

Student Notes for Grace and Truth in the Torah
An Erev Shabbat Bible Study
Shadows of the Messiah in the Torah – Vol.#4

In the gospel of John, John seems to contrast the law or Torah with grace and truth. (John 1:14-18)

By: #1223. δια dia, dee-ah' a primary preposition denoting the channel of an act; through

Came: 1096. γινομαι ginomai, ghin'-om-ahee a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come into being)

The literal translation then of John 1:17 is, **“Because the law through Moses was given, grace and truth through Jesus Christ came into being.”**

Wait a minute didn't Moses see God? Let's go back to that passage in Exodus and we will see a surprising connection. We will see that John 1:14-18 is a direct reference to Exodus 33 through Exodus 34:9.

They broke the commandment. What did God say He would do as a result? (Ex. 20:4-5, Ex. 32:9-10)

What did Moses do? (Ex. 32:31-31, Rom. 3:20, Gen. 26:4-5, Heb. 11:8-9)

So God relented and promised to send His angel or messenger along with them.
What did Moses want from God? (Ex. 33:1-2, Ex. 33:12-13)

Way: #1870. דרך derek, deh'-rek from 1869; a road (as trodden); figuratively, a course of life or mode of action

Consider: #7200. ראה ra'ah, raw-aw' a primitive root; to see

Grace: #2603. חנן chanan, khaw-nan' a primitive root (compare 2583); properly, to bend or stoop in kindness to an inferior; to favor, bestow

What is God's answer? (Ex. 33:14, 19-23, Rom 5:8)

Compassion: #7355. רָחַם racham, raw-kham' a primitive root; to fondle; by implication, to love, especially to compassionate

Womb: #7358. רֶחֶם rechem, rekh'-em from 7355; the womb

How does Yeshua's words in John 1:14-18 connect? (John 1:14, Ex. 34:4-5, Matt. 17:1-5, De. 18:15, 18)

Hear: #8085. שָׁמַע shama`, shaw-mah' a primitive root; to hear intelligently (often with implication of attention, obedience)

The Declaration of Yehovah's name is full of grace and truth: (Ex. 34:6-7)

What is Moses' response? (Ex. 34:8-9, Rom. 3:23-25)

Does grace then nullify the Torah? (Rom. 3:31, Ex. 34:27-28, Rom. 6:1-2)

The glory of God on Moses and Yeshua: (Ex. 34:29-30, Is. 63:7-9)

Here in the midst of the Torah, God revealed the Angel of His Presence, a pre-incarnate Yeshua full of grace and truth.

Discussion Questions for Grace and Truth in the Torah

1. What did Moses have with Him when God declared His name, Yehovah, the name of grace and mercy (Ex. 34:1-2)? Discuss the significance of these items and the fact that Moses held them when God revealed His name.

2. Read Exodus 32:11-14 which contains Moses' reply to God when God said He would destroy the children of Israel and replace them with Moses. Compare Moses' reply with the doctrine that the Gentile church replaced Israel.

3. In Exodus 33:13, Moses asks God to "consider" that the nation of Israel is His people. The word translated "consider" is the Hebrew word ra-ah #7200 in Strong's Concordance. It means to see or provide. This is the same word used to refer to the place where God provided the ram as the sacrifice instead of Isaac which Abraham named "Yehovah-yireh," the LORD-Will-Provide. What are the implications if we read this request of Moses that God "make provision" that the nation of Israel is His people?

4. The word translated "by" in John 1:17 is the Greek word "dia" meaning the channel of an act. How was Moses a channel for giving the Torah as well as a channel for extending grace to the children of Israel?

5. Read Psalm 32 and 1 John 1:5-10. To whom does God extend mercy?