

5.0 L'Hakim Shem. To Raise Up Name.

Israel could not *bear* the presence of the Lord God, whose presence caused the mountain to smoke, for “man shall not see me and live” (Ex. 33:20), yet the Lord “appeared” to Abraham at Mamre (Gen. 18:1, 22) as one of three men (2). How can the Almighty Lord God appear as a man when even the “glory” of His presence is overpowering? Jesus Mashiach as the Son of God is *raised up* as David’s Seed to be both the Son of God (2 Sam. 7:14) and the Son of David (7:12). As one fully human, being born as David’s own “Seed,” Jesus is clothed in *weak flesh*. Yet, *raised up redemptively* by God, Jesus “raises up the name” of his fathers, as dictated by Torah in Deuteronomy 25:7. So, not only does Jesus as Mashiach embody the *nature of his fathers*—God’s eternal nature as Elohim and David’s fleshly nature as his Seed, but he also has the right to bear their names and so represent them before the people. Thus, the Lord God promises, “But they shall serve **the Lord their God** and David their king, whom I will raise up for them” (Jer. 30:9). Mashiach embodies the name and authority of the Lord God Himself, being the “Lord their God”—*Yahweh Elohechem*, raised up by God as Jesus Mashiach (Jer. 30:9). Thus, Jesus Mashiach

brings the Lord God's presence near as
"Immanuel"—God with us (Is. 7:14), while
still bringing near the Lord God's very
presence, power, and words. So, the Lord of
Hosts sends Jesus as Lord Mashiach (Zech.
2:9), but Jesus Mashiach *comes* in power as the
"Lord of Hosts." (Zech. 2:8): "For thus says
the Lord of Hosts, after his glory sent me to the
nations who plundered you, for he who
touches you touches the apple of His eye." O
Israel, Jesus Mashiach comes as the Lord of
Hosts with power to save you: Indeed, "Who is
this King of glory? The Lord of Hosts, He is
the King of glory!" (Ps. 24:10)