

7.6.C (63). **Saving Others: King of Jews Crucified:** Mark 15:21-47

As a generational shepherd, it falls on you to shape the *view* of Mashiach which the next generation will develop and their faith which attaches to Mashiach as Lord.

So, when we consider Mashiach Crucified, herein lies a mystery which lies at the heart of the Jewish identity, for on the hand, it seems an impossibility, unacceptable to what we know of God and to who we are to be as the people of God.

However, I would *emphasize* that the Biblical portrait of Mashiach is more aligned with the Biblical standard of what Israel must be, a Kingdom House to establish Mashiach's throne forever. And, who sits on the throne—a tyrant? No, Mashiach sits on the throne as one of Israel's sons, as its Kinsman-Redeemer.

So, as you begin to consider this conundrum of Mashiach Crucified, let's first start by asking what was the kind of "king" which Israel was supposed to have? A "Saul" type king, who was a Leader of Servants? Or, a "David" type king, who was a *Servant Leader*?

Shepherd's to Feed His Flock:

¹⁵ "And I will give you **shepherds** after my own **heart**, who will **feed you** with knowledge and understanding.

Jeremiah 3:15

⁵ and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a **king** to **judge** us **like all the nations**." ⁶ But the thing displeased Samuel when they said, "Give

us a king to judge us.” And Samuel prayed to the Lord. ⁷ And the Lord said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have **rejected me** from being king over them. 1 Samuel 9:5-7

Deep Family Culture	Fleshly-Worldly Institutions
Sons	Superiors
Serving	Self-Serving
Sacrificial	Self- Enriching

The Lord God uses a central image when defining his relationship with Israel—a *shepherd to his flock*. Not only is the appropriate due to their *pastoral ancestry*, starting with Abraham, but it captures God’s tender and *Father’s heart* for his

people. For, the great disparity between the *protecting Shepherd* and the *powerless Sheep* perfectly captures the heart of the Lord God for his people. It is not a coincidence that this *shepherd-flock* imagery is most aptly used to describe *parents who shepherd their families, especially the little sheep* we often call “kids.”

So, the “deep culture” of Israel is not one of an organization, a confederation, a league or alliance. Israel was and has always been a family of households, clans, tribes, and a nation, and, therefore, a Kingdom.

But, to understand who must stand at the *Head* of this Kingdom, we need to understand who *Mashiach* must be as the Head, the King, chief Shepherd of Israel. Only then will “*Mashiach Crucified*” make any sense. And, the reason “*Mashiach Crucified*” was incomprehensible to the Religious Leaders of our passage, the High Priest and his henchmen, is that this *Institutionalization*

of Israel, which see even to this day, is an unnatural perversion of the House-Tribe-Flock future of God's Kingdom which is the *deep archetype* of House Israel. But, Israel Inc. must be the one to Crucify Mashiach, since he is the main threat to its **domination** of God's people.

For, when God created Israel as his *people, His flock*, he intended for them to one day be part of his House *through Mashiach*. In the same way that they are *sons of Abraham* as the generations of his house, they are meant to be *sons of God* through Mashiach, the *son of God* as the generations of his house, to be not only as the "sands of the sea" (fleshly) but the "stars of the heavens" (heavenly)—(Genesis 22:17-18).

Israel was created to be a House of *sons*, so this is the reason God says to them: "You are Elohim, sons of the Most High, all of you" (Psalm 82:6). (In fact, the entire line of Adam was meant to be in

God's House, so God calls our lineage of Adam "the sons of God" (Genesis 6:2).

Due to *God's plan for Israel*, he treats them not as mere creatures to subjugate, as would the ever-wrathful *Allah* or a glory-hungry Zeus. This is why God's plan for Israel as "generations of sons" fits so well in the Shepherd-Flock structure. For, in a big House, the generations of "sons" who start their own "households" never usurp or replace the House's founder. So, no "son of Abraham" aspires to *obscure the name of Abraham* or detract from his place of honor. Rather, the *headship* of Abraham over his House forever binds the *sons of Abraham* in a familial bond of fellowship. So, God is pleased to give "shepherds after my own heart" to feed his flock, his family and all its sheep. In this way, a shepherd serving under the Chief Shepherd is no threat.

In fact, this picture of House Israel as a family of Sons and Shepherds produces a third

characteristic which *clearly defines* David's rule and his own House and Kingdom. A nation of households, clans, and tribes, under a *shepherd king*, will be a **sacrificial family**. Israel's sacrificial system of offerings was eventually corrupted, but it was meant to be a natural reflection of the *sacrificial love and giving* which family members display to one another.

Case Study: The Best of Israel.

