

Seven Frequently Asked Questions
for Jews

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¹⁰ “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹ On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. Zechariah 12:10-11.

Contrary to your and Israel’s best efforts to deny the truth, the Lord God has anointed Jesus, His and David’s Son, as Mashiach. The taking of his Church, as you now see, is evidence of that. And, within years, the prophecy of Zechariah 12 will be fulfilled, and you will see Jesus revealed as Mashiach with your very eyes, whether you like it or not.

Jesus is Mashiach, and your current understanding of Torah/ Tanakh is incomplete if you do not see this, for the Lord God has promised the Mashiach as the Son of God and the Son of Man from the very beginning. Jesus is Mashiach legally, according to the witness of the Torah/ Tanakh. If you wish to consider the pathway of Mashiach as laid out from the beginning, then continue reading. We will start in B’reishit. Humble yourself under the Word of God, for heretofore you and your fellow prophets are guilty of false dreams to deny the Lord God and His Mashiach, so consider the Word of God as a holy “fire,” a “hammer that breaks the rock in pieces” (Jeremiah 23:23-32) which is incomparably more weighty than your words or thoughts (Isaiah 55:8-9).

Israel is still called to be the “light” to the world. Therefore, it is critical that you understand—that is, recover the understanding of Mashiach that has always been within Israel’s collective memory but hidden due to your hardness of heart. Israel is correct—the world shall know forever Jesus as Mashiach, so this understanding has been given to you as your inheritance—not the “Christ,” for

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1. Who is God as Elohim?

Why is God echad and not yachid?

God reveals Himself through His Word, the Torah of Moses, the Ketuvim, and the neviim—the Hebrew Tanakh. Certainly, this revelation through Torah is irreplaceable, for God says, For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Is. 55:9). Moreover, he cautions, “What has straw in common with wheat? declares the Lord. 29 Is not my word like fire, declares the Lord, and like a hammer that breaks the rock in pieces?” (Jer. 23:28b-29). Because God has full access to the heavenly, spiritual reality, while human flesh is limited to its own earthly experiences, we must be careful not to mingle human “straw” with the power incarnate of God’s “Word” (Jer. 23:28). Nowhere in Scripture does God justify the existence of an “Oral Torah” in which mere mortals supplant the valuable “wheat” of the immortal God with the fanciful “straw” of men long dead. Worse, we must not let mere human understanding, either by “burden” (Jer. 23:26) or “dream” (23:27), obscure the reality of God himself so that the people forget God.

Thus, hearing God’s Word as spiritual revelation requires that the reader surrenders any fleshly or traditional “burden” which anchors one’s understanding in earth rather than the heavenly truth. So, the Torah begins with B’reishit rather than Shemot, it begins with the story of Elohim and His Mashiach rather than the Law, given at Sinai. Some in Jewish tradition that the world and the entirety of God’s plan is entirely for the sake of Israel. Instead, the Tanakh tells the family story of Adam’s chosen line which, after its fall into sin, returns home to God through the House of Shem, who alone knows God as Elohim (Gen.). Israel, as the house of Shem through Abraham, is God’s firstborn, but he is not God’s only-born. For, the Heir of the house of Israel is Mashiach himself, the Son of God and the Son of David, who must build a “house” for God, a family taken from the sons of Noah. Only when Israel re-discovers her rightful call and place *under* the Lordship of her Mashiach will she be restored.

And, from the beginning, God reveals himself as “elohim” rather than “elohe,” for he is “one” as a unity of “echad” rather than a singularity of “yachid.” This revelation of God, expressed through the original Hebrew tongue, accurately expresses this “unity” of God. From the beginning, we that God is a perfect “unity”:

- **From all Eternity:** “b’reishit... elohim”—He has existed in a perfect unity from the beginning;
- In **Name:** “elohim” is not “elohe”—He reveals himself as not a singularity but a plurality.
- In **Perfect Unity of Action:** “bara elohim” But, this plurality of being acts in a perfect unity of action, for bara (singular action) + elohim (plurality of person).
- In **Power to Create:** by bringing God’s presence (Gen. 1:2), by commanding with purposeful authority (Gen. 1:3, 6), and by obeying this command to “make” what was spoken (Gen. 1:7).

- In a **Shared Glory** and **Image/ Likeness**: God says, “let **us** make man in **our** image” (Gen. 1:26). In the same way that God’s “name” of “Elohim” is shared, so is His glorious “image” and “likeness.”
- As a **Family Unity**: The Lord God clearly reveals himself as “echad,” a unity of “one” (Deut. 6:4). This oneness is pictured as a family unity, for Adam and Eve are united as *basar echad*, “one flesh” (Gen. 2:24). In this way, only “echad” rather than “yachid” depicts this family oneness. If Adam and Eve achieved a oneness of “yachid,” they would both be destroyed by being fused into a fleshly singularity. Rather, “echad” can only mean a oneness as a unity in relationship. In this way, God is “echad” as a unity of God—as the “Everlasting Father,” as the Spirit of God, “the Wonderful Counselor,” and as Mashiach, the “Prince of Peace” (Isaiah 9:6).

