
SERIES 1: KNOWING JESUS AS MESSIAH
BOOK 7: Jesus Mashiach in the Torah
Genesis 2-Deuteronomy 18

Book 7: Jesus Mashiach in the Torah
Introduction

The Legal Necessity for Mashiach.

In the same way that the Law given at Sinai reveals God's mind and purposes for His people, so the first five books of Tanakh also constitute *Torah*, the immutable will of the Lord God for His chosen people, Israel. As Torah- Law, each of the first five books of the Tanakh express the unchanging will of the Lord God for His people. Like the *natural laws* governing nature, these laws govern the very life of His people as they live in covenant relationship with the Lord their God. The Torah's laws governing Israel establish precedent, patterns, and prescriptions to clarify God's will for His people. Each set of *laws* shows the necessity of Mashiach for their fulfillment!

In Genesis, the ***law of inheritance*** requires Mashiach as our family's *Firstborn Heir*, the promised Seed, by which God's blessing and inheritance is passed on to the members of His family. In Exodus, the ***law of the covenant*** by which the Lord God is to enter a covenant relationship with His people requires Mashiach as the people's *atoning Redeemer* who delivers His people from enslavement, paying for their deliverance by His own blood—like a lamb

slain. In Leviticus, the ***law of offerings*** by which God's people relate to God necessitates Mashiach to be their *anointed Priest*, first making atonement for their sins and then presenting them and their gifts before God. In Numbers, the ***law of the community*** by which God's people are led as tribes by their family *heads* requires Mashiach to be the *ruling Head* to bring peace for families to come into their inheritance. And, in Deuteronomy, the ***law of God's Word*** requires Mashiach to be the *prophet raised up* to bring God's presence and Word near!

STEPS of a *Devoted Disciple*:

Your *Devotion* matters to the Lord. For, there is only one Lord and God, and He deserves creation's highest honor and praise. So, you were made to give yourself to the Lord God in loving devotion of heart, soul, mind, and strength (Mark 12:30). In this same devotion to the Lord, Jesus Christ calls you to follow Him as His disciple. These short devotionals guide you in the Word to cultivate a heart devotion to the Lord as His disciple.

- First, **discover** what His life-giving Word has to say to you personally, being careful to write down your insights to share with others.
- Then, **discuss** His Word with those closest to you: your family, your friends, and in your home fellowship group (your spiritual family).
- Next, **dialogue** to compare views on key passages with a partner—either another disciple, or an older mentor or younger mentee.
- Finally, **develop** key skills as you abide in the Word by applying it to your life as you read the devotional, notes, and footnotes.

START HERE: *Humble Yourself in Prayer:*

Devote yourself to the Lord to hear and do His Will for you.

☐ *Do I want to humble myself under the Lordship of God by faith?*

☐ *Or, will I live as my own Lord, relying on my own understanding?*

PRAYER OF DEVOTION

Lord God, I devote my life to you today. I offer you my soul to live humbly under your Lordship; my mind to seek your will and Spirit; my heart to love you and others; and, my strength to obey your Word and Will!
Amen.

Chapter 1: LAW OF INHERITANCE: Promised Blessing *Genesis 2, 3, 38*

Step 1. Discover: *Preview and View God's Word for yourself then Write Insights to Share with others.*

a. Preview Genesis 2, 3, 38

God's Heart to Bless: The Law of Inheritance. Torah reveals God's heart, so *b'reishit* reveals *what is of utmost importance in God's eternal purpose—His Heart to bless His Chosen Line of Adam through the Family of His Mashiach.*

From the very beginning, God has intended to make Mashiach, the Son of God, the Heir of all in heaven and earth (Ps. 2:7-8, 8:6). But, for Mashiach to be His Firstborn Heir, other *sons* are needed. So, read Genesis 2 as our inheritance record as sons whose “generations” are to inherit the “heavens and the earth” (Gen. 2:4).

However, spiritual death robs us of our inheritance by orphaning us from God (Genesis 3). Further, wickedness destroys entire lines (Gen. 38:7). So, Law calls for Mashiach to be a restoring Seed, Heir.

b. Prayerfully Read Genesis 2, 3, 38 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. What life does God plan for His Heirs, the generations of His chosen people? (Genesis 2)

Q2: How do the actions of the first parents of our line disqualify us from God's inheritance? Who restores us to God's blessing? Gen.3

Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. What does the Lord God promise to the "generations" of His blessed ones? Why does He favor them in this way? (Gen. 1:26-2)

1. Family Blessing: Law of Inheritance (Gen. 1:26-2). Of all his creatures, God chooses "man" alone to share in his family blessing, giving his "likeness" and "image" to us as a family resemblance (1:26). However, it is the line of Adam which God blesses as the "generations" to inherit the "heavens and the earth" (2:4). To our line, God created us to be "living souls" alive with His spiritual life (2:7). He shared his holiness with us in Shabbat rest (2:3) gracious provision (2). For we were the people of His Chosen Heir, The Seed Mashiach.

Q2. How did the sinful choice of our first parents forfeit our inheritance? Why do we need our promised Seed (Heir) to restore what we lost? (Gen. 3)

2. Law of Birthright: Promised Seed. (Gen. 3). According to the law of birthright, a father's inheritance to his future "generations" is assigned first to the family's chosen Seed, its designated Firstborn of many brothers. In this way, God blesses the *zera* of Abraham first, promising to multiply the Seed (Gen. 22:17-18). So, when our first parents forfeited our inheritance by sinning (Gen. 3:17), God promises that our family's Seed, the Heir, would be the one to crush our enemy to restore our inheritance (3:15).

Q3. Why do we need Mashiach as our promised Seed and Heir, to restore us to God's blessing and inheritance? (Gen. 3)

3. Restoring Heir: Mashiach as Promised Seed: When our “generations” forfeited our inheritance due to our sin (Gen. 3:17), the Lord God promises us a Seed, the Heir of our family, to restore us to His blessings by crushing our deceiving foe (3:15). God himself would raise up this “Seed” as the heir of heaven (the Son of Man- Ps. 8:6-8) and earth (the Son of God- Ps. 2:7-8). As the Seed, Mashiach would multiply many sons for God (Gen. 22:17-18) and build up a “house” and “kingdom” for God (2 Sam. 7:12-16).

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.

Law of Inheritance: Mashiach as Heir. B'reishit reveals God's first intention to include "man" in his holy blessing as "family" to share His resemblance (1:26), rest, and holiness (2:3). For, our family line of Adam and Eve were to be the "generations" inheriting the "heavens" and the "earth" (2:4). Our line was chosen for this holy honor, for God's Heir of the "heavens" and the "earth" would be both the Son of God, heir of the earth (Ps. 2:7), but also one of us, the Son of Man, heir of the heavens and all things (Ps. 8:5-6). We are God's heirs, for the Heir is the Firstborn Son of both the family of Adam and family unity of God Himself, who is echad as a family unity of "Everlasting Father, Prince of Peace, and Wonderful Counselor" (Gen. 2:30; Isaiah 9:6). So, when we lost our inheritance to sin and death in Adam (Gen. 3:17), we need Mashiach raised up into our line as our Restoring Heir who alone crushes our enemy, the Serpent (3:15).

Respond to Devotional: (mark passage above)	
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SUPPORT: Agree What insight or Bible verse to add ?	
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Personal Study Notes: Understanding the Passage:

Write and share notes with your partner/ mentor/ mentee.