Growing up in far-flung Hawaii in the 1970's, the Israelis have always been my picture of the Heroic. Studying the Six Day War as if it were the Bible, I loved the hero-brothers who fought for family, God, and one another! Soldiers throwing themselves on barbed wire fences, the wounded fighting on—these defined for me heroism. This clan, so humbly self-sacrificing for the tribe. This was an Israel that won the world's heart. This is what Israel was meant to be—a nation of sons. Shepherded by Mashiach.

In fact, the Torah, the Tanakh, and the Gospels are filled with *sacrificial acts of devotion and service*—offerings to God, sacrifices in war, bravery and self-sacrifice in hardships. This *hesed*, this “steadfast love” is covenantal because it is a family love, the love of Abraham offering up even his only Son out of his fear of God and the deep faith which calls for such devotion.

But, the *fleshly, world-loving sin* of Israel has debased such sacrificial love for a more *mercantile and institutional* structure. A system not of *free and faithful sons* but of dominance, of subjugation as seen in the nations, a structure of “superiors” ruling over and dominating a nation of servants. Such a structure of Self-serving kings is what the Lord God loathes as a “rejection” of His rule. Such institutional subjugation *grows from mere idolatry*—wanting a protective power that is not

God. Such “kings” are not *shepherds* but *Self-serving* tyrants.

Sons	Superiors
Subject to the Lord	Self-Ruling

Let’s compare two kings—the first, a “Shepherd-King” and the second, a “Subjugating and Self-Serving King.”

When the Philistines were garrisoned in Bethlehem, David *longed for some water from its well* (2 Samuel 23:16), so his three *mighty men* broke through the opposition and brought him water from the well. What did this *Shepherd King* do, as a brother among brothers? What he does reveals everything about how David viewed himself and his brothers—he *poured out the water before him “to the Lord”* (16). David refused to think that his life was any more valuable than his brothers. It was the *Lord Alone*, who was the true

worthy ruler of the nation, so David poured out this water as a drink offering to the Lord.

But, when Saul obeys God incompletely, the evidence that his mind is still focused entirely on himself is the statement: “he set up a monument for himself” (1 Samuel 15:12), for he was unaware of the reality of the situation, that the Lord “regretted” making Saul king (v.11).

For, in a *sons*-based structure, there are no distinctions or greater position—that is, differences in value, because all are subject to One Lord and Father. As Jesus said, ‘you are all brothers’ (Matthew 23:8-9). But the *fleshly desires* of the people push them towards the familiar ground of *enslavement*. For, they had just passed through time of judges, where “everyone did what was right in his own eyes” (Judges 21:25). In this chaos, the people wanted to be “like all the nations” so that they might be “judged” by human authority (1 Samuel 8:5).

Now, at this point, we might consider what pushes the *fleshly soul* to be judged by human authority but not by God? While sons are *subject* to their Father, they experience freedom in the Household. But, the *flesh resists the unfamiliar* rule of the Father's Lordship. Rather, it would prefer even to be *subjugated* by a king, because a worldly king, a tyrant, is the epitome of what the *flesh seeks* in its Self-Rule. The *flesh* is Self-important, so it understands the king who epitomizes this brutal Self- importance. For, when the *organization* has as its head a *superior*, then it allows for a *superior class* who are more important than the others, who are entitled to coerce, abuse, and exploit the weaker without regarding them as *imposing any obligations on them*.

Contrarily, in a house of *brothers*, there is freedom, but there is also the responsibility and familial connection which binds the family

together. So, the flesh wants to be unencumbered by such shackles but for some to be enriched so that they are not brothers among brothers but superiors among servants.

Shepherds	Subjugators
Serving	Self-Serving

For this reason, the role of Mashiach of Shepherd was unrecognizable to Israel's religious elite, to the *superior* class that ruled Israel by their lineages and their traditions. They could not recognize the Shepherd and his legitimacy from God, for they were blinded by their *membership* in their *fleshly system*. And, in this religious system, they were the *Subjugators*, the ones in authority to impose their will upon those meant to *serve* them and give them honor.

Now, as a *Shepherd* of Israel's generations, you are given a noble purpose. First, you must model

to Israel and show them by your *service* the true role of a God-anointed Shepherd. For, the anointing and power of God for those who seek after his own “heart” is given so that these shepherds might “feed you with knowledge and understanding” (Jeremiah 3:15). As you *feed* your people the Word of truth faithfully, at *great loss and affliction* for yourself, you demonstrate the model of the *Shepherd who lays down his life for his sheep*. We learn this from our Great Shepherd, the Lord Jesus Mashiach, who himself said:

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.

By *laying down your life*, like the Lord, for your people, you demonstrate and prove that you are

called to this flock by the Lord God, the *owner* of the sheep.

