.

15 With joy and gladness they are led along

as they enter the palace of the king.

16 In place of your fathers shall be your sons;

you will make them princes in all the earth.

17 I will cause your name to be remembered in all generations;

therefore nations will praise you forever and ever.

Psalms 45:1-17

4.5. Resurrected Son

The Lord says to **my Lord**:

“Sit at my **right hand**,
until I make your enemies your footstool.”

2 The Lord sends forth from Zion
your mighty scepter.

Rule in the midst of your enemies!

3 Your people will offer themselves freely
on the **day of your power**,
in **holy garments**;

from the **womb** of the **morning**,
the dew of your youth will be yours.[c]

4 The Lord has sworn
and will not change his mind,

“You are **a priest forever**
after the order of Melchizedek.”

5 The Lord is at your right hand;
he will shatter kings on the day of his wrath.

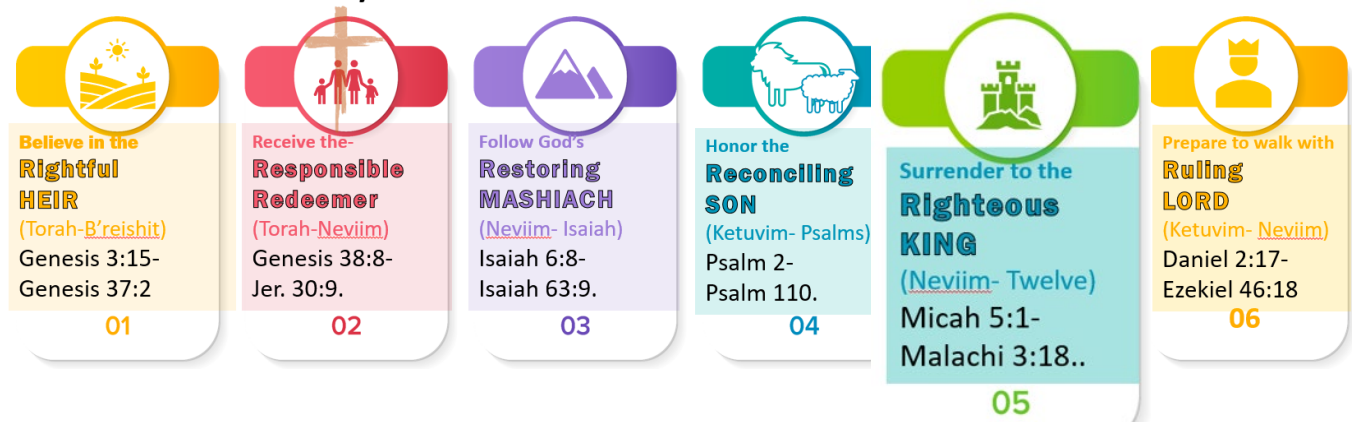
6 He will execute judgment among the nations,
filling them with corpses;

he will shatter chiefs
over the wide earth.

7 He will drink from the brook by the way;
therefore he will lift up his head.

Psalm 110:1-7

Tanakh Pathway of Jesus the Mashiach



5. The Righteous King: Makes Peace on His Throne as both the Lion and the Lamb.

Surrender to the King, who rules in you and through you to make peace.

5. Righteous King: When God promises to raise up “David their king” (Jer. 30:9) to rule over his people, he raises up a king with the righteous character of David. Who would rule his people as a shepherd cares for the flock under his charge. In this way, God’s Righteous King will rule for the benefit of all in his kingdom. Ruling as a shepherd, ruling sacrificially (John 10:10-11), and ruling to nourish His people (Jer. 3:15). Under such a righteous rule, a subject’s best response is to surrender to this Righteous King, as Mephibosheth bowed to David. Under such a righteous rule, to surrender is to exchange one’s poverty to receive the King’s abundance. To surrender one’s authority to be given the King’s authority. To the end that the Righteous King rules his Kingdom through servants acting in his authority.

Surrender to the **Righteous King**

- **Shepherding Subjects:** The Righteous King rules for the good of his subjects, for he is appointed by God as a “shepherd” after God’s heart to “feed” His people with knowledge and understanding (Jeremiah 3:15), leading them to the “abundant life” (John 10:10) for their good.

- **Spiritual Provision:** This Righteous King is not solely an earthly king meeting purely fleshly needs, however. He is anointed with spiritual power (Is. 11:1-3) because he is the Son of God as well as the Son of Man. So, he gives His people spiritual provision, for they are called to inhabit a kingdom that is both of earthly experience and of heaven's spiritual substance (Joel 2).
- **Sacrificial Salvation:** Finally, the Righteous King loves righteousness, so he is willing to sacrifice His life for the salvation of His people. In this way, the King who rescues Israel (Zechariah 12:10) is the one who has been "pierced" for their sake.

¹⁰ The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. ¹¹ I am the good shepherd. The good shepherd lays down his life for the sheep.

John 10:10-11.

The Righteous King Rules in Peace: *Ruling over all in Heaven and Earth*

There has never been a righteous king on earth like the Righteous King Mashiach who makes his people righteous by His eternal atonement (Jeremiah 23:5-6), being the "king of righteousness" in the order of Melchizedek (Psalm 110:4), being a "priest on his throne" forever (Zechariah 6:13). This Righteous King will rule uniquely:

- **Sanctifying Shepherd:** As the ruling "shepherd" (Micah 5:4) of the sheep who lays down his life for their safety (John 10:11).
 - **Spirit Poured out:** Gives His servants spiritual gifts so that they might serve the Lord in power (Joel 2:28).
 - **Sacrificial King:** Serves as a "priest" on the throne (Zechariah 6:13) and is "pierced" so that his people can be cleansed of their sins (Zechariah 12:10).
 - **Saves Israel as Light to Nations:** Returns to earth as the triumphant King to establish Israel as the Light to all nations as He rules in Jerusalem in His Temple (Zechariah 14:9).
-

5.0 Surrender to King

In a righteous kingdom, subjection—surrendering one’s personal rights and expectations to the King—leads to blessing rather than subjugation. When one surrenders to the King, they are given the King’s authority to replace what they have given up. They open their lives to the king’s bounty, and they feast at the king’s table as servants. So, surrendering to the king results in:

- **Realizing Emptiness:** “Lo-debar” — is nowhere. Not a “pasture.”
- **Renouncing Rights:** Calling self a “dead dog” (8);
- **Redirecting Honor:** “Fell on his face” and paid “homage” (6); from one’s own face to gaze on face of King;
- **Receiving Riches:** giving up own possessions to receive King’s riches—“restoring” and feasting at “king’s table” (7);
- **Replacing Leadership:** “I am your servant” (6)

And David said, “Is there still anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?” 2 Now there was a servant of the house of Saul whose name was Ziba, and they called him to David. And the king said to him, “Are you Ziba?” And he said, “I am your servant.” 3 And the king said, “Is there not still someone of the house of Saul, that I may show the kindness of God to him?” Ziba said to the king, “There is still a son of Jonathan; he is crippled in his feet.” 4 The king said to him, “Where is he?” And Ziba said to the king, “He is in the house of Machir the son of Ammiel, **at Lo-debar.**” 5 Then King David sent and brought him from the house of Machir the son of Ammiel, at Lo-debar. 6 And Mephibosheth the son of Jonathan, son of Saul, came to David and **fell on his face** and **paid homage**. And David said, “Mephibosheth!” And he answered, “Behold, I am your **servant.**” 7 And David said to him, “Do not fear, for I will show you kindness for the sake of your father Jonathan, and I will **restore to you** all the land of Saul your father, and you shall **eat at my table always.**” 8 And **he paid homage** and said, “What is your servant, that you should show **regard for a dead dog** such as I?”

9 Then the king called Ziba, Saul's servant, and said to him, "All that belonged to Saul and to all his house I have given to your master's grandson. 10 And you and your sons and your servants shall till the land for him and shall bring in the produce, that your master's grandson may have bread to eat. But Mephibosheth your master's grandson shall always eat at my table." Now Ziba had fifteen sons and twenty servants. 11 Then Ziba said to the king, "According to all that my lord the king commands his servant, so will your servant do." So Mephibosheth ate at David's[a] table, like one of the king's sons. 12 And Mephibosheth had a young son, whose name was Mica. And all who lived in Ziba's house became Mephibosheth's servants. 13 So Mephibosheth lived in Jerusalem, for he ate always at the king's table. Now he was lame in both his feet.

2 Samuel 9:1-13

5.1. *Shepherding King*

Now muster your troops, O daughter[b] of troops;
siege is laid against us;
with a rod they strike the judge of Israel
on the cheek.

2 But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.

3 Therefore he shall give them up until the time
when she who is in labor has given birth;
then the rest of his brothers shall return
to the people of Israel.

4 And he shall stand and shepherd his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall dwell secure, for now he shall be great
to the ends of the earth.

5 And he shall be their peace.
When the Assyrian comes into our land
and treads in our palaces,
then we will raise against him seven shepherds
and eight princes of men;

6 they shall shepherd the land of Assyria with the sword,
and the land of Nimrod at its entrances;
and he shall deliver us from the Assyrian
when he comes into our land
and treads within our border.

7 Then the remnant of Jacob shall be
in the midst of many peoples
like dew from the Lord,
like showers on the grass,
which delay not for a man

nor wait for the children of man.
 8 And the remnant of Jacob shall be among the nations,
 in the midst of many peoples,
 like a lion among the beasts of the forest,
 like a young lion among the flocks of sheep,
 which, when it goes through, treads down
 and tears in pieces, and there is none to deliver.
 9 Your hand shall be lifted up over your adversaries,
 and all your enemies shall be cut off.
 10 And in that day, declares the Lord,
 I will cut off your horses from among you
 and will destroy your chariots;
 11 and I will cut off the cities of your land
 and throw down all your strongholds;
 12 and I will cut off sorceries from your hand,
 and you shall have no more tellers of fortunes;
 13 and I will cut off your carved images
 and your pillars from among you,
 and you shall bow down no more
 to the work of your hands;
 14 and I will root out your Asherah images from among you
 and destroy your cities.
 15 And in anger and wrath I will execute vengeance
 on the nations that did not obey.

Micah 5:1-15

10 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. 2 But he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." 6 This figure of speech Jesus used with them, but they did not understand what he was saying to them.

7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. 11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 He flees because he is a hired hand and cares nothing for the sheep. 14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life for the sheep. 16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. 17 For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

19 There was again a division among the Jews because of these words. 20 Many of them said, "He has a demon, and is insane; why listen to him?" 21 Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?"

22 At that time the Feast of Dedication took place at Jerusalem. It was winter, 23 and Jesus was walking in the temple, in the colonnade of Solomon. 24 So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." 25 Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, 26 but you do not believe because you are not among my sheep. 27 My sheep hear my voice, and I know them, and they follow me. 28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand. 29 My Father, who has given them to me,[a] is greater than all, and no one is able to snatch them out of the Father's hand. 30 I and the Father are one."

John 10:1-22

5.2. Spiritual Provision

Blow a trumpet in Zion;
 sound an alarm on my holy mountain!
Let all the inhabitants of the land tremble,
 for the day of the Lord is coming; it is near,
2 a day of darkness and gloom,
 a day of clouds and thick darkness!
Like blackness there is spread upon the mountains
 a great and powerful people;
their like has never been before,
 nor will be again after them
 through the years of all generations.
3 Fire devours before them,
 and behind them a flame burns.
The land is like the garden of Eden before them,
 but behind them a desolate wilderness,
 and nothing escapes them.
4 Their appearance is like the appearance of horses,
 and like war horses they run.
5 As with the rumbling of chariots,
 they leap on the tops of the mountains,
like the crackling of a flame of fire
 devouring the stubble,
like a powerful army
 drawn up for battle.
6 Before them peoples are in anguish;
 all faces grow pale.
7 Like warriors they charge;
 like soldiers they scale the wall.
They march each on his way;
 they do not swerve from their paths.
8 They do not jostle one another;
 each marches in his path;
they burst through the weapons

and are not halted.

9 They leap upon the city,
they run upon the walls,
they climb up into the houses,
they enter through the windows like a thief.

10 The earth quakes before them;
the heavens tremble.

The sun and the moon are darkened,
and the stars withdraw their shining.

11 The Lord utters his voice
before his army,
for his camp is exceedingly great;
he who executes his word is powerful.
For the day of the Lord is great and very awesome;
who can endure it?

12 "Yet even now," declares the Lord,
"return to me with all your heart,
with fasting, with weeping, and with mourning;
13 and rend your hearts and not your garments."

Return to the Lord your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love;
and he relents over disaster.

14 Who knows whether he will not turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for the Lord your God?

15 Blow the trumpet in Zion;
consecrate a fast;
call a solemn assembly;

16 gather the people.
Consecrate the congregation;
assemble the elders;
gather the children,
even nursing infants.

Let the bridegroom leave his room,
and the bride her chamber.
17 Between the vestibule and the altar
let the priests, the ministers of the Lord, weep
and say, "Spare your people, O Lord,
and make not your heritage a reproach,
a byword among the nations.[a]
Why should they say among the peoples,
'Where is their God?'"
18 Then the Lord became jealous for his land
and had pity on his people.
19 The Lord answered and said to his people,
"Behold, I am sending to you
grain, wine, and oil,
and you will be satisfied;
and I will no more make you
a reproach among the nations.
20 "I will remove the northerner far from you,
and drive him into a parched and desolate land,
his vanguard[b] into the eastern sea,
and his rear guard[c] into the western sea;
the stench and foul smell of him will rise,
for he has done great things.
21 "Fear not, O land;
be glad and rejoice,
for the Lord has done great things!
22 Fear not, you beasts of the field,
for the pastures of the wilderness are green;
the tree bears its fruit;
the fig tree and vine give their full yield.
23 "Be glad, O children of Zion,
and rejoice in the Lord your God,
for he has given the early rain for your vindication;
he has poured down for you abundant rain,
the early and the latter rain, as before.

24 "The threshing floors shall be full of grain;
the vats shall overflow with wine and oil.

25 I will restore[d] to you the years
that the swarming locust has eaten,
the hopper, the destroyer, and the cutter,
my great army, which I sent among you.

26 "You shall eat in plenty and be satisfied,
and praise the name of the Lord your God,
who has dealt wondrously with you.

And my people shall never again be put to shame.

27 You shall know that I am in the midst of Israel,
and that I am the Lord your God and there is none else.

And my people shall never again be put to shame.

28 "And it shall come to pass afterward,

that I will pour out my Spirit on all flesh;

your sons and your daughters shall prophesy,

your old men shall dream dreams,

and your young men shall see visions.

29 Even on the male and female servants

in those days I will pour out my Spirit.

30 "And I will show wonders in the heavens and on the earth, blood and fire

and columns of smoke. 31 The sun shall be turned to darkness, and the moon

to blood, before the great and awesome **day of the Lord comes.**

32 And it shall come to pass that everyone who calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.

Joel 2:1-32

5.3. Sacrificial King

12 And say to him, 'Thus says the Lord of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there[b] shall be a priest on his throne, and the counsel of peace shall be between them both.'" 14 And the crown shall be in the temple of the Lord as a reminder to Helem,[c] Tobijah, Jedaiah, and Hen the son of Zephaniah.

15 "And those who are far off shall come and help to build the temple of the Lord. And you shall know that the Lord of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the Lord your God."

Zechariah 6:12-16

The oracle of the word of the Lord concerning Israel: Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him: 2 "Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. 3 On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. 4 On that day, declares the Lord, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness. 5 Then the clans of Judah shall say to themselves, 'The inhabitants of Jerusalem have strength through the Lord of hosts, their God.'

6 "On that day I will make the clans of Judah like a blazing pot in the midst of wood, like a flaming torch among sheaves. And they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.

7 "And the Lord will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. 8 On that day the Lord will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, going

before them. 9 And on that day I will seek to destroy all the nations that come against Jerusalem.