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Notes¹: Restoring Line: Promised Seed. Not only does the Lord appoint Mashiach as His Heir but also Restorer of His family to their lost inheritance. So, God promises Mashiach as the woman's Seed (*zera*) to crush the Serpent's power (head) (Gen. 3:15), as Abraham's Seed to multiply sons to restore all families to God (22:17-18), and as David's Seed to build a spiritual household for "God" (2 Sam. 7:13) and "David" (7:11) to rule a "kingdom" (23).

¹ **Footnotes: Raising up Seed as Heir:** The Son of God and David. As the Restoring Heir of God's chosen line, Mashiach is to be the Son of both God and Man (David) (2 Sam. 7:12,14). Fittingly, the law of duty (*yibbum*) as shown by Judah allows a kinsman to "raise up Seed" for a deceased (Gen. 38:8). When a redeemer takes this right as kinsman, the Seed is the Son of two fathers (as when Perez is the son of Mahlon and Boaz). So, when God promises to "raise up Seed" for David after he has died (2 Sam. 7:12), the laws of inheritance dictate that this Seed is both the Son of God (14) and the Son of David (12).

Chapter 2: LAWFUL HEIR: Promised Seed, Mashiach *Genesis 3, 22, 38*

Step 1. Discover: *Preview and View God's Word for yourself then Write Insights to Share with others.*

a. Preview *Genesis 3, 22, 38*

Lawful Heir: Promised Seed restores us to God. The Law of Inheritance first select the family's Heir to inherit God's blessing first, who then brings this blessing to the rest of the family. So, when our first parents orphaned our line from God due to their sin (Gen. 3:17), the Lord God still promised a Seed, the anointed Firstborn Heir, to restore our human family home to God's blessing.

So, consider how the Lord promises Mashiach as the *zera, Seed*, who would restore our human line back to His family and blessing as the "generations" of the "heavens and the earth" (Gen. 2:4). The Seed restores our *rights* (Gen. 3:15) and blessings (Gen. 22:18), gathering us into God's house (2 Sam. 7:12-13) and Kingdom (Jer. 23:5-6) as the Heir, the Son of God and Man (2 Sam. 7:12, 14).

b. Prayerfully *Read Genesis 3, 22, 38* and *Write* your insights to share

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DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. What does the Lord God promise regarding the Seed (zera) of the Woman? How does this promise give Adam's line hope? Gen.3.

Q2. What does God reveal about Mashiach as this promised Seed of Abraham and David? Gen. 22:17-18; 2 Samuel 7:12-16.

Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. What does the Seed inherit, and how does He recover this inheritance lost to Adam and Eve's sin? (Genesis 2:4, 3:15)

1. Seed as Heir Restoring Inheritance. When God promises an inheritance of “the heavens and the earth” to the “generations” of His blessed ones (Gen. 2:4), he also specifies the Heir who will secure this inheritance for them, the “Seed of the Woman” (Gen. 3:15). This “Seed” is of the woman, for Mashiach is to be “raised up” from the virtuous and virginal *almah* (Is. 7:14) by God himself from the Seed of David's own body (2 Sam. 7:12). By crushing the Serpent's “head” (3:15), Zera restores the rights of His “house” 2 Sm.7:13-16.

Q2. How are God's promises of Mashiach as Seed rooted in the unfolding family inheritance of Mashiach's house? Gn.22:18, 2 Sam.7

2. Promised Seed: By faith, the people of God's chosen line fix their hope in God's promised Seed for redemption, as did Abraham (Gen. 12:6). Of all the families of Earth, Mashiach would be the Zera, the Heir of Abraham's generations, who would multiply into a multitude of sons, bringing all earth's families back to God's blessing (Gen. 22:18). And, from Israel's tribes, Mashiach would be of the House of David, for God raises up Zera from David's own body to build a royal house and an eternal kingdom (2 Sam. 7:12-16).

Q3. How does Mashiach, the promised Seed of David, restore God's people as Heirs of His blessing? (2 Samuel 7)

3. Redemptive Seed: Heir of two houses. When God appoints Mashiach as the Heir of His chosen “generations” (Gen. 2:4), He gives the realms of “heaven” and “earth” as their inheritance as the “sons of God” (Gen. 6:2). So, when the Lord God promises to “raise up Seed” according to *yibbum* and *geullah* (2 Sam. 7:12), He ensures the birthright of this Seed over the kingdoms of His fathers—as the Son of God (7:14; Ps. 2:7), all the heavens; as the Son of David (Man), all the earth (7:12; Ps. 8:5-8).

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

Mashiach as Inheriting Seed: Restoring Birthright. In b'reishit, the law of inheritance frames the Lord God's great purpose to give Mashiach and his "generations" the "heavens and the earth" as an inheritance (Gen. 2:4). So, Mashiach as the Firstborn Son of the line of "sons of God" (Gen. 6:2), was the promised Seed to be raised up in our human line. However, when our first parents sinned and lost our birthright to spiritual death (Gen. 2:17), it would be Mashiach, raised up as the "Seed" from woman to would bear the family duty to redeem us by defeating the Serpent's headship (Gen. 3:15). As Abraham's "Seed," Mashiach as the Heir of Israel's tribes would "multiply" spiritual sons for God and restore God's blessing to all earth's families (22:17-18). David's "Seed," Mashiach builds a spiritual household for David and God 2 Sam. 7:11,13).

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Notes²: House for God and David: Uniting Heaven and Earth. The blessed inheritance of Mashiach is intrinsically bound to the welfare of His people, the sons of God. So, what Mashiach inherits, we share in and enjoy. When the Lord God exalts the Son of “David” to rule a Kingdom (7:16), we as His “house” dwell securely in the land (10). Yet, Mashiach is also the Son of God (14), so our House and Kingdom are “eternal” as we share in God’s portion as our heavenly Father (16).

² **Footnotes: Raising Up Seed as Redeeming Heir.** Mashiach’s dual paternity gives him a dual birthright as the Son of David (2 Sam. 7:12; Ps. 18:50) and the Son of God (7:14; Ps. 2:7; 45:6-7) which authorizes Him to build a unified house to rule the “heavens and the earth” (Ps. 2:4). This dual paternity is unshakeably rooted in the Torah laws of paternity, as stipulated in Deut. 25:5-6 and elaborated through precedent, so that when “Seed is raised up” by a redeemer’s kindred right rather than a brother’s duty as is the case with Judah (Gen. 38) Boaz (Ruth 4) or even God himself (2 Sam. 7:12), the one who “raises up Seed” (Judah, Boaz, or God) and the deceased for whom Seed is raised up (Er, Mahlon, or David).

Chapter 3: LAW OF COVENANT: Redeemed People of God

Exodus 6, 20

Step 1. Discover: *Preview and View God's Word* for yourself then **Write** *Insights to Share* with others.

a. Preview *Exodus 6, 20*

Covenantal People: Freed to Worship. The Lord God redeemed Israel from Egypt to be His covenantal people (Ex. 20:1), keeping His promise to Abraham (Ex. 6:4). Based on the Law of the Covenant, the holy God would live with Israel, as His Chosen and devoted people. However, this covenantal relationship required that Israel have the faith to live with the Lord God in righteous worship.