So, given a great trust, having been *entrusted the flock* from his heavenly Father, the Lord Jesus has one purpose. Not to serve or please himself, but to give the *sheep* “life abundantly” (John 10:10). This goal of *feeding the sheep*, giving them *abundant life*, is what distinguishes the Kingdom as a unified House from the *world and any fleshly form* the people of God will choose to be *enslaved by* rather than face the terrifying responsibility of living like brothers!

Because, to *understand the Lord’s calling as a Shepherd*, shepherds must also the reason for their service. Kingdom shepherds must serve, especially the members (or soon to be members) of their own House because they are not *isolated and solitary hermits*—they are members of one another. For, the selfish self is the singular grain

of sand, but the shepherd who serves is the *vast seashore* that goes on for *generations*.

Notice that Jesus calls those who are not shepherds mere “thieves” whose purpose is to “steal, kill, and destroy” the life of the flock. These Self-serving *subjugators* are thieves, because they have no *right* to the flock. They are outsiders who know nothing of *the family’s brotherhood*. Rather, they are Self-serving, because their purposes is to *steal* what is riches are not theirs by killing and destroying any vestige of the life given to them by their Father. Later, Jesus calls these subjugators “hired hands” who only Serve Themselves.

So, in this worldly institution which these subjugators impose upon the flock, where there is *isolation* and individuals grasping for position and riches, there is only Self-enrichment and Self-interest. It is no wonder that the Mashiach’s glorious Sacrifice is unrecognizable to these *religious leaders*. These men only know and

respect Self-enrichment, and the idea of *sacrifice eludes*—even offends and infuriates them.

Servant Leader	Leader of Servants
Sacrificial	Self-Enriching

So, when you present Jesus as Mashiach and Him crucified, you are calling your people *out* of this Worldly Enslavement but makes them mere *slaves of their subjugating leaders* and to a world that only offers them selfish Self-enrichment.

But, in the Lord's Kingdom and House, those who are given increasing responsibility and the Kingdom's power are to use this not for their own Self-enrichment, to be further *served* by those whom they *subjugate* and *exploit*, but they serve *sacrificially*—willing to endure greater afflictions, greater losses, and increasing hurt that a wider sphere of their people will experience abundant

life. Such great ones are not mere Leaders of a multitude of Servants. Rather, they are true Servant Leaders.

But, the great mystery we see in the Lord Jesus Mashiach's testimony before the religious leaders is that the Lord God himself is the one to *exalt* these servant leaders, for the Mashiach, is indeed the "Son" of the Blessed One, for the very reason that he has *humbled himself as the Son of Man*, enduring the greatest sacrifice to give *life* to the entire Household.

It is his *willingness to Sacrifice* and to *lose all things for the sake of his brethren* that he proves his paternity as the Son of Man and the Son of God. And, to prove that this *Servant Leader*, the Great Shepherd of the Sheep who became the family's Atoning Lamb, is the Son of Man exalted "to the right hand of Power" and "coming with the clouds of heaven" (Mark 15:60).

So, when the people taunt him, calling for the “King of Israel” to “save himself,” they reveal their enslavement to the world. In the world of Subjugators and Tyrants, no “King” would allow himself to be so shamed and to suffer so much.

In this way, today’s Israel is also accustomed to being exploited and subjugated, so that the notion of Jesus as Mashiach and him Crucified will strike them as dissonant. But, as they see that their Rightful Mashiach indeed *chooses* to suffer, serve, and sacrifice for them, they will cast aside their ideas. For, in God’s Family, his chosen Servant Leaders cannot be Self-Serving, much less Self-Saving. Doing so would undermine their authority as his Appointed Shepherds!

So, as a generational shepherd sent to the House of Israel, you may feel led to *challenge* its people to question why David was beloved and Saul denounced by God. Consider how their lives ended. For David, the Servant Leader, the number

of Mighty Men who would lay down their lives for him kept expanding, for they *saw* and *responded* to their Sacrificial King. And, Jesus Mashiach is the Son of David—he *is the heir of such a Shepherd's Throne*, using his God-given power for the good and instruction of his *flock*, God's own House. In the same way that David's *servant leadership drew the strong around him*, for he empowered and honored even the slightest of his people, knowing they were his *brothers*, so Jesus Mashiach draws all into his Kingdom House that they may share one Father as brothers in arms, willing to sacrifice all for their Mashiach King who gave up all to serve them!

Sadly, Saul died alone. Even his son Jonathan pledged his loyalty to David. Such is the way of those who follow the flesh and take shelter in the world. Though it offers enrichment and protection, it enslaves its people and exploits them. But, Israel's true Shepherd King brings

them life by his atoning sacrifice on the cross. For, God is to populate his House not with Slaves but with Sons!