<p>In the beginning, God created the heavens and the earth. Genesis 1:1</p> <p>בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:</p>	<p>A. B’reishit, at the head or source of all things, God created all things in the heavens and earth. But, he “finished” His work of creation only after he established the age of “man”—and created a “holy” shabbat to share in this “rest” with him.</p> <p>1. God reveals Himself by the name “Elohim” not “Elohe,” implying by the morphology a plurality rather than a singularity.</p> <p>2. However, “bara Elohim”—this plurality exists as a perfect oneness, hence the singular verb “created.”</p>
<p>4 “Hear, O Israel: The Lord our God, the Lord is one. Deuteronomy 6:4</p> <p>שָׁמַע , יִשְׂרָאֵל ! יְהוָה אֱלֹהֵינוּ יְהוָה - אֶחָד:</p> <p>Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one fleֶשׁ לְבָשָׁר אֶחָד</p>	<p>3. This perfect oneness is captured by the word “echad” and not “yachid.” The Lord our God is “echad”—one. Not an isolated singularity (not “yachid”) but a “unity” of “one.”</p> <p>4. This unity is a family unity, for “echad” is the unity Adam and Eve as “basar echad” (Gen. 2:24).</p>
<p>2 The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.</p> <p>3 And God said, “Let there be light,” and there was light. Genesis 1:2-3</p> <p>6 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the</p>	<p>5. The name of God, <i>Elohim</i>, indicates a shared—even family—name of persons acting in a perfect (family) oneness. Together, they create as the “Mighty God.” First, the “Spirit of God” reveals the holy presence of God as the “Wonderful Counselor” by “hovering” over the face of the waters (1:2).</p> <p>Second, “God” speaks the holy purpose of God according to His foreknown plan. As the</p>

waters.” 7 **So God made** the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. Genesis 1:6-7

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his **name** shall be called **Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace**. Isaiah 9:6

שְׁמוֹ פְּלֵא יוֹעֵץ אֵל נְבוֹר
אֲבִיעֶד שֵׁר- שְׁלוֹם:

“Everlasting Father,” God commands that an “expanse” must separate water from water (1:6). Finally, “God” as an obedient Son accomplishes the will and purpose of the Father by His holy power, “making” the “expanse” in obedience to the Father’s command as the “Prince of Peace,” the Heir of all creation (1:7).

As the embodiment of this perfect oneness, Mashiach bears the name of God in all His family unity, for his “name” is: “pele yoetz,” “el gibbor,” “avi ad,” and “sar shalom.” As the chosen Heir of the family, Mashiach has the right to bear its full name.

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

27 So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 1:26-27

When Adam had lived 130 years, he fathered **a son** in his own likeness, after his **image**, and named him Seth. Genesis 5:3

“You shall not make for yourself a carved **image**, or any **likeness** of anything that is in **heaven above**, or that is in the **earth beneath**, or that is in the water under the earth. Exodus 20:4

I am the Lord; that is my name; **my glory** I give to **no other**, nor

6. Thus, when God says, “Let us make man in our image, after our likeness” (v.26), God speaks as a family unity to make the creature “man” suitable to bear this image as a family resemblance. Knowing that Mashiach, God as Son, would one day be born into the line of Adam as the Son of David (2 Samuel 7:12, 14), God makes man suitable for his family and able to reflect His glorious image in worship (Psalm 17:15). As King David says, we are made to “behold” His face in “righteousness.” In this way, faith, like worship, simply reflects a righteousness whose source is God as a son reflects the likeness of his father.

So, recognizing the plural unity of God is the plainest reading of God’s words “let us make man in our image,” a reading which is supported both by the morphology of his name (Elohim not elohe), his chosen descriptor (echad not yachid), and the revealing of His name as distinct persons (the Spirit of God as “Wonderful Counselor; the Son as “Prince of Peace,” and the Father as “Everlasting Father”).

Sadly, Israel has mistakenly read God’s words “Let **us** make man in **our** image” as including either angels or even animals in this act of creation. To suggest that God would share his glorious image with either angels or animals is simple blasphemy. Even God would not break

my praise to carved idols. Isaiah 42:8

I said, “You are gods, sons of the Most High, all of you; Psalm 82:6.

אֲנִי-אֶמְרָתִי , אֱלֹהִים
 אַתֶּם וּבְנֵי עֲלִיוֹן כָּלְכֶם:

his Law forbidding the sharing his glory with anything in “heaven above” or “earth beneath” (Exodus 20:4). Yet, if the Torah teaches that God is willing to share his “image” and “likeness” with man, then by faith we must accept that it is legal for God to share his image as a family likeness with man, and to both make humanity his “sons” and for His Son one day to become a “son of man” (Psalm 8:4-6) to have dominion over all in heaven and earth as the “Seed” of David” (2 Samuel 7:12) and the Son of God (2 Samuel 7:14; Psalm 2:7).

Even the Tanakh shows that it is no blasphemy for God to include humanity in his family and name, saying, “You are Elohim” (Ps. 82:6) because they are “bnei Elyon” — sons of the Most High.

2. Who are the Sons of God—b’nei Elohim?

Why is Mashiach the Firstborn Son of Elohim?

The reality that Elohim exists as a Family Unity of Father, Son, and Holy Spirit, directly affects his plans for humanity and the people of His choosing, the sons of Israel. For, the Lord God foretells from the very beginning that there will be a family whose “generations” will possess the “heavens” and the “earth” (Gen. 2:4). To David, the Lord God promises that it would be his “house” which would be merged with God’s “house” so that the “Seed” (zera) to be raised up would build a family to rule forever, a family whose fathers were David (2 Samuel 7:12) and God (7:14), for this chosen Seed, Mashiach was both the Son of David (v12) and the Son of God (v.14).

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

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

1. B’reishit, at the head or source of all things, God created all things in the heavens and earth—the vast cosmos and our planet. But, he “finished” His work of creation only after he filled the earth with life and humanity, establishing the age of “man” — and created a “holy” shabbat to share in this “rest” with him (Genesis 2:1-3).

26 Then God said, “Let us make man in our image, after our likeness.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ

2. Thus, when the Lord God makes “man in his own image” creating him “male and female” (Gen. 1:27), he creates humanity as a species meant to reflect His righteous image. Because humanity is made “in” the image of God and “according to” His likeness, God bestows on man the capacity and potential of kinship. As trees produce fruit according to their “kind” (l’minehu), God creates humanity to bear the kinship to resemble him in “image” and “likeness.”

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

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם

3. However, there is a **single line** of man, called the “generations of the heavens and the earth” (Gen. 2:4) whom God makes for himself to belong to His very own family, for they will be the family line of God’s Mashiach Himself. Thus, the “toledot” trace out this blessed line of Mashiach which starts with

	<p>“Adam” and ends with “Perez” and the Son of Perez, Mashiach himself.¹</p>
<p>When man began to multiply on the face of the land and daughters were born to them, 2 the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. (Gen. 6:1-2).</p> <p style="text-align: center;">בְּנֵי הָאֱלֹהִים</p>	<p>Because Mashiach, the Son of God, would be born into this line, this family was meant to be the family of God, so its children are therefore called the “sons of God” (Gen. 6:2). Because human (fleshly) theology thinks only in rigidly exclusive categories, the wording of Genesis 6:2 is not only problematic but blasphemous. How can humans be called the “sons” of “God”?</p> <p>However, this has been God’s promise all along, even starting with how he reveals himself as God—Elohim, a plural unity best characterized as a family oneness—a “basar echad” (Gen. 2:24).</p> <p>They are “sons of God” of the blessed lineage of Adam, Seth, and Noah, and these “sons of God” took wives from the broader humanity, women called the “daughters of man”—that is, females from the nameless lineages described in Genesis 1.</p> <p>Thus, the theological assumption of God as a solitary individual runs counter to His revelation as a God who by nature is a Family Unity and establishes a family of “bnei Elohim” to share in his family image and resemblance.</p>
<p>These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth. Genesis 6:9</p>	<p>Thus, the line of the “sons of God,” the family meant to inherit the “heavens and the earth” (Gen. 2:4) because they are meant to be the future family of Mashiach and of the line started by Adam and reaching to Perez (Ruth 4:18), proceeds through the generations to Noah and his sons.</p>

¹ In the Genesis Rabbah 12:6ff, the ancient rabbis discovered this path of toledot which began with Adam and ended with Perez and the promise of Mashiach. Both the first and the last cases were marked by a defective morphology in the word “elle.”

“Blessed be the Lord, the God of Shem; and let Canaan be his servant.
27 May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.” Gen. 9:26-27.

שֵׁם אֱלֹהֵי יִתְוָה

Noah and his “generations,” being of the line of Adam, are thus counted as the “sons of God.” However, which of the three sons would be the “firstborn” son and heir of the family?

Clearly, “Shem,” the eldest, would be the family’s firstborn heir, for Noah prophesies, “Blessed be the Lord, **the God of Shem**” (v.26).

God is the “God of Shem,” for only Shem and his line would remember the true name and nature of God as “Elohim.” As the eldest son, Shem would retain the original language of evrit, and only evrit could retain the linguistic truth of Elohim as both plurality and oneness. For, Yahweh is *Elohe Shem*, the plural construct form of Elohim.

Thus, from the line and family of Shem would come the Mashiach, being born of the only family to rightfully call on and “bless” Elohim as His Firstborn Son among the other Sons of God, Shem.

As the family’s Firstborn Son, it would be Shem and his line of Abraham and David to create a house, “tents” for his brothers to dwell in. For, from Shem, Mashiach the family Redeemer, would arise to bring all the sons of Noah home to Elohim. In Adam, Creation’s glory was lost, only to be restored by the Son of Perez, Mashiach.²

² Genesis Rabbah 12:6. “when Adam sinned they were spoiled... (will not be perfected) until the Son of Perez (viz Messiah comes.)”

22 Then you shall say to Pharaoh, ‘Thus says the Lord, Israel is **my firstborn son**, 23 and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I will kill **your firstborn son.**” Exodus 4:22

I said, “You are gods (Elohim), sons of the Most High, all of you (Psalm 82:6).

אֲנִי-אָמַרְתִּי , אֱלֹהִים
 אַתֶּם וּבְנֵי עֲלִיּוֹן כְּלֶכֶם :

34 Jesus answered them, “Is it not written in your Law, ‘I said, **you are gods**’? 35 If he called them gods to whom the word of God came—and Scripture cannot be broken— 36 do you say of him whom the **Father consecrated** and **sent** into the world, ‘You are blaspheming,’ because I said, ‘I am **the Son of God**’? John 10:34-36.

When Israel was a child, I loved him, and out of Egypt I called **my son** (Hos. 11:1)

14 And he rose and took **the child** and his mother by night and departed to Egypt This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called **my son.**” Mt. 2:14-15b.

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and **his name** shall be called Wonderful **Counselor**, **Mighty God**, Everlasting **Father**, **Prince**

אֵל of Peace. יוֹעֵץ אֲבִיעֶד שֵׁר
 (Is. 9:6)

If the Lord God considers all the sons of Israel, collectively, as His “firstborn son” (Ex. 4:22), how much more should the appointed Heir of the sons of Israel, the rightful Son (Heir) of Abraham (Gen. 22:18) and the chosen Son (Heir) of David (2 Samuel 7:12, 14; Ps. 2:7) be entitled to be called God’s “firstborn son.”

Jesus reminds his Jewish critics that the Lord God shared his name of “Elohim” with the members of His family, the “sons of the Most high” (Psalm 82:6). If the earthly sons of Abraham are called “sons of the Most high,” how much more deservedly “the” Son of the Most High, the appointed Heir of Abraham and David’s legacy, the Mashiach?

Thus, Scripture shows that the Lord God does not consider it profane to share His Holy name, Elohim, with those he considers “sons.” And, if he calls the “sons” of Abraham his own “sons,” how much more fitting and natural should he call “the Son” and promised Heir of Abraham and David’s house not simply “a” son of God but “the” Son of God?

If Israel is a nation of “sons” of God, and God refers to this national collective of sons as “my firstborn son” (Exodus 4:22) and “my son” (Hosea 11:1), then it is a reasonable step to see that the first Heir of all the “sons” of Israel stands in place of all the generations of sons as the Firstborn Son.

Thus, the Firstborn Son of Israel, the Mashiach, represents the entire nation of sons before God in the same way that the High Priests bears the nation on his breast as he carries the 12-stoned ephod (Exodus 28:29).

Because the Hebrew Scriptures reveal God, *Elohim*, as a Family Unity, He shares His being as God as a family of Father, Son, (2 Sam. 7:14) and Spirit (Gen. 1:2) and his name as the “Mighty God” as the family of “Father,” “Prince,” and “Counselor” (Is. 9:6).

I said, “You are **gods, sons** of the **Most High**, all of you;
7 nevertheless, like men **you shall die**, and fall like any prince.” Ps. 82:6-7.

אֵי אֱמֹרֵתִי , אֱלֹהִים - אַתֶּם וּבְנֵי עֲלֵינוּ כְּלָכֶם

In this way, he even shares his Family Unity with those he considers the “sons of the Most High,” even though they live and die as mortal “men” (Ps. 82:6-7).

Viewing Elohim as a Family Unity has the weight of Scriptural Witness behind it, even if it seems unpalatable and even blasphemous to those holding to view of God as “yachid,” a singular deity. Such allegations show a very human flaw to define God in terms of one’s own theological sensibilities.

3. Who is the Son of God? How does the Son of God bear the image of God?

Creatures of “clay” have no right to redefine their “potter” in their own image (Is. 29:16). Those who “turn things upside down” in such a way are “spoiled” by their own blasphemy and are in danger of being “reworked” by the potter’s hand into a more suitable and compliant vessel (Jer. 18:4-5).

So, it is God’s right as Elohim to exist in both being and name as a Family Unity, and to include those worthy to be considered His “sons” in his family name of Elohim. To be offended by such an inclusion proves that one is unworthy of sonship.

However, not only is it within the Lord God’s ability and right to call His own family the “sons of God” and even by His family name, “Elohim” (Psalm 82:6-7), but He is able to call the head of all these sons of God, the “firstborn Heir” of all the sons of God, He is able to call him “the Son of God.” Not only does this Son of God carry the name of God, but he is able to embody in human flesh the very being of God.

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

I will put enmity between you and the woman, and between your **offspring** (zera) and her **offspring (zera)**; he shall bruise your head, and you shall bruise his heel.” Gen. 3:15.

And **the Lord appeared** to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. **2** He lifted up his eyes... and behold, **three men** were standing in front of him. Gen.18: 1-2.

God has take the form of Man:

We have seen that Elohim shares his name as “God” with sons who are mortal, but can Elohim as God embody his being in fleshly humanity? That is, would it be possible for God to take on human flesh?

When Abraham met the Lord God at Mamre, it said that “three men” stood before him (Gen. 18:2). One of the “men” was the “Lord” who ate (v.8) and spoke with Abraham and Sarah (10, 13-15). The two other “men” were two angels who then proceeded to Sodom (v.22).

And, when the Lord spoke with Abraham face-to-face, Abraham recognized that he was mere “dust and ashes” who dared to “speak to the Lord” (v.27). Abraham’s words reveal his reverent worship, responding to the glory of the Lord’s presence even as it is cloaked in human flesh. Because the Lord God appeared in the flesh to Abraham, it can be said that he related to Abraham as his “friend” (Is. 41:8).

what is man that you are mindful of him, and **the son of man** that you care for him? **5** Yet you have made him a little lower (from God—m’Elohim) and crowned him with glory and honor. Ps. 8:4-5

I will tell of the decree: **The Lord** said to **me**, “**You are my Son**”; today I have **begotten** you. **8** Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. Psalm 2:7-8.

12 When your days are fulfilled and you lie down with your fathers, I will **raise up** your **offspring** after you, who shall come **from your body**, and I will establish his **kingdom. 14 I will be** to him a **father**, and he shall be to me a **son**. (2 Samuel 7:12, 14a).

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And he said to me, "You are **my servant, Israel**, in whom I will be glorified."

And now the Lord says, he who **formed** me **from the womb** to be his servant, to **bring Jacob** back to him; and **that Israel** might be **gathered to him**— for I am honored in the eyes of the Lord, and my God has become my strength— 6 he says: "It is too light a thing that you should be my servant to **raise up the tribes of Jacob** and to bring back the **preserved of Israel**; I will make you as a **light for the nations**, that my **salvation** may reach to the end of the earth." Isaiah 49:3, 5-6.

In this way, Mashiach as God's "servant" bears the name of the entire nation as "my servant Israel" (Isaiah 49:1).

For, it is the mission of Mashiach to "bring back" God's son "Jacob" to himself (Is. 49:5) and to gather "Israel." Furthermore, he will be a "light for the nations" to bring "salvation" to them (v.6).

Thus, Jesus bears the name of "Israel" to represent all "sons" as an advocate and high priest.

4. What is Redemption by Faith?

Can the Jews redeem themselves through the Law to become Righteous?

Redemption and the Law:

There are two compelling story-lines running through Tanakh which shape Israel's relationship with the Lord God. On the one hand, there is the story of redemption, a string of promises marked by the pairings of toledot- zera and ending with the promise of the Davidic Redeemer, the Mashiach. On the other hand, there is the giving of the Law, a story introduced by Moses. Both seem to promise life, and Israel has clearly embraced the latter. However, how do these two story-lines converge?

To clarify the relationship between redemption and law, let us first consider the original human condition passed down to us by humanity's parents, Adam and Eve. As the Sages recognize in Genesis Rabbah, Adam's sin deprived humanity of God's perfect plan. Created to be alive in earthly flesh and spiritual soul, our spiritual life died as the Lord God had warned as a consequence of sin (Gen 2:17), leaving us as beings of mere earthly flesh, having no spiritual life in us. Moreover, as people of spiritually dead flesh, we have no human ability to gain life for ourselves, being banned from the well-guarded tree of life (Gen. 3:24). And, as a consequence to our fallen flesh, our natural response to the Lord God's glorious presence is to flee and hide in fear (Gen. 3:8, 10). Note Adam's words, "I was afraid because I was naked." Without the clothing of spiritual life, Adam and we are merely "naked" flesh—uncovered of life. Not only are we people of naked flesh, but we live in a world "cursed" by the Lord God (Gen. 3:17) and enslaved by the Enemy's darkness and oppressive rule (Isaiah 9:2, 4-5). Not only are we people of the flesh, but we are "dead" in sin and enslaved to the spiritual powers of this dark world. As Jesus says, "Everyone who practices sin is a slave to sin" (John 8:34).

Because our natural human condition is as spiritually dead flesh, enslaved to the spiritual powers of darkness and incapable of gaining "life" for ourselves or changing our condition, then our only human response is the surrender of faith. We must turn to the Lord God, surrendering our own way and trusting him alone for redemption.

By faith, we must trust in the Lord God's redemption before we can obey the Law, an obedience which itself is an act of faith. Thus,

- **Lord God's Redemption** precedes **Obeying the Law**: If Israel surrenders by faith to God as their "Lord," then he redeems them from the "house of slavery" to obey Him.
 - Earthly slavery prevented Israel from even "listening" much less believing in the Lord and Moses (Exodus 6:9). This is why the Lord must redeem for the people to obey.
- **Spiritual Redemption** is needed to **Obey the Law**: Even though the Lord God delivered Israel from Pharaoh, a deeper spiritual redemption was needed to free Israel from spiritual slavery. That Israel's condition of spiritually dead flesh remained was evident even at Sinai, where the people recoiled from the Lord God's presence, saying,

“but do not let God speak to us, lest we die” (Exodus 20:19). Again, spiritually dead flesh recoils in terror at God’s glory, as we see here.

- Thus, the Law cannot be kept by those still of “naked,” spiritually dead flesh, for they require a spiritual redemption to free them of a spiritual enslavement.
- Because the flesh recoils from the presence of God even at the giving-of-the-law, then the Law itself has no efficacy to elicit faith from those who are of the flesh.
- A change of condition—the infusion of spiritual life and a revival of the soul, and an accessing of the forbidden tree of “life” is required.
- Thus, only a **Spiritual Redemption** from the promised Mashiach gives Israel the change of Heart and Living Soul Condition to obey the Law by Faith.
 - Mashiach must establish a New Covenant for Israel and the Lord God (Jer. 31:33).
 - Israel will finally “know” the Lord God without shame (v.34), having their “hearts” changed (v.33), for this promise assumes a spiritual life to cover their dead and naked flesh;
 - For, their “iniquity” and “sin” will finally be forgiven (v.34). Importantly, only Mashiach has the right to Redeem—that is, ransom or pay for the sin debt of Israel, thereby releasing them from enslavement to spiritual slavery.
 - This atonement was foretold by the Lord God to David when he promised to raise up His “Seed” as a redeeming Mashiach (2 Samuel 7:12-16).
- Only **God’s Mashiach** can accomplish a **Spiritual Redemption**. Because the sin of our First Parents changed our spiritual condition from life to death, only a Redeemer with a similar place and being as “Head” can reverse this condition from death to life. Because biblical redemption is a rescue and a full reversal, only a redeemer suitably powerful can accomplish this redemption
 - **Ransom of Debt:**
 - Infinite Life: (life-for-life exchange: Gen. 43:9).
 - Propitiatory Payment: God has a right to ask for a life as a “burnt offering”—either a “lamb” or a “life” (Gen. 22:2, 70). Being “struck” is cost of defeating enemy (Gen. 3:15); being “disciplined” for sin (2 Sam. 7:14); and securing healing as substitutionary payment (Is. 53:4-10).
 - **Life of God and Man:** The Sin debt of humanity’s defiling idolatry against God’s image and glory is infinite, only God’s infinite life can pay such a great debt. However, only a fleshly life has the capacity to suffer and die as a sacrificial “lamb.” Thus, Mashiach must be both “God” and “man” to provide a sufficient ransom for sins, being both “the Son of Man” who is “m'elohim” (Psalm 8:4-6) and the “Lord’s Son” who is “begotten” of God” (Psalm 2:7).

- **Raised from death to life:** Jewish tradition posits one stricken Mashiach and one Mashiach enduring forever, so it is essential for Mashiach's mission that he suffer and die (**Ps. 22:16, Is. 53:12; Gen. 3:15; 2 Samuel 7:14**), to be raised from the dead (Is. 53:12) to rule forever (Is. 53:10, 2 Samuel 7:13). Only God's chosen Mashiach can accomplish a redemption which not only delivers himself but his people from death. For,

- **Redeems by Vicarious Atonement:**

- **Rescue from Enslavement:**

- **Rightful Rescue/ Rebuilding of House:**

- **Rule Forever:**

5. How is Redemption made by Vicarious Atonement?

Has the Lord ever called for a human to offer himself in sacrifice, as a Lamb of offering?

<p>15 For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.’ Exodus 13:15</p>	<p>1. Redemption is Vicarious Atonement to allow sons to live. Remarkably, some misguided Jewish pundits suppose that “vicarious atonement” originates in pagan practice. Actually, Biblical redemption is by definition both “vicarious” and “atoning.” As Moses explains <i>pesach</i> to the generations, “redemption” (v.15) saves Israel’s firstborn sons from imminent death, for a “lamb” (v.13) is <i>vicariously</i> killed in their stead, lest their necks be broken (v.13).</p>
<p>The Lord said to Moses, 2 “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine” Exodus 13:1-2.</p> <p>2 He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” Gen. 22:2</p>	<p>2. The Lord God’s right to the lives of all firstborn as their proper worship. As offensive as it is to secular sensibilities, the idea of humans being “sacrificed” lies at the heart of the “holiness” of the God of Israel, for he “consecrates” for himself “all the firstborn”—having a right to their lives (Exodus 13:1-2. As the Lord God who creates, the Lord has the right to all living beings, whom are made for His glory.</p> <p>So, to call for their “consecration” is merely to take what is already His—the rightful worship due Him. So, when God calls for the lives of Egypt’s firstborn, he is taking back what has always been his (Ex. 13:15). When He calls for Isaac as a “burnt offering” (Gen. 22:2), He is calling Abraham to simply his rightful act of worship and duty. Not at all like the pagans who burn their children to appease their capricious idols, but as the Lord God claiming what is deemed “holy.”</p> <p>Thus, the Lord God as Father who calls His Son to offer Himself, like Isaac, as a whole “offering” for the redemption of His people is entirely rooted in the Holiness of the Lord God and His to be worshipped.</p>
<p>9 I will be a pledge of his safety. From my hand you shall require him. If I do not bring him back to you and</p>	<p>3. Redemption is Vicarious. When Moses instructs Israel’s generations about Pesach, his entire point is that they have been spared because redemption vicariously substitutes a</p>

<p>set him before you, then let me bear the blame forever. Gen. 43:9</p> <p>אֶת־אֶתְרֵבְנִי קָדְרִי הִבְקַשְׁתִּי אִם</p> <p>33 Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. Gen. 44:33.</p>	<p>“lamb” to bear the death that should have been theirs (Ex. 13:15). Essentially, redemption substitutes a life for a life.</p> <p>And, this willingness to sacrifice one’s life for another is not simply a Gentile virtue but is the very picture of redemption. When Israel and his house faced starvation because the brothers were afraid to bring Benjamin with them to see Joseph, Reuben’s offer to “kill” his own sons left Israel unmoved (Gen. 42:37). However, Judah offered himself as a “pledge” for the boy (43:9) and eventually offered his own life (44:33) in place of his brother so that Benjamin could go free. When Judah says, אֶתְרֵבְנִי he is exchanging his life and well-being for Benjamin’s. So, redemption is inherently “vicarious” in its Jewishness.</p>
<p>2 He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”</p> <p>8 Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together. Gen. 22:2, 8</p> <p>6 “Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house.</p> <p>9 And Aaron shall present the goat on which the lot fell for the Lord and use it as a sin offering, 10 but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel. Lev. 16:6, 9-10.</p> <p>All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like</p>	<p>4. Redemption is Atoning.</p> <p>Because the Lord God has a right to the firstborn, to call them as a holy sacrifice to himself, this is no mere “human” act but the worshipful offering of a “lamb” (Gen. 22:8) and as such can be one’s worship as self-sacrifice and also propitiatory, for the payment of another as atonement. (Lev. 16:6, 9)</p> <p>In the pesach observance, a “lamb” provides the redemptive payment by which the firstborn sons go free. The innocent lamb bears the punishment so that the doomed may go free. In this way, bulls (Lev. 16:6) and goats (v.9) are offered as a “sin offering” to atone for the priest’s sins, and this is done for the sake of the recipient of atonement, whether the living goat (Lev. 16:10) or Aaron the priest (v.6).</p> <p>Likewise, Isaac was meant to be a “burn offering” as the designated “lamb” (Gen. 22:2). And, the Mashiach was meant to bear the “iniquity” of his people to be an “offering for guilt” Is. 53:7.</p> <p>Thus, as the designated “lamb” (like Isaac), Mashiach was able to offer himself to pay for the atonement of the sins of His people. Resembling his ancestor Judah, Mashiach was willing to “bear the blame” (Gen. 43:9) so that</p>

a sheep that before its shearers is silent, so he opened not his mouth. Yet it was the will of the Lord to **crush him**; he has put him to grief; when his **soul** makes an **offering for guilt**, Is. 53:6-7.

his brother may go free. By being “struck” for “sin,” (2 Sam. 7:14), Mashiach is able to redeem His people, crushing their enslaving enemy but being injured in the process (Gen. 3:15).

Through the Tanakh, God has appointed Israel as a light to the nations, a living lesson on what righteousness looks like. Israel has zealously defended the holiness of God—that he is unlike any other god of the nations. Remember, the Lord is the “God of Shem,” for only Shem through Abraham retained the knowledge of God as “Elohim.”

When Israel compares itself with the nations, it is truly a nation of priests, and its worship and righteousness based on the Law are instructive. However, Israel’s righteousness before the Lord God is altogether different. In the course of its history as a nation, as a priesthood, and as a house of kings, Israel has been continually chastened for its unrighteousness.

Thus, the fundamental question which Israel must ponder is how the nation relates to God as her “Redeemer.” If the people of Israel have the ability, through the Law, to save themselves from sin and attain a righteousness worthy of God’s name, then they have no need of a Redeemer. However, if spiritual death and darkness have robbed the flesh of any spiritual life and ability to remedy sin, then Israel’s only recourse is faith.

27 So God **created man** in his **own image**, in the image of God he created him; male and female he created them. Genesis 1:27

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

6 And he **believed the Lord**, and he **counted** it to him as **righteousness**. Genesis 15:5-6


As for me, I shall **behold** your **face** in **righteousness**; when I awake, I

From the beginning, God created man to reflect His glorious “image” and “likeness” (Gen. 1:27).

Both Abraham and David show that turning to the Lord God in “faith” (v.6) is humanity’s most natural impulse, for faith—the act of turning to the Lord in helpless trust—ascribes to the believer a “righteousness” acceptable to God. The ending destination of faith, as David says, is to “behold” God’s “face in righteousness” to resemble him in “likeness” (Ps. 17:15).

In the case of Abram, faith assumes human inability, for Abram cannot “number” much bring into being an innumerable “offspring” (Gen. 15:5). Second, it assumes a fully able “Lord” who fulfills His Word.

Thus, to turn to the Lord in helpless “faith”—even if this surrender requires one to act, as when Abram went out from his land by faith but only received the promised inheritance by the Lord’s hand (Gen. 12:1-2).

<p>shall be satisfied with your likeness. Psalm 17:15.</p>	<p>Conversely, to turn from the Lord to rely on fleshly ability is not faith but idolatrous unbelief.</p>
<p>7 then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. Gen. 2:7</p> <p>  </p>	<p>The Lord God formed all humanity with the capacity to bear His “image” in righteousness, that is, the ability to turn to the Lord God in faith.</p> <p>However, only our forefather “Adam” alone does the Lord God fashion into a “<i>hai nefesh</i>”—a living soul. In a face-to-face relationship, the Lord God breathes into Adam spiritual life, his very “<i>nishmat haiyim</i>.” Thus, we can say that our first forebearers Adam and Eve were spiritually alive by faith, as they turned to the Lord God in a face-to-face relationship.</p> <p>Importantly, we were constituted with a dual life. On the one hand, our fleshly life was supported by this “dust” of the world; on the other hand, our souls were alive with a spiritual life given by God himself in a face-to-face, faith relationship.</p>
<p>12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.</p> <p>15 The Lord God took the man and put him in the garden of Eden to work it and keep it. 16 And the Lord God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”</p>	

6. What is our spiritual state in this world?

Does the spiritual state of Jews change when we receive and keep the Law?

Because Adam and his wife Eve (Havah) were the first parents of humanity, their choices determined the shape both of the state of our humanity and our world. In our original state, the Lord God made man in his image, to reflect his righteous likeness. So, when he created our first parent, he made him to look to God in relationship, animating him in a face-to-face relationship (Gen. 2:). Adam and his generations were to know God as their “Lord” by faith, trusting in His Word of command to determine “good” and “evil” for us. In this original state of face-to-face faith in the Lord God, we were spiritually alive as “living souls” (hai nefesh). And, we lived in the garden’s gold-filled abundance (Gen. 2:16) of all things (2:).

So, when Adam and Eve chose to break God’s command to eat of the fruit, they changed both the state of our human condition and our surrounding world. These changes in the state of our spiritual human condition and our world determined our current reality even to this day. And, because these changes were *spiritual* in nature, they were irreversible and beyond the grasp of human ability to change. These changes are:

1. Self-idolatrous Unbelief:
2. Spiritually Dead Flesh:
3. Scarcity in Dark World:

No human action can change these irreversible conditions: flaming sword (Gen. 3:24)—the tree of life, of spiritual revival, is closed to humans. Is. 59: we need a Redeemer.

For this reason, the Lord God warned the man that turning from faith in the Lord God to rely on himself to “know” or define “good” and “evil” is death, for it is the **sin of idolatry** and **unbelief**.

To usurp the Lord’s right to define “good” and “evil” and to turn from the light of His righteousness to the darkness of idolatry and unbelief—this is true spiritual death.

In this way, “sin” changes us in deep and irreversible ways which are beyond the reach of human decision or will to fix. Sin has a life or death consequence, and the first sin of our first parent changes the human condition at the “spiritual” level which no amount of good action, law-abiding, or fleshly work can reverse.

7. How does God reveal His promise of Mashiach throughout the Tanakh?

Why do we need Mashiach to redeem us if we have and keep the Law of Moses?

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