So, consider first in Exodus 6 the necessity of “freedom” for God’s people to worship the Lord God by faith. Remember that even Pharaoh’s earthly slavery kept Israel from giving the Lord the faith and worship “because of their broken spirit and harsh slavery” (Ex. 6:9). Yet, there is an even deeper, spiritual darkness enslaving Israel in their sin (Is. 9:2), so the people need Mashiach to atone for sins.

b. Prayerfully *Read Exodus 6, 20* and *Write* your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. What does the Lord God promise to do for His people Israel, in keeping with the Covenant made with the avot? (Exodus 6)

Q2. Being delivered from Pharoah's Egypt, how might Israel still need to be delivered from the enslavement of a spiritual threat? (9)

Step 3: Dialogue: Compare Viewpoints as Disciples. *Answer, share, & compare insights with partner, mentor, or mentee.*

Q1. Why must Israel be delivered from Pharoah's enslavement to live as in a covenantal relationship with God? (Exodus 6)

1. Free to Worship: Pharoah's Earthly threat. The Lord God promises to “deliver” Israel so that they might live as the people of His “covenant” (Exodus 6:4). Importantly, God’s work of redemption must precede any acts of righteousness Israel performs. For, Pharoah’s oppressive power precludes even the possibility that Israel’s people can even turn to the Lord in faith, for they would not “hear” God’s Words due to their “broken spirit and harsh slavery” (6:9). Without God’s deliverance, there is no freedom even for faith.

Q2. Even after deliverance from Egypt and receiving the Law, why do the people still need a spiritual deliverance? (Exodus 20)

2. Spiritual Enslavement: Fleshly Response. Only God's deliverance can free His people to obey the Law in a covenantal relationship. But, God must deliver His people from not just earthly oppressors like Pharaoh. For, freed from Egypt and furnished with the Law, the people of Israel still recoiled from God's presence (20:19) with the same fear that Adam and Eve experienced due to their "naked" flesh, uncovered of spiritual life (Gen. 3:10). Nothing had changed. They still needed to be spiritually delivered from sin.

Q3. How can only Mashiach deliver His people from a spiritual enslavement to sin and death? (Exodus 13, 32)

3. Spiritual Atonement: God's Lamb. When the Lord God *redeems* a people, He consecrates them for Himself. So, their “freedom” secured through this redemption is not a freedom to live as unattached and alienated from God in the world. Rather, God's people are “freed” to worship God and belong to Him (Exodus 5:1). But, even freed from Pharaoh, the people still proved to be enslaved to their own “sin,” which threatened them with wrathful judgment (32:10). Moses knew the people needed “atonement” for their “sins” (32:30) but was powerless to deliver this. So, the people were still punished for their sins, losing their covenantal relationship with God (33). So, Mashiach needs to atone for sins.

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.

Covenantal People: Freed to Worship. The Law governing the covenantal relationship between God and His people requires that His people have the freedom to consecrate, to give themselves to the Lord to belong to Him. However, the biggest threat to receiving the promised blessings of the Lord's covenant are both external and internal powers that undermine this freedom. So, in Exodus 6, we see that the external, earthly threat of Pharaoh's oppression created a "harsh slavery" which "broke" the spirits of the people so that they could not even trust God in faith (9).

Yet, even with Pharaoh's earthly power broken, the people still displayed a deeper enslavement to sin. Even furnished with the Law at Sinai, nothing had changed to replace the "naked" flesh enslaved to sin, which naturally recoiled from God (20:19). This enslavement to sin enticed Israel to betray God for idols (32). Moses and the Law were powerless. Only Mashiach could "atone" for "sins" (10)

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Personal Study Notes: Understanding the Passage:

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Teaching Preparation Notes: Sharing the Passage:

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Notes³: Fallen Flesh: Needing Atonement for Sins. Through Moses, God accomplished an earthly redemption from Pharoah's power. The Lord redeemed His people from an enslavement to death (6:6), marking their consecration by the shed blood of the Passover Lamb (13:13) as a sign of the Lord's covenantal deliverance.

³ **Footnotes: Atoning Sacrifice:** Earthly and Spiritual Redemption. Delivering Israel from the earthly enslavement to Pharoah, the Lamb's blood was shed as a sign of the covenant dynamic of the Lord's redemption and the people's faith. However, this earthly deliverance did nothing to change the enslavement to spiritual death and sin, which caused the people to recoil in fear from God's presence at Sinai (20:19) as did Adam and Eve when they first sinned (3:10). Neither Moses nor the Law could achieve an atonement for sins (32:10), only Mashiach makes spiritual atonement (Is. 53:10).

Chapter 4: ATONING REDEEMER: Lord is Our Righteousness

Exodus 12, 32, Isaiah 53

Step 1. Discover: *Preview and View God's Word for yourself then Write Insights to Share with others.*

a. Preview *Exodus 12, 32, Isaiah 53*

Atoning Redeemer: Mashiach as Spiritual Sacrifice. Even after the Lord God delivered the people of Israel from Pharoah's earthly power, they were still not yet free to worship the Lord God as His covenantal people.

Consider that even when the people were delivered from Egypt, they still showed signs of a deeper spiritual enslavement by which their sinful flesh was still enslaved to this world's "death" and "darkness" (Is. 9:2). So, even with the Law, they cowered from the Lord's holy presence (Is. 20:19) and abandoned the Lord for their own idols (Ex. 32:1). Only Mashiach, not Moses, provides the "atonement for sins" (Ex. 32:30) which would finally free Israel spiritually for their Covenantal relationship with the Lord God.

b. Prayerfully *Read Exodus 12, 32, Isaiah 53* and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
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DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. Why is the sacrificing of the Lamb important in the Lord's act of deliverance in the Passover? (Exodus 12)

Q2. Why is a sacrifice greater than a Lamb needed to make "atonement" for the "sins" of the people? (Ex. 32:30, Isaiah 53)

Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. What role does the sacrificing of the Lamb play in the Lord's Passover? (Exodus 12; Leviticus 17:11)

1. Atoning Sacrifice: Passover Lamb. Since the Lord must first redeem His people to free them for a covenantal life, the shedding of the Lamb's blood in the Passover marks the redemptive beginning of the covenantal life between God and His people (Exodus 12:1). As Leviticus 17:11 explains, the shedding of "blood" is for the purpose of making "atonement" (*kaphar*) for your "souls."

If the blood of "lambs" marks an *earthly* redemption, only the giving up of the "soul" of Mashiach serves as the "offering for guilt" (Is. 53:10) which makes his people "righteous" (11), providing the "atonement (*kaphar*) for sins" which Moses called for (Ex. 32:30).

Q2. Though the people had already been delivered from Egypt, why is there still a need for the “atonement” of their sins? Ex. 32

2. Paying for Sins: Certain Judgment. A greater danger than Egypt threatened the covenantal relationship between God and His people of Israel, for it was their own sin by which they all too easily forgot God and trusted in their own Self-made idols. This fleshly nature to abandon the surrender of faith for fleshly control over Self-designed religion—that is, idolatry—persists to this day. So, Moses rightly sees the need for an “atonement” for sins (32:30), but even his pleas could nothing to even slow the inevitability (32:33) nor the certainty (34) of the Lord’s judgment.