10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. 11 On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. 12 The land shall mourn, each family[a] by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; 14 and all the families that are left, each by itself, and their wives by themselves.

13 "On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.

2 "And on that day, declares the Lord of hosts, I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness. 3 And if anyone again prophesies, his father and mother who bore him will say to him, 'You shall not live, for you speak lies in the name of the Lord.' And his father and mother who bore him shall pierce him through when he prophesies.

4 "On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, 5 but he will say, 'I am no prophet, I am a worker of the soil, for a man sold me in my youth.'[a] 6 And if one asks him, 'What are these wounds on your back?'[b] he will say, 'The wounds I received in the house of my friends.'

7 "Awake, O sword, against my shepherd,
against the man who stands next to me,"
declares the Lord of hosts.

"Strike the shepherd, and the sheep will be scattered;
I will turn my hand against the little ones.

8 In the whole land, declares the Lord,
two thirds shall be cut off and perish,

and one third shall be left alive.
 9 And I will put this third into the fire,
 and refine them as one refines silver,
 and test them as gold is tested.
 They will call upon my name,
 and I will answer them.
 I will say, 'They are my people';
 and they will say, 'The Lord is my God.'"

Zechariah 12:1-13:9

5.4. Returning King

Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. 2 For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. 3 Then the Lord will go out and fight against those nations as when he fights on a day of battle. 4 On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward. 5 And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the Lord my God will come, and all the holy ones with him.[a]
 6 On that day there shall be no light, cold, or frost.[b] 7 And there shall be a unique[c] day, which is known to the Lord, neither day nor night, but at evening time there shall be light.
 8 On that day living waters shall flow out from Jerusalem, half of them to the eastern sea[d] and half of them to the western sea.[e] It shall continue in summer as in winter.
 9 And the Lord will be king over all the earth. On that day the Lord will be one and his name one.

10 The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. 11 And it shall be inhabited, for there shall never again be a decree of utter destruction.[f] Jerusalem shall dwell in security.

12 And this shall be the plague with which the Lord will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

13 And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. 14 Even Judah will fight at Jerusalem.[g] And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance. 15 And a plague like this plague shall fall on the horses, the mules, the camels, the donkeys, and whatever beasts may be in those camps.

16 Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths. 17 And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up and present themselves, then on them there shall be no rain;[h] there shall be the plague with which the Lord afflicts the nations that do not go up to keep the Feast of Booths. 19 This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths.

20 And on that day there shall be inscribed on the bells of the horses, "Holy to the Lord." And the pots in the house of the Lord shall be as the bowls before the altar. 21 And every pot in Jerusalem and Judah shall be holy to the Lord of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader[i] in the house of the Lord of hosts on that day.

Zechariah 14:1-21

5.5. Judging and Cleansing King

“Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. 2 But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. 3 He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.[a] 4 Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

5 “Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.

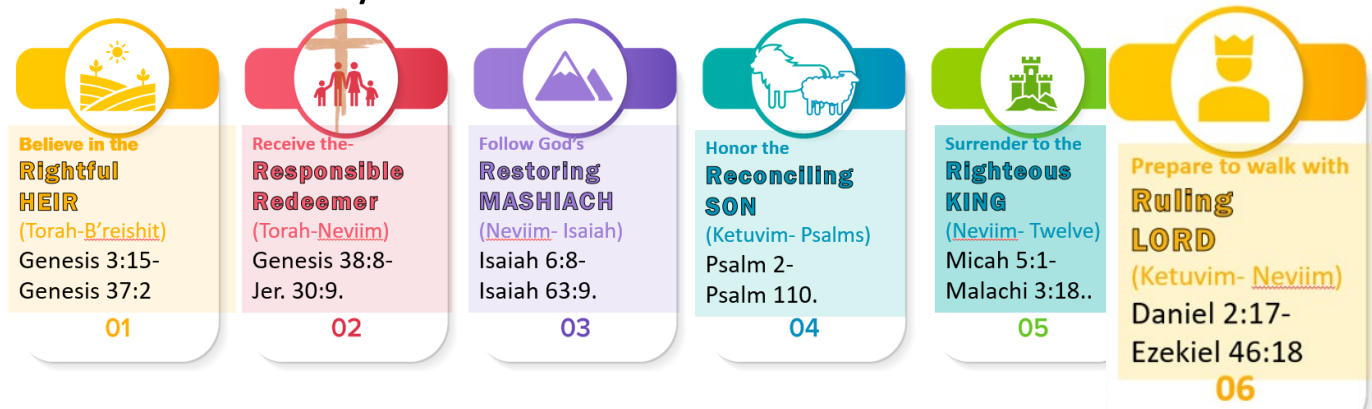
6 “For I the Lord do not change; therefore you, O children of Jacob, are not consumed. 7 From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, ‘How shall we return?’ 8 Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. 9 You are cursed with a curse, for you are robbing me, the whole nation of you. 10 Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. 11 I will rebuke the devourer[b] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. 12 Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts.

13 “Your words have been hard against me, says the Lord. But you say, ‘How have we spoken against you?’ 14 You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? 15 And now we call the arrogant blessed. Evil-doers not only prosper but they put God to the test and they escape.’”

16 Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. 17 “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. 18 Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

Malachi 3:1-18

Tanakh Pathway of Jesus the Mashiach



6. The Ruling Lord: Rules as Lord in the Name of the Lord over all Heaven and Earth.

Prepare to obey the Lord, humbled under His authority to live by His authority.

Prepare Lives for **Ruling Lord**

- **Culminating Lord:** God places Him over all creation at End of Time;
- **Cleanses through Judgment:** Replaces Sin with Righteousness to gather a holy people;
- **Center of World:** World glorifies Lord on His Eternal Throne.

When the Lord rules—first in a follower's life, then in the lives of his people, then the nations of the world—he cleanses and puts down every sin and rebellion.

Thus, we see here that the Lord's Rule is a cleansing fire. However, He has made atonement for sin, so he makes his people righteousness by removing their sin.

The nations, which reject His atonement, are judged for their sins.

Ruling Lord: When the Lord sends the Mashiach to dwell as "Lord" to be a "wall of fire" and the "glory" in the midst of Israel (Zechariah 2:5, 11), he demands that His people are "prepared" for His rule (Isaiah 40:3-5). That is, the earthly "flesh" will be transformed by the "glory" of His salvation (v.5). In this way, the Lord prepares His people first to live in His presence through repentance, replacing earthly flesh

with his glorious life. Then, extending His rule from His subjects to cover the entire world.

The Lord Rules in the Name of the Lord of Hosts, who sent Him.

In the same way that “Seed” raised up for David embodies the name and person of David (“David their king” Jeremiah 30:9), so, too, the Mashiach rules as the “Lord” and in the “name” of the Lord:

- **Will of the Lord:** At the end of “history,” God sends the Lord to establish earth’s final kingdom to rule all other nations (Dan. 2:44).
 - **Words of the Lord:** The Lord speaks the Word and Law of the Lord from Zion (Is. 2:3) so that the nations may know His Ways.
 - **Washed by the Lord:** Lord “atones” for iniquity and brings an “everlasting righteousness” (Daniel 7:24)
 - **World-Judged by the Lord:** The Lord dispenses justice to the nations on behalf of the Lord (Daniel 7:14);
 - **Worthy Glory of the Lord:** The Lord reveals God’s glory by saving Israel from Gog and Magog (Ezekiel 39:7), establishing God’s presence and protection in Jerusalem (Zechariah 2:5), and restoring Temple Worship (Ezekiel 46:9).
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6.0. Prepare to Walk with the Lord Mashiach by **Repenting** of Fleshly Life.

A voice cries: “In the wilderness **prepare** the **way of the Lord**; make straight in the desert a highway for our God. 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 40:3-5

1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us **by his Son**, whom he appointed the **heir** of all things, through whom also he **created** the world. 3 He is **the radiance of the glory of God** and the exact **imprint** of his **nature**, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Hebrews 1:1-3

Old Life: Unsaved Flesh in the World

Luke 3:4-6



Empty Godlessness (valley)

Living **apart** from God is called “Godlessness” and it leaves you hungry and empty.
1 Peter 1:18;
John 4:13



Proud Selfishness (mountain)

Selfishness is placing yourself above God and Focusing only on your interests. Self-made religion is proud.
2 Timothy 3:1-5;
Romans 1:29-30



Crooked Lawlessness (crooked way)

Lawlessness is living life your own way on your own terms, ignoring God and His Will and Word. Works of flesh are lawless too.
Matthew 7:23;
Isaiah 53:6



Hardened Sins of Flesh (rocky place)

Sin is choosing to indulge in lawless flesh-- impure passions or self-focused religion.
Hebrews 3:13;
Rom. 3:23; Gal. 5:19-21; Col. 2:23

6.1. The History of Man culminates in the Lord Ruling over all the Earth as its Last King

³⁵ Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the **stone** that struck the image **became a great mountain** and **filled** the **whole earth**.

40 And there shall be a **fourth kingdom**, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these. 41 And as you saw the feet and toes, partly of potter's clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay. 42 And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. 43 As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. 44 And in the days of those **kings the God of heaven will set up a kingdom that shall never be destroyed**, nor shall the kingdom be left to another people. It shall **break in pieces** all these kingdoms and **bring them to an end**, and it shall **stand forever**, 45 just as you saw that a **stone** was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure."

Daniel 2:35, 40-45

It shall come to pass in the latter days
 that the **mountain of the house of the Lord**
 shall be established as the highest of the mountains,
 and shall be lifted up above the hills;
 and all the nations shall flow to it,

3 and many peoples shall come, and say:
“Come, let us go up to the **mountain of the Lord**,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”

For out of Zion shall go forth the law,
and **the word of the Lord from Jerusalem.**

4 He shall **judge** between the nations,
and shall **decide disputes** for many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore.

5 O house of Jacob,
come, let us walk
in the **light of the Lord.**

Isaiah 2:1-5

6.2. Cleanses People and World: The Lord of Hosts Judges Rebellion and Establishes the Kingdom of the Son of Man and His Saints

9 “As I looked, thrones were placed,
and **the Ancient of Days** took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.

10 A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened.

11 “I looked then because of the sound of the great words that the horn was speaking. And as I looked, **the beast was killed, and its body destroyed** and given over to be burned with fire. 12 As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

13 “I saw in the night visions,
and behold, with **the clouds of heaven**
there came **one like a son of man**,
and he came to the Ancient of Days
and was presented before him.

14 And to him was **given dominion**
and glory and a kingdom,
that **all peoples**, nations, and languages
should serve him;
his **dominion** is an **everlasting dominion**,
which shall not pass away,
and his **kingdom** one
that shall not be destroyed.

and made known to me the interpretation of the things. 17 ‘These four great beasts are four kings who shall arise out of the earth. 18 But **the saints of the**

Most High shall **receive the kingdom** and possess the kingdom forever, forever and ever.'

19 "Then I desired to know the truth about the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet, 20 and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions. 21 As I looked, this horn made **war with the saints and prevailed** over them, 22 until the Ancient of Days came, and **judgment** was given for the **saints of the Most High**, and the time came when the saints **possessed the kingdom**.

23 "Thus he said: 'As for the fourth beast, there shall be a **fourth kingdom on earth**, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces.

24 As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings.

25 He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time.

26 But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end.

27 And **the kingdom and the dominion** and the greatness of the kingdoms under the whole heaven shall be **given to the people of the saints** of the Most High; his **kingdom** shall be an **everlasting kingdom**, and all dominions shall serve and obey him.'

28 “Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me, and my color changed, but I kept the matter in my heart.”

Daniel 7:9-27

For behold, **the Lord God of hosts**

is taking away from Jerusalem and from Judah
support and supply,

all support of bread,
and all support of water;

2 the mighty man and the soldier,
the judge and the prophet,
the diviner and the elder,

3 the captain of fifty
and the man of rank,
the counselor and the skillful magician
and the expert in charms.

4 And I will make boys their princes,
and infants[b] shall rule over them.

5 And the people will oppress one another,
every one his fellow
and every one his neighbor;
the youth will be insolent to the elder,
and the despised to the honorable.

6 For a man will take hold of his brother
in the house of his father, saying:

“You have a cloak;
you shall be our leader,
and this heap of ruins
shall be under your rule”;

7 in that day he will speak out, saying:

“I will not be a healer;
in my house there is neither bread nor cloak;
you shall not make me

leader of the people.”

8 For Jerusalem has stumbled,
and Judah has fallen,
because their speech and their **deeds are against the Lord**,
defying his glorious presence.

9 For the look on their faces bears witness against them;
they proclaim their sin like Sodom;
they do not hide it.

Woe to them!

For they have brought evil on themselves.

10 Tell the righteous that it shall be well with them,
for they shall eat the fruit of their deeds.

11 Woe to the wicked! It shall be ill with him,
for what his hands have dealt out shall be done to him.

12 My people—infants are their oppressors,
and women rule over them.

O my people, your guides mislead you
and they have swallowed up[e] the course of your paths.

13 The Lord has taken his place to contend;
he stands to judge peoples.

14 The **Lord** will enter into **judgment**
with the elders and princes of his people:
“It is you who have devoured the vineyard,
the spoil of the poor is in your houses.

15 What do you mean by crushing my people,
by grinding the face of the poor?”
declares the Lord God of hosts.

16 The Lord said:

Because the daughters of Zion are haughty
and walk with outstretched necks,
glancing wantonly with their eyes,
mincing along as they go,
tinkling with their feet,

17 **therefore the Lord will strike with a scab**

the heads of the daughters of Zion,
and the Lord will lay bare their secret parts.

18 In that day **the Lord will take away the finery** of the anklets,
the headbands, and the crescents; 19 the pendants, the bracelets, and the
scarves; 20 the headdresses, the armlets, the sashes, the perfume boxes, and
the amulets; 21 the signet rings and nose rings; 22 the festal robes, the
mantles, the cloaks, and the handbags; 23 the mirrors, the linen garments,
the turbans, and the veils.

24 Instead of perfume there will be rottenness;
and instead of a belt, a rope;
and instead of well-set hair, baldness;
and instead of a rich robe, a skirt of sackcloth;
and branding instead of beauty.

25 Your men shall fall by the sword
and your mighty men in battle.

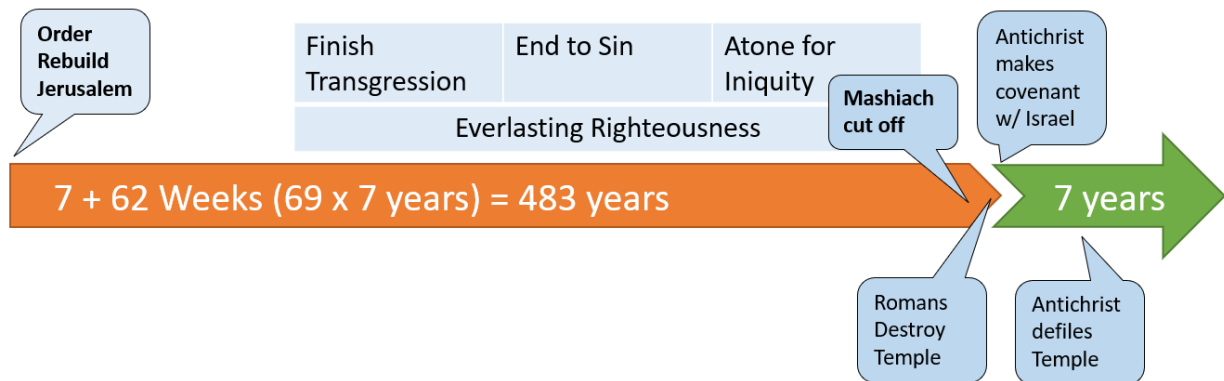
26 And her gates shall lament and mourn;
empty, she shall sit on the ground.

Isaiah 3:1-26

6.3. Mashiach is Cut Off to **Atone for Sin** and Make Israel's Saints Righteous- God's Timeline stopped at 70 AD until it resumes when Israel turns to Mashiach.

24 "Seventy weeks (**Note**: 70 x 7 year-week) are decreed about your people and your holy city, to **finish the transgression**, to put an **end to sin**, and to **atone for iniquity**, to bring in **everlasting righteousness**, to seal both vision and prophet, and to anoint a most holy place. 25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. 26 And after the sixty-two weeks, an **anointed one shall be cut off** and shall have nothing. And the **people of the prince** who is to come shall **destroy** the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. 27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

Daniel 9:24-27



12 "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time **your people shall be delivered**, everyone whose name shall be found written in the book. 2 And many of those who sleep in the dust of the earth shall awake, some to

everlasting life, and some to shame and everlasting contempt. 3 And those who are **wise shall shine like the brightness** of the sky above; and those who **turn many to righteousness**, like the stars forever and ever. 4 But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.”

5 Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. 6 And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?” 7 And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for **a time, times, and half a time (that is, 3.5 years)**, and that when the shattering of the power of the holy people comes to an end all these things would be finished. 8 I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” 9 He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. 10 Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand. 11 And **from the time** that the **regular burnt offering is taken** away and the **abomination** that makes desolate is set up, there shall be **1,290 days (3.5 years)**. 12 **Blessed is he who waits and arrives at the 1,335 days (3.5 years + 45 days)** 13 But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days.”

Daniel 12:1-13

6.4. The Lord Revives Israel and Judges the Nations through it—starting with God/Magog.

7 So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling,[c] and the bones came together, bone to its bone. 8 And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. 9 Then he said to me, “Prophecy to the breath; prophecy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe on these slain, that they may live.” 10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

11 Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ 12 Therefore prophecy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. 13 And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. 14 And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.”

²4 “My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. 25 They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. 26 I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land[g] and multiply them, and will set my sanctuary in their midst forevermore. 27 My dwelling place shall be with them, and I will be their God, and they shall be my people. 28 Then the nations will know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forevermore.”

Ezekiel 37:7-13, 24-28

17 “Thus says the Lord God: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them? 18 But on that day, the day that Gog shall come against the land of Israel, declares the Lord God, my wrath will be roused in my anger. 19 For in my jealousy and in my blazing wrath I declare, On that day there shall be a great earthquake in the land of Israel. 20 The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake at my presence. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. 21 I will summon a sword against Gog[d] on all my mountains, declares the Lord God. Every man's sword will be against his brother. 22 With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur. 23 So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the Lord.

Ezekiel 28:17-23

7 “And my holy name I will make known in the midst of my people Israel, and I will not let my holy name be profaned anymore. And the nations shall know that I am the Lord, the Holy One in Israel. 8 Behold, it is coming and it will be brought about, declares the Lord God. That is the day of which I have spoken.

Ezekiel 29:7-8

Then the Lord will appear over them,
 and his arrow will go forth like lightning;
 the Lord God will sound the trumpet
 and will march forth in the whirlwinds of the south.
 15 The Lord of hosts will protect them,
 and they shall devour, and tread down the sling stones,
 and they shall drink and roar as if drunk with wine,

and be full like a bowl,
drenched like the corners of the altar.

16 On that day the Lord their God will save them,
as the flock of his people;
for like the jewels of a crown
they shall shine on his land.

17 For how great is his goodness, and how great his beauty!
Grain shall make the young men flourish,
and new wine the young women.

Zechariah 9:14-17

6.5. The Lord reveals His Glory in Israel in the Temple

Then he led me to the gate, the gate facing east. 2 And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory. 3 And the vision I saw was just like the vision that I had seen when he[a] came to destroy the city, and just like the vision that I had seen by the Chebar canal. And I fell on my face. 4 As the glory of the Lord entered the temple by the gate facing east, 5 the Spirit lifted me up and brought me into the inner court; and behold, the glory of the Lord filled the temple.

6 While the man was standing beside me, I heard one speaking to me out of the temple, 7 and he said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies[b] of their kings at their high places,[c] 8 by setting their threshold by my threshold and their doorposts beside my doorposts, with only a wall between me and them. They have defiled my holy name by their abominations that they have committed, so I have consumed them in my

anger. 9 Now let them put away their whoring and the dead bodies of their kings far from me, and I will dwell in their midst forever.

10 "As for you, son of man, describe to the house of Israel the temple, that they may be ashamed of their iniquities; and they shall measure the plan. 11 And if they are ashamed of all that they have done, make known to them the design of the temple, its arrangement, its exits and its entrances, that is, its whole design; and make known to them as well all its statutes and its whole design and all its laws, and write it down in their sight, so that they may observe all its laws and all its statutes and carry them out. 12 This is the law of the temple: the whole territory on the top of the mountain all around shall be most holy. Behold, this is the law of the temple.

Ezekiel 43:1-12

Then he brought me back to the outer gate of the sanctuary, which faces east. And it was shut. 2 And the Lord said to me, "This gate shall remain shut; it shall not be opened, and no one shall enter by it, for the Lord, the God of Israel, has entered by it. Therefore it shall remain shut. 3 Only the prince may sit in it to eat bread before the Lord. He shall enter by way of the vestibule of the gate, and shall go out by the same way."

4 Then he brought me by way of the north gate to the front of the temple, and I looked, and behold, the glory of the Lord filled the temple of the Lord. And I fell on my face. 5 And the Lord said to me, "Son of man, mark well, see with your eyes, and hear with your ears all that I shall tell you concerning all the statutes of the temple of the Lord and all its laws. And mark well the entrance to the temple and all the exits from the sanctuary. 6 And say to the rebellious house, to the house of Israel, Thus says the Lord God: O house of Israel, enough of all your abominations, 7 in admitting foreigners, uncircumcised in heart and flesh, to be in my sanctuary, profaning my temple, when you offer to me my food, the fat and the blood. You[b] have broken my covenant, in addition to all your abominations. 8 And you have not kept charge of my holy things, but you have set others to keep my charge for you in my sanctuary.

9 “Thus says the Lord God: No foreigner, uncircumcised in heart and flesh, of all the foreigners who are among the people of Israel, shall enter my sanctuary. 10 But the Levites who went far from me, going astray from me after their idols when Israel went astray, shall bear their punishment. 11 They shall be ministers in my sanctuary, having oversight at the gates of the temple and ministering in the temple. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before the people, to minister to them. 12 Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I have sworn concerning them, declares the Lord God, and they shall bear their punishment. 13 They shall not come near to me, to serve me as priest, nor come near any of my holy things and the things that are most holy, but they shall bear their shame and the abominations that they have committed. 14 Yet I will appoint them to keep charge of the temple, to do all its service and all that is to be done in it.

Ezekiel 44:1-14

“When you allot the land as an inheritance, you shall set apart for the Lord a portion of the land as a holy district, 25,000 cubits[a] long and 20,000 cubits broad. It shall be holy throughout its whole extent. 2 Of this a square plot of 500 by 500 cubits shall be for the sanctuary, with fifty cubits for an open space around it. 3 And from this measured district you shall measure off a section 25,000 cubits long and 10,000 broad, in which shall be the sanctuary, the Most Holy Place. 4 It shall be the holy portion of the land. It shall be for the priests, who minister in the sanctuary and approach the Lord to minister to him, and it shall be a place for their houses and a holy place for the sanctuary. 5 Another section, 25,000 cubits long and 10,000 cubits broad, shall be for the Levites who minister at the temple, as their possession for cities to live in.

6 “Alongside the portion set apart as the holy district you shall assign for the property of the city an area 5,000 cubits broad and 25,000 cubits long. It shall belong to the whole house of Israel.

7 “And to the prince shall belong the land on both sides of the holy district and the property of the city, alongside the holy district and the property of the city, on the west and on the east, corresponding in length to one of the tribal portions, and extending from the western to the eastern boundary 8 of the land. It is to be his property in Israel. And my princes shall no more oppress my people, but they shall let the house of Israel have the land according to their tribes.

Ezekiel 45:1-8

46 “Thus says the Lord God: The gate of the inner court that faces east shall be shut on the six working days, but on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. 2 The prince shall enter by the vestibule of the gate from outside, and shall take his stand by the post of the gate. The priests shall offer his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. 3 The people of the land shall bow down at the entrance of that gate before the Lord on the Sabbaths and on the new moons. 4 The burnt offering that the prince offers to the Lord on the Sabbath day shall be six lambs without blemish and a ram without blemish. 5 And the grain offering with the ram shall be an ephah,[a] and the grain offering with the lambs shall be as much as he is able, together with a hin[b] of oil to each ephah. 6 On the day of the new moon he shall offer a bull from the herd without blemish, and six lambs and a ram, which shall be without blemish. 7 As a grain offering he shall provide an ephah with the bull and an ephah with the ram, and with the lambs as much as he is able, together with a hin of oil to each ephah. 8 When the prince enters, he shall enter by the vestibule of the gate, and he shall go out by the same way. 9 “When the people of the land come before the Lord at the appointed feasts, he who enters by the north gate to worship shall go out by the south gate, and he who enters by the south gate shall go out by the north gate: no one shall return by way of the gate by which he entered, but each shall go out straight ahead. 10 When they enter, the prince shall enter with them, and when they go out, he shall go out.

11 "At the feasts and the appointed festivals, the grain offering with a young bull shall be an ephah, and with a ram an ephah, and with the lambs as much as one is able to give, together with a hin of oil to an ephah. 12 When the prince provides a freewill offering, either a burnt offering or peace offerings as a freewill offering to the Lord, the gate facing east shall be opened for him. And he shall offer his burnt offering or his peace offerings as he does on the Sabbath day. Then he shall go out, and after he has gone out the gate shall be shut.

13 "You shall provide a lamb a year old without blemish for a burnt offering to the Lord daily; morning by morning you shall provide it. 14 And you shall provide a grain offering with it morning by morning, one sixth of an ephah, and one third of a hin of oil to moisten the flour, as a grain offering to the Lord. This is a perpetual statute. 15 Thus the lamb and the meal offering and the oil shall be provided, morning by morning, for a regular burnt offering.

16 "Thus says the Lord God: If the prince makes a gift to any of his sons as his inheritance, it shall belong to his sons. It is their property by inheritance. 17 But if he makes a gift out of his inheritance to one of his servants, it shall be his to the year of liberty. Then it shall revert to the prince; surely it is his inheritance—it shall belong to his sons. 18 The prince shall not take any of the inheritance of the people, thrusting them out of their property. He shall give his sons their inheritance out of his own property, so that none of my people shall be scattered from his property."

Ezekiel 46:1-18