Q5b. What is the Mission of the Mashiach?



The Lord God gives his Mashiach the most important of family missions, to redeem home the line of Adam from their enslavement to spiritual death in the world’s “darkness” and “shadow of death (*tzalmaveth*)” (Is. 9:2). As a family redemption, Mashiach redeems His family according to family lines. Chosen as the “generations” to inherit the “heavens” and the “earth” (Gen. 2:4) as the “sons of God” (Gen. 6:2), over whom Mashiach was to be the firstborn among his ”brothers” (Ps. 22:22), the families of man wandered and forgot the name of God. However, the family of “Shem” would remember God as the “God of Shem,” for this line would build a spiritual dwelling by which all the families of the earth would return to the Lord God’s blessing (Gen. 9:27). Thus, Mashiach would come from the people of Abraham, as the Seed—*Zera* of David (2 Sam. 7:12). Being the people of Mashiach, Israel was anointed as God’s “Firstborn Son” (Ex. 4:22) to be line of redemption. Called to live according to the Law as God’s chosen and holy people, they were to proclaim by their righteous lives our human need, as people still living as “naked” flesh starved for the Spirit, for the Mashiach’s redemption. Even David, Israel’s *righteous* king (Ps. 18:20), trusted in the Lord’s Mashiach to “cleanse” him of his sin (Ps. 51:22) and “redeem” him (Ps. 26:11). Since the Lord God promised Mashiach as the world’s Redeemer, the Mission of Mashiach was to be the anchor and focus of the family’s faith in the Lord’s redemption.

# Redemptive Promise: Faith in the Redeeming Seed

When our first parents Adam and Eve lost everything, orphaned from the Lord God, stripped of spiritual life with him, and subjected to the dark powers of a cursed world, they could only trust in the Lord’s promised *Zera,* who “bruise” the defiling serpent’s “head,” breaking his enslaving power of sin (Gen. 3:15). In this way, the Lord God has always promised Mashiach as the redeeming *Zera,* Seed, who would one day restore our errant family to God.

 So, when Abram and his “generations” were chosen to inherit the blessing of Shem and Terah (Gen. 11:27), the Lord God gave Abram the promise of his *Zera* to be the One to inherit the “land” as the family’s forever home (Gen. 12:7). It would be this Seed of Abraham, not Isaac, to be given as an *olah,* even an *asham* for the redemption of his people(Gen. 22:2, Is. 53:10). This Seed in his redemptive sacrifice for his family would be “bruised” (Gen. 3:15), “pierced,” (Zech. 12:10), and “disciplined” (2 Sam. 7:14) to offer himself as “an offering for guilt” (Is. 53:10). But, by his sacrifice, this Seed would “multiply” life and bring God’s “blessing” to all the nations of the earth (Gen. 22:17).

 Starting with our first parents, the Lord God provided the promise of the Seed, Mashiach, so that this faith in God’s redemptive Seed would be “counted… as righteousness” (Gen. 15:6). In this way, Abraham was deemed “righteous” because he trusted in God’s promised Mashiach to do what he was incapable of performing. So, not just Abraham, but all in Israel who looked forward by faith to this coming Mashiach were made righteous in Mashiach. In a sense, this forward-looking faith received this Seed’s eventual work of redemption. Thus, from Abraham until the coming of Mashiach, those with Abraham’s redemptive faith were counted as a fruitful “olive tree” (Zech. 4:3).

 Sadly, when the Mashiach did arrive according to promise, the faith of many in Israel had inverted from a *redemptive faith in Mashiach* to a *Self-reliant Self-righteousness.* Not recognizing their need for Mashiach nor redemption, Israel rejected Jesus as her Mashiach, leading to a time of spiritual barrenness (Zech. 4:2) in which Israel’s witness was replaced, for a season, with the temporary place-holder of the “seven lamps.” And, speaking “contemptuously against their king and their God,” the Mashiach appointed for them (Is. 8:21), Israel was “thrust into thick darkness” (8:22) and a time of dryness until they returned to a redemptive faith in Mashiach (Ezek. 37:13).

**Redemptive Family: Line and Foreshadow of the Redeeming Seed**

Because Mashiach comes from the people of Israel, the Lord God appoints the line of Judah to be the line and family of Mashiach, who is raised up as the Seed, Zera of David (2 Sam. 7:12). As the line of redemption, key figures in the line, starting with Judah, embody and foreshadow the coming Mashiach and his mission as the family’s Kindred Redeemer.

**Judah**: Because the Lord God chose the tribe of Judah to wield the ruler’s “scepter” (Gen. 49:10), Judah becomes the first to “raise up Seed” as *redeemer* to build his house. At first, Judah instructs his son Onan to “raise up seed” for the deceased Er according to the laws of duty, that is, *yibbum.* According to *yibbum,* the Seed raised up would be exclusively counted as the son of the deceased. However, because Judah, a non-brother, was the one to raise up seed, this *Zera* was now the son of two fathers: Judah, who raised up seed, and Er, the deceased.

**Boaz**: But, who would be the heir of Perez (Ruth 4:18)? When Boaz agrees to be the Kinsman-Redeemer to “raise up” the name of the deceased through the woman, Ruth (Ruth 4:10), he affirms that this act of raising up Zera, according to the law of *geullah—*redemption, again results in the Seed being the Son of two fathers, of the one who *raises up Seed* and the deceased, whose name is “raised up” (Ruth 4:10). Further, the story of Boaz illustrates that the Redeemer (Boaz) raises up Seed to become the family’s Redeemer (Ruth 4:14) who is the “Zera-Seed of the woman” (Ruth 4:12) and who builds up the “house”—that is, the family’s generations.

**David**: Thus, when David ascends to the throne, he becomes the template and type for his Seed, the coming Mashiach, for 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). The Lord God promises to be the one to “raise up” Mashiach to be the “Lord” and “King” whom Israel is to serve, so it is now the Lord God who directly inhabits the role of “Redeemer” to raise up the Zera of David to be the family’s Redeemer. As the founder of all human families, the Lord God has the right to act as David’s “Redeemer” (Ps. 19:14).

 So, David culminates the long line of *avot* to whom the Lord God promised a *Seed,* the Mashiach. In fact, it is widely recognized by the rabbis that the promises of Mashiach, which were marked from the very beginning by promises that began, *elle toledot* (Gen. 2:4, 6:9, 11:27, 37:2) create a chain of promises leading to the “generations of Perez” (Ruth 4:18). In this way, the promises of the coming redemptive Zera begun in Gen. 3:15 finalize in the Lord God’s promise to David in 2 Samuel 7:12-16. Finally, we understand that the Lord God himself will enter the human line of David by being the one to “raise up Seed” for David at a point when David is long dead.

 If Mashiach is to be the Zera of David, why must the Lord God himself “raise up” David’s Seed as Mashiach? Considering the precedent of Judah and Boaz, we might conclude the following:

* **Restoring the Line**: When Judah’s line fell into depravity with the wickedness of both Er and Onan, it was Judah himself who had to *redeem* the line by ensuring the integrity of the Seed being raised up. In this way, the Lord God knew that long after David had died, his line would fall into depravity, as Jeconiah and his “Seed” was rejected for the throne (Jer. 22:30). So, the Lord God had to himself *redeem* David’s line by directly raising up Seed for David.
* **Rightful Heritage**: Remembering that Mashiach was to be the rightful heir of both the “heavens” and the “earth,” two very different realms, the Seed to be raised up would have to be the Son of two fathers. Thankfully, as demonstrated by Judah (law of duty—*yibbum*) and Boaz (law of redemption—*geullah*), the Seed raised up by a *redeemer* who is not a brother becomes the Son of two fathers—of the *redeemer* who raises up Seed and of the *deceased* whose line was threatened with extinction. In this way, Mashiach inherits from his father God a heavenly kingdom and from his father David an earthly one.
* **Redemptive Mission**: Finally, the Mashiach is tasked with redeeming His people from a **spiritual condition**—the infinite sin debt enslaving them to the Serpent’s dark power, the “naked” deadness of their flesh, and the imperfection of their self-engineered righteousness. Yet, this rescue is humanly and even heavenly impossible. On the one hand, only the infinite life of “the Son of God” could ransom the infinite sin debt of humanity and rightfully infuse a heavenly life and righteousness. However, the life of such a heavenly Son would be perfect and beyond death or suffering. On the other hand, only a son of Man would have the fleshly life, like Isaac, to offer in sacrifice. However, to offer himself as an *asham,* an offering for sin, he would need a *hai nefesh* (Is. 53:10), a living soul both alive with the Spirit of God (that is, untouched by Adam’s sin and death) and infinite to cover the infinite human debt of desecrating God’s holy image. Following Adam’s fall and the consequent death that followed (Gen. 2:17), no son of Adam was born with a living soul. So, only a Seed coming from David’s own body, yet also spiritually alive as a *hai nefesh* as the Son of God, could have the infinite life to give as an *asham* to redeem the human family. For, only Mashiach the Son of God and the Son of David could be “pierced” (Zech. 12:10), “bruised” (Gen. 3:15), and “disciplined… for sin” (2 Sam. 7:14) to pour out his life-blood (Is. 63:1) as the conquering “lion of Judah” (Gen. 49:9, 11).

# Redemptive Mission and Fulfillment:

When the Lord God promises David to “raise up” his “Zera” as the Redeeming Mashiach, he culminates all the prior promises of the Mashiach’s identity and mission, for the “raised up Seed” of David would be the Son of God and the Son of David.

* **Directly** the **Son of David** (2 Sam. 7:12; Ps. 56:8). As Judah “raised up Zera” himself (Gen. 38:8) to restore his line degraded by his sons’ wickedness, so the Lord God raises up Seed coming from David’s own “body” (2 Sam. 7:12) so that the Zera raised up is directly David’s Son. Since bodily material can provide the material needed to give life, the Lord God preserved some part of David to beget the Mashiach (perhaps even David’s own “tears” stored up in God’s “bottle” could be used to raise up David’s Seed (Ps. 56:8). Thus, when God sent the Holy Spirit to a virgin of the house of David, he used this bodily material of David to *raise up* Jesus as the promised Seed, the direct Son of David and the Son of God (Matt. 1:18-23). In this way, Jesus is directly the Son of David, coming from his own “body” as promised (2 Sam.7:12) and the rightful heir to David’s throne as Mashiach.
* **David’s Lord** as the **Son of God** (2 Sam. 7:14, Ps. 110:1). However, since Mashiach is to be the Son of two Fathers, Mashiach’s paternity as “the Son of God” makes him David’s “Lord” (Ps. 110:1). As we have already seen, Mashiach as the Son of God shares the family name of God, *elohim* (Gen. 1:1, 26)*,* having been involved in the creation of the earth (Gen. 1:6-7) as well as the sharing of God’s image with man (Gen. 1:26-7). Thus, when the Lord God himself “raises up Seed” for David by the Holy Spirit, he not only prepares a fleshly body for His Son to inhabit using David’s own hereditary material but He also spiritually begets this eternal Son into the *temporal reality of “today”* (Ps. 2:7). In this way, Jesus lived in a fleshly body but was still covered by God’s eternal life by the Spirit, having the infinite life of *elohim* as a *hai nefesh* so that his “soul makes an offering for guilt (*asham*)” (Is. 53:10). As the Son of God, Jesus “poured out his soul to death” (Is. 53:12) saying, “my God, my God, why have you forsaken me” (Matt. 27:46). By taking upon himself the sins of humanity (John 1:9), the soul of the eternal Son of God died, and the Son and the Father were separated by death. Truly, this terrible price of atonement broke the very *echad* of *elohim*, as Mashiach lamented on the cross: “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast” (Ps. 22:14).
* **Disciplined for Sin** to redeem Sin Debt with perfect Righteousness (2 Sam. 7:14; Jer. 23:6). Only Mashaich, the Zera “raised up” according to the laws of *yibbum* and *geullah,* as the Son of David and God, could redeem His people perfectly. Giving up body and his living soul to death as an *asham*, an offering for guilt (Is. 53:10). Bearing the weight of the entire family’s sin and dying to ransom their infinite sin debt, the Mashiach then won the right to cleanse them of their sin and guilt and replace this loss with His perfect righteousness. For, after the Mashiach had been “crushed for our iniquities” because the Lord had “laid on him the iniquity of us all” (Is. 53:5-6) in order to “put an end to sin and to atone for iniquity” (Dan. 9:4), he was then able to “make many to be accounted righteous” (Is. 53:11) by bringing an “everlasting righteousness” (Dan. 9:24), so that his name would forever be called: “The Lord is our righteousness” (Jer. 23:6). Because Jesus Mashiach subjected himself to the Father’s “will” to offer himself to redeem His people (Matt. 26:39), the Lord God highly exalted him to be the Lord of heaven and earth (Matt. 28:18; Phil. 2:8-11).
* **David’s** and **God’s Houses** Built **Together**: (2 Sam. 7:11, 13; Ruth 4:12). Based on the redemptive precedent found in Ruth, the Seed’s duty as Kinsman-Redeemer involved building up the “house”—that is, not a physical house but the household of sons and their generations (Ruth 4:12). In this way, the Seed of David was to build a “house” for both David (2 Sam. 7:11) and God (2 Sam. 7:13), bringing the two lines together as the Son of David/ Adam and the Son of God. In this way, the sons of this house would truly be the “sons of God” (Gen. 6:2) as well as the sons of Man. Clearly, the Lord God is not saying that the Mashiach would be mainly a “house of cedar” (2 Sam. 7:7), for David would never dare build a Temple for himself that shared the glory with the Lord God’s Temple. Rather, the Redeemer’s role as seen in the line of Judah through Perez, Obed, and thus, the Seed of David, is to build up the family’s generational household by multiplying and giving life to generations of children. As Jeremiah prophesied, the house of Israel would be *sown* “with the seed of man and the seed of beast” (Jer. 31:27)—that is, both Jews and Gentiles would join together in God’s household. For, the Mashiach fulfills Noah’s blessing to Shem and God’s promise to Abraham by building a spiritual house in which all the families of the earth could return home to God by reconciling “both to God in one body through the cross” (Eph. 2:16).
* **David’s** and **God’s Kingdoms** Spanning **Heaven and Earth**: (2 Sam. 7:13,16; Ps. 2:8; Ps. 8:3-6; Ps. 45:6-7). Finally, God’s promised Mashiach redeems a household home to God who would accompany the Mashiach to inherit the Kingdom of heaven and earth. Under this Kingdom rule, for: “For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea” (Hab. 2:14).