Q3 How will Mashiach atone for the sins of His people so that they might have a permanent and righteous place with God's covenantal people forever? (32; Lev. 17:11; Is. 53)

3. Shed Blood for Sins: Atoning for Souls. When Moses sought for “atonement” for the “sins” of His people (Ex. 32:30), he realized that the blood of lambs for bodily deliverance was insufficient. Rather, atoning for sins must justify the very “souls” of the people. No life of a “man” can redeem the guilty by offering up a “ransom” (Ps. 49:7). However, there is a “blood” sacrifice to ransom the “soul” (Lev. 17:11). The blood of Mashiach, the Son of God (2 Sam. 7:14; Ps. 2:7), is offered as a “soul” given up (Is. 53:10) to be an offering for sin, which serves as a spiritual “lamb” to make “righteous” his people (Is. 53:7, 11).

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

Atoning Redeemer: Covenantal Righteousness. According to the Law, your Covenant relationship with God always starts with the Lord's redemptive work, for you must be *free* to live by faith in His covenantal blessing.

While the Lord's first act of redemption saved Israel from Pharaoh's threat, which extinguished their faith by his "harsh slavery" to break their "spirits" (6:9).

More insidiously, the fallen flesh passed by Adam caused Israel to naturally *recoil* from the presence of God (20:19) and forsake God to take hold of their own Self-made religion and gods (32:1). Such an innate fallenness disqualified generations from God's covenant (32:33). So, Israel needs Mashiach to redeem it from such an internal fallenness by making a lasting "atonement for sins" (32:30). Like a lamb shedding its blood in Passover sacrifice (Is. 53:7), Mashiach would pour out His "blood" to "atone" for Israel's sins (Lev. 17:11), making their souls secure in an eternal righteousness (Is. 53:10-11; Jer. 23:6).

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(write a question for people to discover this lesson)

Notes⁴: Restoring Seed: Redeemer. Moses realized the need for an “atonement for sins” (Exodus 32:20), but his fallen flesh prevented him from even atoning for his own sins (Deut. 32:51). So, God sends Mashiach to make an eternal atonement for the sins of Israel, redeeming His people from sin’s true threat to the Covenant.

⁴ **Footnotes: Raising Up Seed as Redeeming Heir:** Starting with Abraham, God has always promised to Israel Mashiach as the Seed to redeem them from threats too great for their fleshly weakness to overcome. To Abraham, Mashiach would be the Zera to multiply His generations as the stars (Gen. 15:6). To a people fatally flawed to forget God and create their own Self-made gods, Mashiach would be the one to “atone” for their sins (32:20) as the Seed (2 Sam. 7:14) and Branch of David to be the “Lord” their “righteousness” (Jer. 23:5-6).

Chapter 5: LAW OF OFFERING: Presenting Gifts to Lord *Leviticus 4, 6, 10*

Step 1. Discover: *Preview and View God's Word for yourself then Write Insights to Share with others.*

a. Preview *Leviticus 4, 6, 10*

Law of Offering: Presenting Gifts to the Lord. As the Lord God's covenantal people, Israel is required to offer God sacrifices that represent their lives offered in worship to Him. Grain offerings and peace offerings, wave offerings and peace offerings, and especially guilt and sin offerings. And, to present the offerings of the people before the Lord God, God appoints the sons of Aaron and most directly, the Anointed Priest—*mashiach cohen*, to bring Israel's sacrifices for sin (Lev. 4:16) and atonement (Lev. 16:32). In this service, the anointed priest is responsible for atoning for both his own sins and the sins of the people. But, as we saw earlier, fleshly weakness prevents the priesthood from fulfilling their duty, as was the case when Nadab and Abihu died for their sins (Lev. 10:2). Thus, ha'Cohen ha'Mashiach is needed to be perfect.

b. Prayerfully *Read Leviticus 4, 6, 10* and *Write* your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. Why is the priesthood and the *anointed priest* necessary to help Israel relate to and offer gifts to God? (Leviticus 4, 6).

Q2. What are the shortcomings of the human priests, so that the Law of Offerings needs Mashiach to be the Anointed Priest? Lv.10

Step 3: Dialogue: Compare Viewpoints as Disciples. *Answer, share, & compare insights with partner, mentor, or mentee.*

Q1. Why does the Law of Offering require a priest to serve before the Lord and His people? (Leviticus 4, 6)

1. Worshipful Relationship: Honoring God in Life. As the Lord's covenantal people, Israel was meant to live before the Lord worshipfully, presenting their hearts and lives freely to the Lord. So, the priesthood was given the responsibility of presenting the people holy to the Lord—offering sacrifices for sin and guilt (Lev. 4:2). So, when the people gave their various offerings, it was the priests to come before the Lord on their behalf.

Q2. Why does the Law of Offering designate the Anointed Priest to serve before the Lord (Leviticus 4, 6)

2. Anointed Priest: Embodying Priesthood and Nation. The Law of Offering designates an *Anointed Priest* from the company of priests to act on their behalf for the entire nation, having the right to enter the Tent of Meeting in God's very presence for the nation (Lev. 4:5). As the head of the priesthood, the Anointed Priest represents the nation in its worship, focusing the people heavenward. In this way, the Anointed Priest coordinates with the power of the throne as it orients both to God in heaven and the concerns of the earth.

Q3. What are the weaknesses in the priesthood that might necessitate Mashiach serving as the Anointed Priest? (Lev. 10).

3. Limited Service: Fallible Priest. The Law of Offering calls for its priests, and especially the Anointed Priest, to serve blamelessly. Serving the Holy God demands perfection of its priests. Yes, the Anointed Priest can bring before the Lord a bull for his sins (Lev. 4:3). However, in the case of Nadab and Abihu (Leviticus 10) and later, Korah (Numbers 16), egregious sin provokes an immediate judgment from God. So, the very function of priesthood can be undermined by the fleshly, fallible lives of its priests. Lives which can be quickly cut short when confronting God's holiness.

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

Law of Offering: Sacrificial Priesthood. The Lord God's holy presence among the people requires the Law of Offering to appoint priests who will represent them before God. Because God is holy, His people must show their contrition and repentance over their sins by presenting sacrifices for sins. The anointed priests must even sacrifice a bull for his own sins (Lev. 4:3) or for the entire nation (4:14), bringing the blood to sanctify the Tent of Meeting (5). In this way, the anointed priest satisfies the Lord's covenantal demands for His people to be holy. Also, the entire life of the congregation is consecrated to God in the form of offerings which the priests present to the Lord—peace, grain, fellowship, wave, sin, and guilt offerings ensure that the people live in consecration to the Lord.

Thus, the Law of Offering requires priests to consecrate the people to the Lord through holy offerings. However, this heavenward, holy ministry is hampered by the fleshly limitations of its priests, whose weak flesh undermines their service by Self-rule (as in Nadab and Abihu) (Lev. 10) or Rebellion (as with Korah). So, the Priest must also be the perfect and eternal Mashiach.

Respond to Devotional: (mark passage above)	
✓ Agree	? Question ! Differ
SUPPORT: Agree What insight or Bible verse to add ?	
QUESTION: Modify What to question or change?	
DIFFER: Disagree What insight or Bible verse to differ ?	

Personal Study Notes: Understanding the Passage:

Write and share notes with your partner/ mentor/ mentee.

What is the *big idea* of this passage?

- key verse:

What is a key idea?

- key verse:

What is a key idea?

Teaching Preparation Notes: Sharing the Passage:

Share lesson with partner, family, or group.

What is the *big lesson* to learn in this passage?