King: David Servant Leader like Mashiach	King: Saul Leader of Servants: Religious Rulers
Subject to Lord	Self- Ruling
Shepherding	Self-Serving
Sacrificial	Self-Enriching

Read Mark 15:21-47.

²⁶ And the inscription of the charge against him read, “The **King of the Jews.**” ³⁰ **save yourself**, and come down from the cross!” ³¹ So also the chief priests with the scribes mocked him to one another, saying, “**He saved others; he cannot save**

himself. ³² Let the **Christ, the King of Israel**, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him: Mark 15:26, 30-32

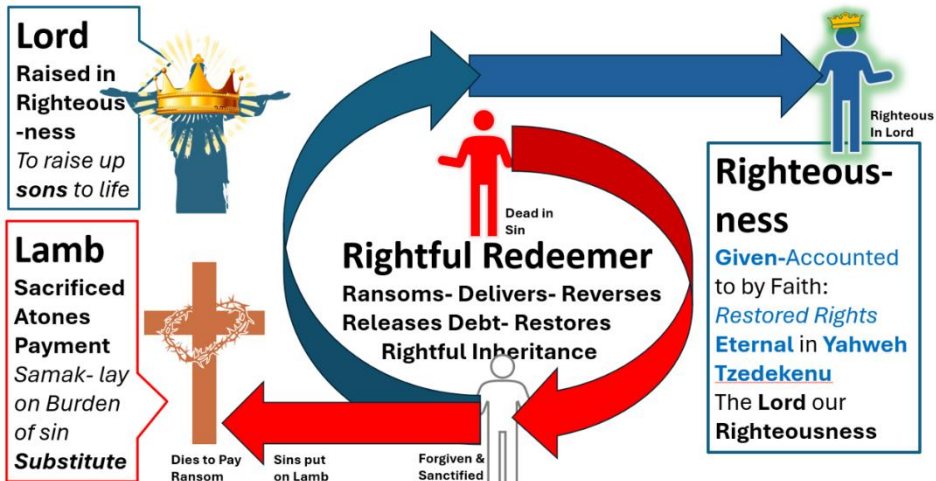
Background:

How does the Suffering of Jesus Mashiach on the Cross save his people?

²⁴ “Seventy weeks 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. ^[d] ²⁶ And after the sixty-two

weeks, an **anointed one shall be cut off** and shall have nothing. Daniel 9:24,26
 And this is the name by which **he** will be called: 'The **Lord** is our **righteousness**.'
 Jeremiah 23:6b

You shall suck the milk of nations; you shall nurse at the breast of kings; and you shall know that I, **the Lord**, am **your Savior** and **your Redeemer**, the **Mighty One** of Jacob. Isaiah 60:16



The Redeemer's Role:

As a generational shepherd sent to Israel, it is important that you *have God's long-view* of Israel's history rather than the *historical-experiential* events in which your people are immersed. For, *in the flesh*, the people of Israel are convinced of their own Self-Righteousness and their Self-Entitlement to God's *blessing and life*. For, when *flesh-blindness sets in*, it first obscures one's own sin. Of course, people with no sin and *righteous in their own eyes need no Redeemer*.

So, let's start our discussion of the Redeemer's Role from God's perspective and his view of the needs of his people. When the Jewish people were under God's judgment, exiled in Babylon for their sins, God gave Daniel a historical assurance that one day, there would be deliverance. As you read Daniel 24 to gain God's perspective, remember the Scripture's consistent message:

The Lord God reserves the right of deliverance and redemption of his people for himself alone!

Starting with the first *word of command* from “the Lord your God,” he alone delivers out of enslavement (Exodus 20:2)—not just from Pharaoh, but from the Serpent’s *deeper slavery to death* (Genesis 3:15). For, from Adam to Babylon, there had never been any deliverance from the spiritual bondage to death and sin.

And, God has never said that his people had ever nor will ever achieve their own Self-Redemption through Torah-observance. Rather, as Abraham knew, one is accounted *righteous* by his faith, faith in God’s promise and act of Redemption.

So, God assures Israel through the prophet Daniel that one day, he will “finish the

transgression” (Daniel 9:24) that had pit God and Israel against other in a constant cycle of sin and punishment. This cycle would end only when the “Mashiach” was “cut off... and has nothing” (26). So, God alone sends a Redeemer to Israel, and he would do two things. First, he would “put an end to sin”—that is, he would break the power of sin to keep people enslaved in spiritual death. He would do this, because the *Mashiach to be cut off* would be the one to “atone for iniquity” (24). Second, this coming Redeemer, the stricken Mashiach, would give his people an “everlasting righteousness” (24). Now, you may be seeing the exciting thing about this promise. Israel’s *Torah-based righteousness was fleeting*, because the Law was still being obeyed by *fleshly people*—imperfect, weak, and prone to be Self-reliant. And, the Law commands faith—a totally surrendered dependence on God as Lord. The flesh will never submit to God for very long, much less for an

“everlasting” span. And, that is why *fleshly people alone* cannot truly be the people of an eternal God—God’s *Spirit* cannot “abide” in defiled and dying *flesh* (Genesis 6:3). But, when God promises Israel an “everlasting righteousness,” he gives an everlasting righteous life to sons who will live forever!

See and share with your people the simplicity of God’s promise through Daniel in 9:24: there will only be Redemption when the Redeemer, the Mashiach, is cut off. Only then will he atone for iniquity and bring his people an everlasting righteousness. But, according to God’s plan, the Jewish people rejected Jesus as this Redeeming Mashiach, instead, choosing to seek to achieve their own Self-Righteousness. But, still being in their dying flesh, achieved nothing.

Now, this picture of Mashiach as the Redeemer who both atones for iniquity and brings an everlasting righteousness brings together three

separate lines running throughout the Tanakh, and are all fulfilled in the person of Jesus Mashiach who was crucified and resurrected in the year 33 CE.

This brings up one last point from God's promise to Daniel. From the perspective of the exiles, it would not be an eternity for God's plan to unfold. From the decree to restore Jerusalem (both physically and spiritually, which was when Artaxerxes ordered the city repaired and the Law taught in 450 BCE) to the *cutting off of Mashiach*, there would be 483 years. So, as was expected, Jesus Mashiach was crucified and raised in the year 33 CE, 483 years from the decree of Artaxerxes.

Now, as you consider the three Bible *pathways* that reveal God's promise of redemption through Jesus Mashiach, let's address the mainstay of Jewish resistance to Jewish receptivity, the allegation that these promises of Mashiach are

misused as isolated *prooftexts*. So, as you read the three pathways talking about Mashiach as “Redeemer,” know that these are not misused prooftexts, for God’s promises of Mashiach, as we see here, are:

- **Corroborated:** The promises which God’s Word states on Mashiach’s *atonement for iniquity* are not isolated but corroborating, and they are distributed throughout the corpus of Tanakh, across genres, authors, and time periods.
- **Clarifying:** As promises bring up themes, these recur and clarify. So, the picture of “Seed raised up” begins with Judah, is clarified in Boaz, and culminates in God’s promise to David to “raise up Seed” for him. There is a pathway that develops, as we have seen in the *toledot-zera* pathway which clarifies over instances.

- **Connected Systematically.** So, we can see the promises of God cluster together in related themes, or ideas, and these clusters make sense as *systems* of ideas. For example, the idea of Mashiach as the Kinsman-Redeemer makes sense as all the various pieces work together: the precedent, the pattern, the purpose, and the perfect outcomes of redemption. And, these systems also work together, so it makes sense that Mashiach's *dual paternity* as the Seed raised up for David is necessary for him to make atonement, being able both to carry sins and to suffer for sins with a life that is both more than human yet weak in its flesh.

Now, the promise of Mashiach thought Tanakh and especially found in God's promise to David in 2 Samuel 7:12-16 states that God will build a House for David and himself, this house not only

brings together two realms- heaven and earth in the reconciling of two realities, flesh and Spirit. But, it also promises to unite Jew and Gentile in one House the House of God and David. However, this promise of a great House does not abrogate any of God's promises to the fathers, especially to Abraham. Even in the world to come, Israel will be planted in the land of its fathers. The Lord Jesus himself will reign in Jerusalem forever. The tribes and their sons will receive their generational inheritance. The Levites will serve before the Lord forever. In fact, Israel's place in the family has always been God's Firstborn, and this status does not change.

Israel's place in God's plan of Redemption has always been glorious as his Firstborn Son among the families of the earth. This is true especially in Mashiach's Redemption. So, read and communicate the Lord's truth to your people, for this is now your time! Israel will bring Jesus

Mashiach's redemption to the whole world as God's House and Kingdom are established, and they will do this in 3.5 years. After two thousand years, the Church has left nothing that remains. No denominations. No theologies. No doctrines, institutions, or fleshly structures remain in these Last Days. But Israel will establish the House, the Throne, and the Kingdom that lasts forever!

Rightful Redeemer: Injured to Deliver his People.

Redeemer: From Judah's line, we learn that the Redeemer is the *rightful* relative to save his family to build up the Household. The Lord God and his Mashiach are thus the only rightful redeemers of his house, freeing them from the enslavement of Sin and Death due to the Fall. Thus, Mashiach must be both the Son of Man and the Son of God to redeem his people from their infinite debt to sin and make them righteous. Only the Lord God and his anointed Redeemer have the right and power to do this. The Lord is the only one to Redeem his family, for those who *redeem themselves* have no share in God's house nor his inheritance. For those dead in sin and orphaned, the Lord's Mashiach redeems them first by delivering them from death as their Passover Lamb, who atones for their sins. When Jesus Mashiach rises from the

dead in glory, he can then give his people his Righteousness and Life to serve God forever!				
Seed of Woman	Son of Judah	Seed of David, Mashiach	Redeeming Savior Mashiach	Firstborn Son, Saving Mashiach
Heel Bruised (to crush head of Serpent)	Ruling Scepter/ garments stained by blood of grapes	Disciplined for Iniquity to build House, Throne, Kingdom.	Garments Crimson from life-blood of winepress	Pierced and Seen by his own people whom he saves.
Gen. 3:15	Gen. 49:10-12.	2 Sam. 7:14	Isaiah 63:1-4	Zechariah 12:10

Atoning Lamb: Freeing from Sin Debt/Death

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

Genesis 3:15

From the very beginning of our fall away from God into Sin and Death, captive to the dark Serpent,

the Lord God has always promised for us redemption to come from within our own family. The promised “Zera-Seed” of the woman would *crush* the Head, the power of the enslaving Serpent, but in turn would be hurt. The Redemption of Mashiach must be a Sacrificial Redemption.

So, what a better depiction of the saving work of redemption than the picture of the Sacrificial Lamb:

- **Deliverance** by its Shed **Blood**: (Passover);
- **Atoning for Sin Debt** by the sacrifice of a life (Leviticus 17:11).
- **Substitutionary Life**: When worshippers *lay hands* on the lamb before it is offered, it shows they are transferring to it their punishable sins. Thus, the Lamb suffers what they should have endured. In this way, even Mashiach is “disciplined” for the iniquity that he carries for his *brothers*, taking not just the

penalty but even the *culpability* for the sins, which includes the defilement, shame, and desecration (2 Samuel 7:14).

Case Study: Parable of Culpability.

When God foretells the works of his Son, Mashiach, God says that he “commits iniquity” and is “disciplined” for it (2 Samuel 7:14). This statement causes many to stumble, but it illustrates the *total mercy* of our Kinsman-Redeemer to not only atone for but to cleanse us from the *desecrating disease of sin*.

Consider the following analogy of a big brother pleading for a younger brother whose life is over, having been found guilty of murder. To “redeem” the life of this brother, it is not enough for the Elder brother to say, “I will take the penalty.” For, even if the younger brother escaped death, his life would be ruined by the guilt, the blame, and the defilement of the act. So, if the Elder brother says, “I did it, I am guilty,” the brother truly *sacrifices* his life, for he takes

on the culpability, the blame, the weight and burden of the sin itself onto himself. That is the great deep love of Mashiach for us—he carried our actual sins on himself, as it says: “He who knew no sin became sin for us, that we might become the *righteousness of God*.” (2 Corinthians 5:20). What a testimony against the *false view of* both Islam and Judaism that God is a solitary, isolating God as Allah or Elohe. Rather, Elohim in his infinite mercy, agrees to let Elohim-the Son carry and be sacrificed for our sins that we might be sanctified to join the oneness of God! For the Son to give up this eternal Oneness with the Father is utterly inconceivable.

But, as a shepherd of the family, it should humble you before the *unstoppable grace* of your God who saved you at the greatest cost!

Atoning Lamb: Beginning with the Passover Lamb, the sacrificing of the Lamb illustrates how the Lord God is willing to have *sins* “atoned for” so that the worshipper might be delivered, be “redeemed” from the sins which *enslave and condemn them*. So, the promised *Zera-Seed* was promised to be the one who *paid a sacrificial price* for the redemption and deliverance of his people. For, in winning their redemption, he himself would suffer injury. The picture of the *sacrificed “Lamb”* aptly testifies of Mashiach’s sacrificial redemption because the Lamb signifies:

- **Protective Covering:** Lamb’s **Passover blood** delivers each household from death (Exodus 12:3-13).
- **Payment:** Atonement for Sins (Lev. 4:32-35). The Lamb’s blood is put on the *altar*, offered to God for the worshipper’s sin to atone. But, only the everlasting *life of the Son of God* can truly pay the infinite price of atonement for sins (Leviticus 17:11)
- **Punishment Transferred:** As substitutionary sacrifice, hands are laid on lamb that it might take deserved punishment. (Lev. 4:32-35; Hebrews 9:14, 28). In this way, Jesus Mashiach as the Lamb of God took not just the guilt but the *culpability and the penalty of our sins* on himself, so he was forsaken by God (Psalm 22:1).

Mashiach Cut Off	Arm of the Lord/ Servant of the Lord	Young Plant: Shoot	Pierced One	Pierced One
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Atones for iniquity;	"pierces" dragon to make "way" "redeemed" & "ransomed" Appearance was marred to "sprinkle" many nations.	pierced for transgress (5)/crushed iniquity/laid on him (6); lamb to slaughter (7); crushed soul is "offering for guilt" (11)	Forsaken by God (v.1) "Pierced" hands and feet"(v.16) so laid in "dust of death " (15); saved, testify brother (22).	Firstborn Son Pierced by his people,
Dan. 9:24	Isaiah 51:9-11; 52:13-15	Isaiah 53:1-11.	Psalms 22:16-22.	Zech. 12:10

The Lord our Righteousness:

Why, when I came, was there no man; why, when I called, was there no one to answer? Is **my hand shortened**, that it **cannot redeem**? Or have I no power to deliver? Isaiah 50:2

My righteousness draws near, **my salvation** has gone out, and **my arms** will judge the peoples; the coastlands

hope for me, and for my arm they wait.

Isaiah 51:5

Imagine the weight of God's words of condemnation to the Jewish people in exile. Helplessly, they were paying for their sins and the wickedness that had been inexorably undermining David's throne. Then, they hear God's pronouncement against Jeconiah: "none of his Seed shall succeed in sitting on the throne of David and ruling again in Judah" (Jeremiah 22:30). God had just ended the Davidic line of kings at Jeconiah! How heavy their *sin* and guilt must have weighed on them, having their last hope snuffed out of the Davidic line of kings being restored upon a return to Jerusalem. But, then they the Lord God's words continue: "I will raise up for David a *righteous Branch*... and this is the name by which he will be called: "The Lord is our righteousness" (Jeremiah 23:5-6).

God's promise of raising up the Davidic Mashiah to be Yahweh Tzedekenu, the Lord our Righteousness, should truly renew and re-invigorate any of Israel who realized the *consequences* of their sin and the impossibility of ever attaining a *righteousness* acceptable to God! But, these Jews, who moments ago had their hopes crushed, now hear God's promise himself to raise up a Righteous Branch for David, and they surely remember his promise to David to "raise up Seed" for him (2 Samuel 7:12). And, not only would God himself be the One to raise up a Davidic Kinsman-Redeemer to save them, but this one, called "Yahweh Tzedekenu" (23:6) would be the One to secure God's *righteousness* for them!

For, as we see in the passages at the beginning, not only is it God's *right alone to redeem*, but it is only ***his righteousness alone*** that he gives to his people! For, it is only a "righteousness" that comes from his own act of "***salvation***" from his

own “arm” (Isaiah 51:5). In the same way that God reserves “redemption” as his right alone to secure for his people an “everlasting righteousness” (Daniel 9:24) through the “salvation” he brings through his Mashaich.

So, we see that the Lord God’s act of redemption through Mashiach as two entirely different but necessary aspects. First, the Atoning work of Salvation pays for the forgiveness and sanctification of God’s people. Second, equally important, is the *reckoning* or *imputing* to his people of an “everlasting righteousness” (Daniel 9:24) that would secure an eternal life before God in blameless peace.

So, consider how through the *resurrection of* Jesus Mashiach from the dead, his perfect and everlasting life is *reborn* into his disciples! Remember, the Lord’s sacrifice on the cross is not simply representing the sacrifice of the Lamb, who lays down its life for the Flock.

But, when “cut off” at his crucifixion, Jesus Mashiach was as importantly raised from death, so that “after” the suffering 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 iniquity” (Isaiah 53:11). For, when Lamb who suffers death for his people is *raised up* by God to life, this new, perfected life he passes on to his people. For, with this life comes the full “rights” to be the “children of God” (John 1:12), for the children will all be given Mashiach’s “righteousness”—for Mashiach, Yahweh, is “tzedekenu”—“Our Righteousnesses” (Jer. 23:6).

Lord-given Righteousness: Why is the *providing of righteousness* a necessary part of the Redemption which the Lord God accomplishes through his *Mashiach*? The deeper issue is, “Why is the Lord so insistent that he alone is the One to Save and to Redeem?” All the commands of God hinge on this key *relationship of faith* linking God’s people to his Lordship. For, it was the opposite of faith, *fleshly unbelief*—which was the root of

humanity's fall. For, to take the position of unbelief—to be convinced that you are able to live life *apart* from God, to have the Self-entitled “Right” to *blessing* apart from God and to attain a Self-Righteousness in one's own virtue, is an idolatry of the highest order, the picture of “knowing good and evil” in place of God (Genesis 2:17). This same *affront* to God's right of redemption is what brought Job before the Lord in judgment, for he abandoned his “fear of the Lord” to claim a “self-righteousness” before God, incurring terrible rebuke.

And, not only is seeking one's own Self-Righteousness not *rightful*, it is not *possible*. For, as *spiritually dead creatures of flesh*, it is impossible to secure a spiritual, “everlasting righteousness” by our own hands. Such an epic delusion would not even be held by the ancestors of Jews, who, in Egypt under Pharaoh's domination, dared not *liberate* themselves by their own power. How much more delusional are those Jews who seek to *liberate* themselves from the dark Serpent's enslavement to death, being dead in sins themselves and having no spiritual life in them to generate?

Thus, to those of Israel who foolishly claim to have the ability to achieve a Self-Righteousness by the Law (which the Law never commands but instead to let the Lord God be the only one to deliver from slavery: Exodus 20:2), if they persist in their delusion, then only the cold hand of reality will disabuse them of this stubborn Self-Righteousness. So confident in Self-Redemption, these Jews will face a world-wide onslaught against Israel. If they cannot redeem themselves from certain extinction as the nations surround them, how much less can they achieve “everlasting

righteousness” except through the Redemption of Mashiach, who was “cut off” for them? (Dan. 9:24). For, only the appearing of Yahweh Tzedekenu to save Israel on that Last Day will Jews final *receive* (not achieve) the righteousness that belongs only to *Yahweh Tzedekenu!*

Righteous One	Redeemer makes all Righteous	Mashiach brings ever righteousness	Lord is our Righteousness	Jesus became sin to make us righteous
By knowledge many accounted Righteous by bearing iniquity.	Lord is Savior, Redeemer of Jacob to make all righteous.	Everlasting Righteousness	Lord our Righteousness To clothe priests with Righteousness	He became sin, become righteousness of God. Made righteous
Isaiah 53:11	Isaiah 60:16, 21	Daniel 9:24	Jer. 23:6 Ps. 132:9-10	2 Cor. 5: Rom. 3:23-4

Case Study: The Fruit of Redemption.

Let me share two recent text messages I’ve received in the last few days, which I shared with my fellow *house-group* leaders to pray:

(From J: whose friend E.'s wife is in critical care and is facing organ failure):

Guess what! E. just accepted Jesus Christ as his Lord and Savior!

He was scared and going back to hospital he asked us to cast out the demons speaking to her as he witnessed it. I said you can too! Repent your sins and and accept Jesus as your Lord.

(From A, J's wife a few days later) Pastor Derek... how are you today? Thank you so much for the prayers and encouragement, it's all working, God is moving through A... and doing such good things. She got moved to a room with windows today  last night she asked us to sing the song I had sang the other day. I didn't even know she remembered or was aware that I had sang to her so we all sang the song "surrounded", J., E. and I held hands with her in a circle around the bed and sang it and guess what... she smiled so big and started to cry. She

wept and smiled through the whole song. This past week was another very tough one but last night... sigh.... God is so good, He is just so good. The doctors are so surprised that she is still here and they are considering a procedure they hadn't considered before. They will operate on Tuesday and by the grace of God, if it's His will I am confident that it will go well! Sigh... I just wanted to share this with you. Please keep praying it's so worth it and useful! Looking for a new kidney or a healed kidney. 😊 thank you ❤️ ❤️ xoxoxoxo

Seed of Woman
(heel bruised)
(Gen. 3:15)

Son of Judah:
blood stained garments
(Gen. 49: 11)

Son of David
disciplined for iniquity
(2 Sam. 7:14)

Son of David
abandoned by God/
Pierced hands/ feet.
Ps. 22: 1,16)

Mashiach
comes in **blood stained** garments
(Isaiah 63:1-3)

Mashiach
comes as One Pierced
(Zech. 12:10).

Man of Sorrows
Pierced for transgressions offers soul for guilt.
(Is. 53:5,12)

Mashiach
Cut off, to atone for iniquity/ bring everlasting righteousness.
(Dan9:24)

Focus:**6.6.C. Saving Others: King of Jews Crucified:**

Hidden Glory of the Kingdom Revealed.

1. **King of the Jews:** Crucified-- Chooses to Save others but not Himself. Mark 15:21-32.
2. **Cross of Atonement:** bearing sin that Death separates Son from Father. 15:33-41.
3. **Victory in Death:** Work finished in Death. 15:42-47.

Consider:

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Question:

Further Discovery: