

8. Jeremiah 23:5-6 and 30:9. Why is Mashiach called “The Lord our Righteousness” when Israel achieves a Self-Righteousness by Torah observance? And, why does Yahweh Tzevaot *raise up* Yahweh Elohehem?

² “⁵ “Behold, the days are coming, declares the Lord, when I will **raise up for David a righteous Branch**, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘**Yahweh Tzedekenu—“The Lord is our righteousness.**’ Jeremiah 23:5-6
⁹ But they shall serve **Yahweh Elohehem- the Lord their God** and David their king, whom I will **raise up** for them. Jeremiah 30:9

Answer: When the Israelites were powerless in Egypt, threatened with death by Pharaoh’s terrifying force, the Lord God promised to *deliver them*. When the Lord God commanded that a *Passover Lamb* be sacrificed for each household and its blood wiped on each doorpost, Israel obeyed the Lord God and, by applying the blood of the ordained Lamb to doorposts, the people obeyed God in righteousness and were spared the judgment of God. However, after receiving the Law at Mt. Sinai, the people quickly abandoned Yahweh Elohim and refashioned Elohim into their own image, casting not a God who was “echad” but a pantheon of gods, wanting “Elohim yeleku” (Exodus 32:1). How could the people *shelter under the Lord God, obeying his command to act righteously and thereby saving their lives in Egypt*, but not be able to maintain a perpetual righteousness after being delivered from Egypt? The issue is not whether one is able to act in righteous ways but whether a mortal can attain the perpetual righteousness which a Holy God demands. And, the reason why all people, all sons of Adam need the promised Zera, Mashiach, to “redeem” them from the Serpent’s Power (Genesis 3:15), is that we all have inherited *dead flesh*, defiled by our first parents’ sin. It is this dead flesh which pulls us into unbelief, regardless of how “Godly” we may be, because our old nature seeks to be

“like God” (Genesis 3:5)—usurping His rightful place as our Lord, our Redeemer, and our Deliverer. Because our flesh is *dead spiritually*, the Spirit of God cannot abide with us forever (Genesis 6:3). Consider how even the most righteous among us cannot achieve a “perpetual righteousness”—for the Right to Redeem, to make Righteous, is a right reserved for the Lord God alone and the One he anoints as His Mashiach. But, consider these Godly men who could not achieve a perpetual righteousness despite their former righteous deeds.

- After filling the Tanakh with his Psalms and being considered a “man after God’s own heart,” David committed adultery with Bathsheba and murdered her husband, Urriah.
- After being accounted “righteous” by his faith (Genesis 15:6), Abraham lied about Sarah due to his fear and unbelief, leading her to be abducted by Abimelech.
- After being called the Lord’s “servant” who was “blameless and upright, fearing God and turning from Evil” (Job 1:8), Job when tested became Self-Entitled and Self-Righteous, arguing for his own Rights by accusing God. Job’s fall from the Fear of God to Entitled Self-Righteousness mirrors Israel’s fall from devotion to unbelief, eventually in its current state of denying Mashiach and the Lord’s right to Redeem Israel, instead holding to an Entitled Self-Righteousness through Torah-observance.

Thus, it is our ruined flesh that will eventually usurp God’s place and seize “Lordship” for itself, whether it is over religious affairs, seizing the priesthood as Saul clung to Samuel’s cloak, offering strange fire as did Nadab and Abihu, or compiling the Oral Torah and an alternate path to righteousness than the One laid out in Torah through Mashiach.

But, this ruined *flesh* which we received from Adam and which God promised redemption from only through his Zera, Mashiach (Genesis 3:15), this flesh is not replaced by Torah. In fact, even at Sinai, it was the *dead flesh* of the people that recoiled from the Lord God and his presence, refusing to listen to God directly (Exodus 20:18-19). Unless this Dead Flesh is replaced with a Spirit’s Rebirth, this flesh will

eventually and certainly abandon righteousness for rebellion and seek Gods place of Lordship.

Consider—Israel did not achieve a perpetual righteousness *in the flesh* from David to Jeconiah, through the monarchic period, despite having the Torah for more than a dozen generations! And, Israel from the deportation to the far future has still not achieved a Perpetual Righteousness—because only on the Day of the Lord in the Last Days will Israel be reborn of the Spirit—and this not by Torah Observance but by the revealed Redemption of the saving Mashiach! (Zechariah 12:10, Ezekiel 37:10-14).

For this reason, it is only by Mashiach, the Son of David “raised up” for David, will Israel be made “righteous forever” in Jesus Mashiach and his Redemption alone, for only Jesus is “Yahweh Tzedekenu,” The Lord our Righteousness. Only Jesus, ruling as King in the name of his Father David, will be “the Lord their God.”