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes⁵: The Anointed (the) Priest: In the same way that the King is God’s “anointed,” so also the high priest is also God’s “anointed,” for he is the *Hacoben Hamashiach* (Lev. 4:3). Notably, the high priest is not simply one of many priests who is “chosen” as distinct—he is not simply *Hacoben Mashiach*. Rather, He is the “Anointed One” who is “the Priest”, presaging the coming of the perfect Priest, the Mashiach, who could serve by virtue of His perfect life.

⁵ **Footnotes: Anointed Branch:** A Priest on His Throne. When the Lord gives Joshua the High Priest a vision of the coming Mashiach, the Branch, he is a Priest on His Throne (Zech. 6:13). Mashiach would unify both offices of Priesthood and Throne, orienting the people to God’s work in Heaven and on Earth.

Chapter 6: ANOINTED PRIEST: Branch is Priest on His Throne

Leviticus 16, Zech. 3:8-9, 6

Step 1. Discover: *Preview and View God's Word for yourself then Write Insights to Share with others.*

a. Preview Leviticus 16, Zech. 3:8-9, 6

Forever Atonement: Atoning Priest and Mashiach. The Lord God of Israel is holy, a consuming fire. So, to serve the Lord God by making atonement for the sins of the people, the Anointed Priest must live and not die (Lev. 16:2). As you read Leviticus 16, consider the Lord's promise for the consecration of a "Holy Place," the Anointed Priest, and His Household and God's people has an eternal fulfillment, and this ultimate fulfillment requires an eternal Anointed Priest.

So, Torah promises not simply an anointed priest—ha'cohen mashiach, but the Priest who is the Anointed of the Lord—ha'cohen ha'mashiach. Consider, then, how this Anointed One who is the Priest is "raised up" (Jer. 23:6) as the "Branch" of the Lord who himself "builds" the Temple (Zech. 6:13) so that He might rule as "the Priest" on His "throne" to make peace forever.

b. Prayerfully Read Leviticus 16, Zech. 3:8-9, 6 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. What is God's future promise for the coming Holy Place, which will endure forever? What must the Anointed Priest do to prepare people for this place? (Leviticus 16)

Q2. Why must the promised Mashiach, the Branch, serve as the Priest on His throne? (Zechariah 3:8-9, 6)

Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. How will the Lord's Anointed Priest prepare God's people for the eternal Holy Place to come? (Leviticus 16)

1. Promised Anointed Priest: Eternal People and Holy Place.

Since Moses, the Temple and its Holy Place have been built and rebuilt. But, in Leviticus 16, the Lord promises an eternal Holy Place prepared for an eternal people. Serving in this capacity, the Mashiach as Priest first makes atonement to consecrate the Holy Place, cleansing all things by the offering of His own holy blood, for no animal nor human can make an eternal sacrifice except Mashiach, the Son of God and the Son of Man (Heb. 9:12-28).

Q2. How does Mashiach as the Anointed Priest fulfill His duty to make sanctification for His people? Zechariah 3:8-9

2. Branch of David: Perfect Sanctification. When the Lord reveals to Joshua, the High Priest, the coming ministry of Mashiach, the Branch raised up for David (Jer. 23:5-6), He says this Branch will be a “stone” that removes iniquity in a single day (9). In this way, Jesus as Mashiach is the “stone” laid in Zion as the cornerstone of God’s spiritual household (1 Peter 2:6-10). This Jesus as Mashiach shed his own precious “blood” to remove the iniquity of His people in a single sacrifice (1 Peter 1:18-21), thus sanctifying His people with an eternal righteousness (Jer. 23:6).

Q3. Why must Mashiach serve as the Priest who rules on His throne? (Zechariah 6)

3. Anointed Priest: To enact the promise of Mashiach as the Anointed Priest, the Lord crowned Joshua the High Priest, who depicted the Branch of David. To fulfill His purpose as the Branch of David, Mashiach must consolidate His right to rule in Heaven and on Earth, so He wields authority as the Lord's "Priest on His Throne" (13). Having already sanctified a Holy People as His Household, Mashiach now builds up the Temple and its Most Holy Place (13). In this way, Mashiach as the Branch of David extends the Peace of God's rule through both a unified priesthood and throne.

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.

The Anointed who is the Priest: Ruling Priest on His throne. Sometimes, we limit the scope of God's promises to our limited experience and situation. So, when the Lord God promises in Leviticus 16 an anointed priest to sanctify the Most Holy Place, we may think of a historical version of a "Most Holy Place." But, the Anointed One who serves as the Priest builds (Zech. 6:13) *the* eternal *Temple* and sanctifies its *Most Holy Place* forever (Lev. 16:16). In this perfect fulfillment of the Kingdom Rule of David's righteous Branch (Jer. 23:3-8), all God's people will be made eternally "righteous" (6), for the Lord Mashiach will be their "righteousness." Over this perfect rule, the Throne and the Priesthood will be unified, so that the rule and will of Heaven will be perfectly aligned with the earthly rule over the Earth and its people. Thus, "righteousness" and "joy" will extend (Ps. 45:6-7) through this Priest's Ministry and rule of Peace (Zech. 6:13).

Respond to Devotional: (mark passage above)	
✓ Agree	? Question ! Differ
SUPPORT: Agree What insight or Bible verse to add ?	
QUESTION: Modify What to question or change?	
DIFFER: Disagree What insight or Bible verse to differ ?	

Personal Study Notes: Understanding the Passage:

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Teaching Preparation Notes: Sharing the Passage:

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What is the *big lesson* to learn in this passage?

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes⁶: Sanctifying Stone: Perfect Righteousness. Having paid the eternal ransom to redeem His people and make them righteous (Is. 53:10), Mashiach as the Priest will then make His people “righteous” by sharing with them His righteous life, being the source of their righteousness (Jer. 23:6). As the Anointed Priest who understands perfectly the frailty of human flesh yet the heavenly glory of God’s holiness, Mashiach has “seven eyes”—all understanding to minister to His people to make righteous Is. 63:3

⁶ **Footnotes: Righteousness:** How is it for the Anointed Priest, the Branch, to be the “righteousness” of His people? (Jer. 23:6). By making an eternal “atonement for sins” (Is. 53), Mashiach has the rightful “blood” sacrifice of His “soul” given in death (Lev. 16:11). As with Abram, those who have faith in Him are “counted” righteous. Gen 15:6

Chapter 7: LAW OF COMMUNITY: Heads of House and Nation

Numbers 7, 12, 16

Step 1. Discover: *Preview and View God's Word* for yourself
then *Write Insights to Share* with others.

a. Preview Numbers 7, 12, 16

Law of Community: Heads of Families Rule. When the Lord God numbers the people of Israel by their families and tribes, He commands that every member of the community serve him, and that their service together is according to each tribal family, headed by each family's Head. So, it is each family Head that presents the offerings of the tribal family to the Lord (Num. 7:2-3). God's beautiful unity planned for the tribal families of Israel, presenting themselves to the Lord head-by-head, is ruined by the weak flesh of Israel's leaders and the tendency toward rebellion.

Consider how the unbelief of Israel's chiefs caused the entire community to turn from the Lord at Paran (Num. 13:32), and how Korah (16) and even Aaron and Miriam rebelled (12). Thus, Mashiach alone wields the Scepter of Family Rule (24:15).

b. Prayerfully Read Numbers 7, 12, 16 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. How do God's commands governing His people reveal a Law of the Community by which His people might live with him? Nm. 7

Q2. How will the fleshly inclinations towards Self-Rule and unbelief undermine the community? Num. 12, 16

Step 3: Dialogue: Compare Viewpoints as Disciples. *Answer, share, & compare insights with partner, mentor, or mentee.*

Q1. How do the laws governing the community reveal God's heart for His people? Numbers 1, 7

1. Communal Living: Responsibility and Headship. When God first commands that all the men of the community are numbered for war (Num. 1:2), he reveals His expectation for every member of the congregation to live a life that matters. The community was a family of members living responsibly. So, when the people offered their gifts for furnishing the Lord's Tabernacle, it was the tribal heads, chiefs among the heads of all households, who brought the gifts before the Lord. This communal responsibility and tribal authority was both Israel's strength and weakness, for leaders were fallible in their fallen flesh.

Q2. Why do Miriam and Aaron decide to usurp the authority of Moses and rebel against God as a result? (Num. 12).

2. Bold Self-Regard: Mistaken Self- Authority. In Numbers 12, we see Miriam and Aaron mistakenly let the Lord's grace toward His people embolden their fleshly Selfishness. Specifically, they mistake access to the Lord and His words (12:2) as a Self-Authority to act independently of the Lord and His Will. So, the Lord reminds them that He has chosen Moses as His "faithful" servant (7). Historically, it is this same Self-Authority independent of God's choice to deafen Israel to the Lord's promise of Mashiach as the Head and Heir of His Family (John 5:39-40).

Q3. How does the authority of tribal leadership mislead Israel's chiefs to join Korah in rebelling against the Lord? (Num. 16)

3. Tribal Headship: Communal Unbelief. When Korah speaks for the 250 chiefs of the people who join him in their rebellion, He reveals the faulty thinking underlying their sin. Because these rebels know that they are God's "holy" people (16:3), they shift their worth and authority from God's Will to Human Relationships. Among the people of Israel, each tribe and each chief is equal, so Moses has no right "exalt" himself (3). But they forget that the Lord is still Head over all the tribes and retains the right to "exalt." So, the Lord chooses and sends Moses (28) in the same way that He sends Mashiach to be over Israel and its tribal and household heads.

Step 4: Develop: Review & Apply *God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.*

Communal Authority: Majority-ruled or God-given Authority?

Israel is the God-chosen people of one family, the sons of Abraham. Ever since Israel's tribes were just the sons of Jacob, the brothers have lived together by majority-rule. Such rule-by-majority is "jealous" of any differences, even if it the Lord's favor shown to Joseph (Gen. 37:10-11). So, when the heads of each tribe and its households presented themselves before the Lord (Num. 7), they each presented gifts and offerings which were no more nor less than their brethren, for they came together as equals.

But, such a family dynamic, supported by the Law of the Community appointing Heads over tribes and households, devolved into an unhealthily high regard for human relationships which fueled a dangerous Self-authority. So, Aaron and Miriam mistakenly understood their "holy" status before God as granting them the same power as Moses (Num. 12), and Korah and the 250 tribal chiefs also saw themselves as Self-authorized by their standing in the community.

However, the Lord God clearly raises up prophets like Moses but eventually Mashiach as the Head of the congregation to re-affirm that He is Lord, rather than the communal majority.

Respond to Devotional: (mark passage above)	
✓ Agree	? Question ! Differ
SUPPORT: Agree What insight or Bible verse to add ?	
QUESTION: Modify What to question or change?	
DIFFER: Disagree What insight or Bible verse to differ ?	

Personal Study Notes: Understanding the Passage:

Write and share notes with your partner/ mentor/ mentee.

What is the *big idea* of this passage?

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- key verse:

What is a key idea?

Teaching Preparation Notes: Sharing the Passage:

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What is the *big lesson* to learn in this passage?

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes⁷: Headship: Household. The Lord governs His people by raising up Heads of every household, clan, and tribe. However, the Lord retains the right as the “Head” over every household, clan, and tribe—that is, the entire community. This is why the “authority” which family and tribal Heads wield is not a “Self-governing” but a God-dependent authority, localized in the man of God’s choosing, Mashiach.

⁷ **Footnotes: Rebellion.** Israel’s need for God-given leadership in Mashiach is the same reason it needs God-given worship (faith), righteousness (atonement), and offerings (priesthood)—Its fallen flesh, derived from Adam, entices its people to forget God and seek to control their relationship in their own terms (idolatry) (Exodus 32). So, when Israel seeks a majority-driven, social rule, as did Aaron, Miriam, and Korah, this God-independent desire becomes simple rebellion. Mashiach’s rule is needed.

Chapter 8: RULING HEAD: Ascendant Star Rules

Tribles

Numbers 13-14, 24, Genesis 49

Step 1. Discover: *Preview and View God's Word* for yourself then **Write** *Insights to Share with others.*

a. Preview Numbers 13-14, 24, Genesis 49

Family Head: Ascendant Star. The Law of Community seen in the book of Numbers sets up a destabilizing structure which only Mashiach can solve.

For, Israel's communal strength is distributed inherently in its twelve tribal families, which each family led by appointed tribal "Heads" who lead and represent their entire households before the Lord (Num. 7). This creates a fraternal equality. But, such an even distribution of power tempts Israel's leaders like "Korah" (Num. 16:1-3) and even "Miriam" (Num. 12:1) to resist submitting to other authorities. The Lord alone raises up Mashiach like a "star," who wields the "scepter" of God's family rule. Consider both Jacob's original "blessing" of Judah's line (Gen. 49) and its reaffirmation by Balak (Number 24) to understand the Headship of Mashiach.

b. Prayerfully Numbers 13-14, 24, Genesis 49 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. How might the fleshly weakness of its leaders cause Israel to turn away from the Lord God to rebel? (Numbers 13-14)

Q2: Why does the Lord God raise up Mashiach from the tribe of Judah to rule over the other tribes? Gen. 49:8-12; Num. 24.

Step 3: Dialogue: Compare Viewpoints as Disciples. *Answer, share, & compare insights with partner, mentor, or mentee.*

Q1. How will the fleshly failings of leaders cause the community to rebel against the Lord? (Num. 13-14).

1. Unbelieving Leaders: Rebellious Community. The Law of the Community appoints leaders as heads over households, clans, and tribes in Israel. However, when these leaders give in to fleshly unbelief, forgetting God to rely on their own Self-rule, they can lead the entire community astray. When leaders fall to unbelief, they resort to a majority-rule to ignore even God-appointed authority. So, when the majority of Israel's chiefs succumbed to fleshly fear and disbelieved God's promise (Num. 13:32), they led the entire congregation to "rebel" against the Lord's instruction (14:9), despite the faithful report from the Lord's chosen leader, Joshua (14:8),

Q2. How does God appoint Mashiach to rule over not just Israel but all nations? (Num. 24)

2. The Ascending Star: Mashiach's irresistible rule. As His chosen people, God appoints Israel to be a "lion" over the nations (Num. 24:9). And, over Israel and its appointed heads of households, clans, and tribes, the Lord causes the "star" of Mashiach to rise above all authority to wield the ruler's "scepter" (17). Under Mashiach's rule, Israel will have the unified power to have "dominion" over all nations (19).

Q3. From which tribe will the Lord raise up a Ruler for His people Israel? (Genesis 49:8-12)

3. Ruler of Judah: Redemptive Rule. The Lord chooses to raise up Mashiach from the tribe of Judah to rule over the tribes of Israel, wielding the "scepter" as the "lion" of Judah (Gen. 49:9-10). Only through the undisputed rule of Mashiach in Judah can the entire nation experience God's blessing, for only the Ruling Mashiach is worthy of the family's honor because he alone wields the "scepter" to subdue the nations (9-10); to inherit as Heir then distributes to the tribes their inheritance, as at "Shiloh" (10); and to pay with His own "blood" (11) the ransom for sins (2 Sam. 7:14) to redeem His people (Is. 53:5-6,10).

Step 4: Develop: Review & Apply *God's Word as a Growing Disciple to **read** Devotional, Notes, and Footnotes.*

Worthy Ruler: Mashiach of Judah ascends in the family: Because God's Law of the Congregation numbers Israel's people under heads of households, clans, and tribes, this family dynamic jealously resists any one tribe rising over the others. So, the fleshly nature of the community defaults to a human-centric, majority-rule which ultimately "rebels" against God in its self-reliant unbelief as happened with Aaron, Miriam, Korah, and even at Canaan. So, the Lord raises up Mashiach from the tribe of Judah to rule the other tribes. Not in a self-serving domination but in a redemptive rule which helps the tribes and the entire nation come into their own inheritance, as at Shiloh (Gen. 49:10). For, Mashiach, the lion of Judah, rules for the good of the Community, to unite Israel and establish its dominion over the nations of the earth (Num. 24:9). Because the Lord God appoints Mashiach above the other tribal heads, to honor Mashiach is the expression of Israel's faith. To reject Mashiach is to rebel against the Lord.

Respond to Devotional: (mark passage above)	
✓ Agree	? Question ! Differ
SUPPORT: Agree What insight or Bible verse to add ?	
QUESTION: Modify What to question or change?	
DIFFER: Disagree What insight or Bible verse to differ ?	

Personal Study Notes: Understanding the Passage:

Write and share notes with your partner/ mentor/ mentee.

What is the *big idea* of this passage?

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What is a key idea?

- key verse:

What is a key idea?

Teaching Preparation Notes: Sharing the Passage:

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Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes⁸: Redemptive Rule: Suffering to Sanctify. The Lord selects Mashiach as the Head of the families of Israel so that He might take responsibility to redeem the family. So, His “blood”- stained garments (Gen. 49:11) witness the atoning “blood” shed for sins (Lev. 16:11) and foretell the “discipline” the Son of God will endure for sins (2 Sam. 7:14) to offer His “soul” to cover “guilt” (Is. 53:10) and provide for His people an everlasting “righteousness” (Jer. 23:6).

⁸ **Footnotes: Inheritance at Shiloh.** Mashiach “yabo Shiloh Shiloh”—that is, Mashiach is Shiloh—the Heir and embodiment of Israel’s inheritance, and He comes to “Shiloh,” where all the tribes receive their inheritance. So, in Mashiach, all the families of Israel receive their Inheritance. Not by fleshly struggle, fighting jealously among themselves, but by faith, surrendering to the Lord’s Mashiach.

Chapter 9: LAW OF GOD’S WORD:

Remembering Love

Deuteronomy 6, 8-9, 18

Step 1. Discover: *Preview and View God’s Word* for yourself then **Write** *Insights to Share* with others.

a. Preview Deuteronomy 6, 8-9, 18

Words of Life: Sanctifying God’s Words. The Law regarding God’s Words in *Devarim*, that is, Deuteronomy is most precious. For, the Lord gave His Words to Israel that they might live in the land in covenantal relationship with Him. So, we see in Deut. 6 that the purpose of God’s Word is to ensue that Israel always “feared” the Lord (6:2). Consider, then, how the Words of God position Israel in a holy and healthy “fear”—that is, regard for the Lord—to “hear” Him (3), to “love” him (5), and to remember Him always (7). Fear of the Lord surrenders to His Words by “faith” as righteousness. (15:6) Sadly, the fallen flesh of the people would lead them to respond to the Lord’s Word’s not in faith but unbelief, as Israel would quickly forget God’s Word (Deut. 8:11) to heed their own words and righteousness (9:4). So, God’s *raised up* Prophet must make real the Word.

b. Prayerfully Read Deuteronomy 6, 8-9, 18 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.

Q1. Why is it important that the people of Israel obey the Law of Commandments? What is the end result? (Deuteronomy 6)

Q2. What threatens the relationship between the Lord and his people? What can Mashiach do to remove this threat? (Deut. 8-9).

Step 3: Dialogue: Compare Viewpoints as Disciples. Answer, share, & compare insights with partner, mentor, or mentee.

Q1. How does the Law of Commandments establish the covenant relationship between God and His people? (Deuteronomy 6)

1. Holding to Word: Fearing God. The Lord gives His people His commandments that Israel may always “fear” God always as their “Lord” (Deut. 6:2). To fear God is to regard him as the exalted “Lord” to whom is owed one’s life offered in love (6:4). It is to regard Him as the source of all authority, His Word the unquestioned command for life, and His Righteousness one’s hope of goodness and just living (25). Only living in humble and receptive obedience to the commands of God can God’s people rest in his covenant (10).

Q2. What most threatens Israel's adherence to the Commandments of God? Deut. 8-9

2. Fleshly Forgetting: Exalting Self over God. Again, the fallen flesh of Israel causes them to misunderstand the Lord God's grace, leading to an inevitable cycle of sin and judgment. When Israel finds itself at peace, the people will "forget" the Lord as they lose their fear of the Lord and His "commandments" (8:11). As their flesh "lifts up" their "hearts" so that their human words and authority rise to diminish the power of God's "commandments" (8:14), then the people will abandon the Lord for their own "power," becoming Self-Lords who create for themselves a Self-made righteousness (9:4).

Q3. Why does the Law of Commandments depend on Mashiach to be “raised up” as a truthful prophet? Deut. 18

3. Presumptuous Prophet: Self-deceived. Teachers and prophets who claim to speak in the Lord’s “name” (18:20) can easily lead the congregation astray. For, fleshly prophets “presume” to speak for the “Lord” and his name but may be Self-deceived, confident in their own “power” (8:17), their own “stubborn” words (9:13), or Self-made “righteousness” (9:6). Such false prophets re-define the very commandments of God into a Self-defined righteousness, which led the Jewish people to reject Jesus as their Mashiach at his coming (Mt. 22:29). Thus, the people need to hear the Prophet “raised up” by God himself to understand the Word.

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.

Law of Commandments: Fearing Lord God by Faith. Crucially, the Law of Commandments is meant to align God's people in a healthy "fear" of God's Lordship (6:2) to offer him all that they have in loving worship (6:5). In this worshipful fear, the people will regard God's Words as having the "Lord's authority." This "fear" is true faith, for it surrenders to rely entirely on the Lord and His Word, His power, and His righteousness.

Dangerously, the fallen flesh of the people and its leaders will naturally "lift up" the Self so that prophets and people will start to "forget" the Lord's Words (8:11) to regard their own "power" (8:17) and "stubborn" words (9:13) to presume that fleshly prophets speak for the Lord in His "name" (18:20). The result of such presumption will be to rely on a fleshly "righteousness" of their own devising (9:4). It was this presumptuous righteousness which led Israel to reject Jesus as Mashiach. So, it is the Lord who must "raise up" Mashiach as the true prophet of the Lord.

Respond to Devotional: (mark passage above)	
✓ Agree	? Question ! Differ
SUPPORT: Agree What insight or Bible verse to add ?	
QUESTION: Modify What to question or change?	
DIFFER: Disagree What insight or Bible verse to differ ?	

Personal Study Notes: Understanding the Passage:

Write and share notes with your partner/ mentor/ mentee.

What is the *big idea* of this passage?

- key verse:

What is a key idea?

- key verse:

What is a key idea?

Teaching Preparation Notes: Sharing the Passage:

Share lesson with partner, family, or group.

What is the *big lesson* to learn in this passage?

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes⁹: Mistaken Prophets: Ruining God's Commands.

The Law of Commandments warns that when certain prophets “forget” to approach the Word of God with a humbled fear, they would “lift up” their own hearts (8:14) and “presume” to speak in the “name” of the Lord for the Lord (18:20). As Jeremiah explains, they regard their “words” on the same level as “God’s Words” (Jer. 23:28-30). So, God’s solution is to “raise up the Branch” Mashiach (Jer. 23:5) to speak His words faithfully.

⁹ **Footnotes: Raised up Prophet: Seed of David.** When Moses promises that the Lord would “raise up” a Prophet to infallibly speak the Words of God (Deut. 18:15), this Prophet to be “raised up” would be Mashiach, “raised up” as the Branch of David (Jer. 23:5) to speak the very words of His fathers—God (2 Sam. 7:14) and David (2 Sam. 7:12). Thus, the people will serve the “Lord their God and David their King” who is “raised up” for them (Jer. 30:9).

Chapter 10: CHOSEN PROPHET: Branch raised as Present Lord

Deuteronomy 18, Jer. 23:6, 30:9

Step 1. Discover: *Preview and View God's Word* for yourself
then *Write Insights to Share* with others.

a. Preview Deuteronomy 18, Jer. 23:6, 30:9

Raised up Prophet: Living Word of God. When our first parents chose to forget God's command, relying on their own understanding to devise reasons for their sin, they passed on to us a fleshly mind that soon forgets God in unbelief. So, Deuteronomy 18 warns of false prophets who will claim God's Words but speak for only themselves.

As you read of God's promise to "raise up" a prophet who will speak the very words given to Him by the Lord's "command" (15), consider how the prophet is unlike any other prophet who speaks in his own name. For, only this prophet "raise up" (15) speaks in the name and authority of the Lord God himself, requiring the people to respond to Him as to God himself (19). Read Jeremiah 23:6 to see how Mashiach, "raised up" by the Lord, reveals God perfectly!

b. Prayerfully Read Deuteronomy 18, Jer. 23:6, 30:9 and Write your insights to share

SEEING What is this Bible passage about? Key words, ideas	
LEARNING What does it mean? What is it teaching me?	
DOING What lesson can I apply to my life?	

Step 2. Discuss: Share Viewpoints. *Read the Passage and Discuss Questions with Family, Friends, and Fellowship Group.*

Q1. What does the Lord God need to raise up a Prophet for the people? Deut. 18

Q2: Why is Mashiach, the Branch of David “raised up” by the Lord the only one qualified to serve as the Lord’s Prophet? Jer. 23:5, 30:9

Step 3: Dialogue: Compare Viewpoints as Disciples. *Answer, share, & compare insights with partner, mentor, or mentee.*

Q1. Why does the Lord God need to raise up a Prophet for the people in the footsteps of Moses? Deut. 18

1. Faithful Prophet: Raised up by God. God “raises up” the Prophet so that the people would know God and His Words as coming from one of them, a “brother” (Deut. 18:15). Remember, it is the “naked” and uncovered flesh inherited from Adam (Gen. 3:10) which naturally recoils from God, so the promised Prophet, Mashiach, is brought near to them from a familiar family, from the tribe of Judah and the family of David (Jer. 23:5).

Q2. Why is Mashiach, the “righteous branch” of David to be “raised up” as a “Prophet” (Jer. 23:5, Deut. 18:18) the only one able to speak God’s words of “command” to be obeyed?

2. Speaking God’s Word of Command: Righteous Branch.

Because God is the one to “raise up” Mashiach as His “Prophet,” he is able to place His very Word of Command in his mouth (Deut. 18:18). In this way, only Mashiach, the “Righteous Branch” of David (Jer. 23:5) speaks in the “name” and commanding authority of the Lord, so that the Lord God requires that His people obey Him as they would the commanding Word of God (19).

Q3. How can Mashiach, the Branch “raised up” to speak to Israel in the very “name” of God, with the same commanding authority of the Word of God? (Deut. 18; Jer. 30:9)

3. Raised up Seed: Speaking as the Son of David, the Son of God. When God promises to “raise up” a prophet to speak His Words by Mashiach (Deut. 18:15), He echoes a promise given to Israel generations later foretelling that Mashiach would be raised up to be “Immanuel,” God with us (Is. 7:14). That is, in Mashiach, God would bring His commanding presence near so that His people might know Him speaking with the voice of command.

So, by the promise of *yibbum* and *geullah*, God raises up Mashiach as both the “Son of God” (2 Sam. 7:14) and the “Son of David” (7:12). Because *yibbum* allows for a redeemer to raise up the “name” of the deceased, Mashiach, who was raised up for David, takes on the name of His fathers as “the Lord their God” and “David their King” who was “raised up” for them (Jer. 30:9).

Step 4: Develop: Review & Apply God's Word as a Growing Disciple to *read* Devotional, Notes, and Footnotes.

Hearing God Speak: God's Law of Command calls God's people to obey His Word in order to position themselves by faith in the fear of the Lord, relying on the power of His powerful Word.

Unfortunately, Israel and its prophets are ensnared by weak flesh, which naturally forgets the Words of God to lift up a presumptuous Self-regard to conflate mere human words with God's eternal Words, replacing the power of God's command with self-important words of the falsely speaking prophets (Deut. 8, 9).

Understanding our natural tendency to forget, the Lord God raises up Mashiach to bring His Holy Presence and Words of Command near to us (18:15). When Mashiach is "raised up" according to the right of geullah by God for David, Mashiach is the Son who "raises up" the name of His fathers—(Deut. 25:7). So, Mashiach is the Prophet who speaks and commands as the "Lord our God" and "David our King" (Jer. 30:9), for He is both the Son of God (2 Sam. 7:14, Ps. 2:10) and the Son of David (2 Sam. 7:12).

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- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

- verse:

Key lesson to learn?

(write a question for people to discover this lesson)

Notes¹⁰: In the Name of God: Serving the Lord their God and David their King. God knows the harm which the forgetful flesh and the presumptuous words of false prophets will have in undermining the faith of the nation. So, He promises to “raise up” (Dt. 18:15) for Israel Mashiach as the Prophet to speak truth to them, speaking as the “Lord God” and “David their King” in the same Commanding Authority of heaven and earth (Jer. 30:9).

¹⁰ **Footnotes: Speaking as the Lord.** When Mashiach speaks as “the Lord” and “King” of Israel (Jer. 30:9), the Lord God demands that His people respond to His authority as responding to God Himself, who had sent Him (Dt. 18:18-19). Thus, Jesus Mashiach was called the “Word of God” (Jn. 1:1) and the “Faithful Witness” (Rev. 1:5) for He alone speaks God’s Word fully.

Prayer Requests:

Prayer Request/ Date	Answered Prayer/ Thanks

Journaling:

What is God teaching you?	How are you growing?

Sermon Notes:

Sermon Notes/ Date	Applying it to my life

Notes: