

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).

In the beginning, God created the heavens and the earth. Genesis 1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	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. 1. God reveals Himself by the name “Elohim” not “Elohe,” implying by the morphology a plurality rather than a singularity. 2. However, “bara Elohim”—this plurality exists as a perfect oneness, hence the singular verb “created.”
4 “Hear, O Israel: The Lord our God, the Lord is one. Deuteronomy 6:4 שָׁמַע , יִשְׂרָאֵל ! יְהוָה אֱלֹהֵינוּ יְהוָה - אֶחָד: Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one fle^s לְבָשָׁר אֶחָד	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.” 4. This unity is a family unity, for “echad” is the unity Adam and Eve as “basar echad” (Gen. 2:24).
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. 3 And God said, “Let there be light,” and there was light. Genesis 1:2-3 6 And God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the	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). Second, “God” speaks the holy purpose of God according to His foreknown plan. As the

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 מְפָלֵא , יוֹעֵץ , אֵל , נָבוֹר אֲבִיעֶד שֶׁר- שָׁלוֹם:	“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 עֲלִיּוֹן כָּלֵכֶם:

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

	“Adam” and ends with “Perez” and the Son of Perez, Mashiach himself.¹
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). בְּנֵי הָאֱלֹהִים	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”? 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). 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. 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.
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	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.

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.

יְהוָה אֱלֹהֵי שֵׁם

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-אֵמַרְתִּי , אֱלֹהִים
אֲתֶם וּבְנֵי עֲלִיוֹן כְּלָכֶם:

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.

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?

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. יוֹעִץ אֲבִיעֶד שֶׁר
(Is. 9:6)

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.

אֵלֵינוּ אֱלֹהִים - אֲנִי וְבָנֵי עֲלֵינוּ כָּלְכֶם

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.	<u>God has take the form of Man:</u> 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?

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	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).
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. 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	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. 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.” 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.
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	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

set him before you, then let me bear the blame forever. Gen. 43:9 אֶתְכִי אֶעֱרָבָנוּ מִדָּרִי תִּבְקַשְׁנוּ אִם 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.	“lamb” to bear the death that should have been theirs (Ex. 13:15). Essentially, redemption substitutes a life for a life. 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, אֶעֱרָבָנוּ he is exchanging his life and well-being for Benjamin’s. So, redemption is inherently “vicarious” in its Jewishness.
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.” 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 6 “Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. 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. 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	4. Redemption is Atoning. 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) 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). 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. 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

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).

shall be satisfied with your likeness. Psalm 17:15.	Conversely, to turn from the Lord to rely on fleshly ability is not faith but idolatrous unbelief.
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 נִשְׁמַת חַיִּים לְנֶפֶשׁ חַיָּה	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. 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. 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.
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. 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.”	

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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1A. Emunah- Faith: Abraham believed God

Abraham is the first of Israel's *avot* and the model of their faith in God. Abraham knew God by faith, for it was said: "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.**" **And he believed the Lord, and he counted it to him as righteousness**" (Gen. 15:5-6). Abraham had a **simple faith**, for God revealed to Abraham what was **beyond** his **experience**—heaven's starry host and a future filled with innumerable offspring, and Abraham simply surrendered to this revealed Word of God.

But, Israel's **faith** is not so **simple**. Abraham's offspring have a very different response to God's revealed Word. From cynical Jehoiakim who carved up and burned the prophetic word from Jeremiah to modern rabbis who change the Hebrew description of God's "oneness" from *echad* to *yachid* to better suit their interpretive conclusions, Abraham's offspring do not simply accept by faith God's revealed Word. Perhaps this departure from Abraham's simple faith is due to a difference in the **Jewish experience**.

Abraham's experiences with God were limited to instances of revelation, when God communicated to him promises which were beyond his experience. At Sinai, the Jewish people had a **direct experience** of God's miraculous deliverance, seeing first-hand his glorious power when the people "**saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking**" (Ex. 20:18a), leading the people to say: "**Do not let God speak to us, lest we die**" (Ex. 20:19b). Unexpectedly, the Jewish experience of God **diminished** their **receptivity** to His **Words**.

The story is told of Rabbi Eliezer disputing with his fellow rabbis about the Law, to the point that the group ignored even the "heavenly voice" in favor of their own weighty words, so that they imagined God lamenting, "My children have defeated me." Over the years, perhaps experience had changed Jewish faith responses to God's Word by making it more **earth-bound**.

Because the Laws of *kashrut* and *halakah* focused Jewish attention on the details of daily life, faith focused on the realm of what was *seen* and on choices that were humanly controlled. And, Jewish experience may have **equalized** the faith relationship between Jews and God, for God knew Moses face-to-face, as a friend (Ex. 33:11). In this way, rabbinic discourse would see God's voice as any other voice in their *halakhic* dispute, and voices can be ignored. Finally, their experience as God's chosen people may give them a sense of **exceptionalism** regarding faith. The purpose of Faith was to support Jewish life and identity.

However, the Lord God recalibrates Israel's faith.

First, Israel's **earth-bound** experience should still be open to the **entirely spiritual** revelation which God speaks from heaven: "My thoughts are not your thoughts, neither my ways your ways. As high as the heavens are above the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Is. 55:8).

Second, though Israel is called to an **equalizing interaction**, Jews must still be **eternally humbled** before the Lord in **worship**. As Abraham himself admitted: "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes" (Gen. 18:27).

Finally, though **entrusted** with the honor of being God's chosen people, Israel is not **excepted** from the holy reverence and awe all creation owes its Creator: "Let all the ends of the earth fear him!" (Ps. 67:7). In this reverent fear, the Word of God should be received uncritically rather than altered.

Q1. Who is God as Elohim?

In the Hebrew scriptures, *Tanakh*, God reveals himself by simply saying: "**B'reishit bara elohim et hashamayim v'et Haaretz**" (Gen. 1:1). Immediately, God puts himself at the head, the **highest place** (A1) and the most prior position for all of reality by saying, "b'reishit" or "at the head of..." From this place of revelatory authority, we readers must humble ourselves to simply receive what He says, for we have no experience "at the head of all things."

Next, we receive what the Hebrew language reveals about God. First, the morphology: God is *elohim* and not *elohe* (A2). That is, God reveals himself not as a singularity but a plurality. This foundational revelation of God as *elohim* not *elohe* flies against centuries of Jewish opinion, though the words come from "b'reishit," the over-ruling authority of God. So, God as a revealed plurality is consistent with other passages:

- **Plural Unity:** God, *elohim*, is revealed as a plurality, but grammatically, there is a singularity of action. Thus, "bara elohim" (A3) presents us with a grammatical contradiction. Rather than *barim elohim* or *bara elohe*, we have the unexpected *bara elohim*. The perfectly singular act of creating is performed by a plurality. Thus, *bara elohim* is best thought of as a plural unity—a plurality of agents act in a perfect oneness.
- **Plurality of Agency:** God as Creator and the "Spirit of God" (Gen. 1:2) as an agent of creation or revealed as distinct, with God's "Spirit" "hovering over the face of the waters" in support of God's broader act of creation. If God and the Spirit of God are depicted as having separate (yet coordinated) agency, then this supports the nature of God as a plural unity.
- **Plurality of Role:** When God creates the "expanse" in Genesis 1:6-7, he does so cooperatively rather than as a single agent. Linguists from the field of pragmatics tell us that language operates as action, so when Elohim says, "Let there be an expanse" (Gen. 1:6), this utterance has the force of a *command*. For, it is obeyed when the next verse says, "So God *made* the expanse" (Gen. 1:7). God making the expanse is an obedient response to the prior command, "Let there be an expanse." And, for a command-compliance paired action to occur, there needs to be two separate agents, for commanding and obeying are exclusive actions. Moreover, for the command-compliance transaction to take place, we need two separate roles—Elohim who commands and Elohim who obeys the command—greater and lesser. Or, as we see later in scripture, the Lord and His Mashiach (Ps. 2:2), or Father and Son (Ps. 2:7-8).

- **Plurality of Pronouns:** As the story of Genesis 1 reaches its conclusion with the creation of *man*, Elohim employs plural pronouns of “us” and “our” to reveal that the creative act is a shared decision, for it says: “Then God said, “Let **us** make man in **our** image, after **our** likeness” (Gen. 1:26a). The first person plural pronoun indicates a Self-identification. To suggest that God refers to created beings such as either angels or even animals in referring to the Godhead and its act of “making” is the height of blasphemy. Rather, God reveals himself with 1st person plural pronouns indicating a plurality in Elohim.
- **Plural Unity as One:** We have seen that in the creation account, Elohim reveals himself as a plural unity. Later in Torah, he affirms this plural unity by referring to himself as “one”—*echad*. Notably, *echad* as “one” implies a unity of members rather than an indivisible, singular oneness as meant by the alternate word *yachid*. For, the first usage of *echad* is found in Genesis 2:24 when a man and a woman come together as *basar echad*, “one flesh.” Thus, *echad* gives a sense not just of unity but of a family unity. If the term *yachid* had been used, then the “oneness” of marriage would be the obliteration of two individuals to form one indistinguishable mass—literally, a fused monstrosity of flesh. Instead, “echad” means a family unity, so that when we are told in Deut. 6:4 “*elohenu yahweh echad*”—that the “Lord our God is one,” then we are to understand that *elohim* is a family unity, the family name by which God as a plurality of Father, Son, and Spirit are united in a perfect family unity.

Thus, the revelation of God, *elohim*, in Genesis and the Torah is best described as a plural unity. As “one” God, *elohim* is revealed as seen as a Family Unity. So, even members of his family are called *elohim* as in Ps. 82:6.

A1: B'reishit

בְּרֵאשִׁית

A2: *elohim* not *elohe*.

אֱלֹהִים

A3: *bara elohim*.

בָּרָא אֱלֹהִים

A: *echad* not *yachid*.

2A. Family Inheritance: Practicing Religion or Personal Heir?

After the Kingdom had passed from Solomon to Jeroboam, the people of Israel made a fateful decision, saying: “**What portion** do we have **in David**? We **have no inheritance** in the son of **Jesse**” 1 Kings 12:16. And with that, the ten tribes abandoned Jerusalem for Samaria and then were lost to the Assyrian exile.

In a prophetic twist, the people’s words characterize modern Jewish thinking regarding their **inheritance** as God’s chosen people, seeking an inheritance established on Jewish religious practice rather than the person and lineage of David’s Heir, the Mashiach. Like the Israelites who followed Rehoboam into the folly of oblivion, today’s Jews seek to establish their own “**portion**” and “**inheritance**” based on their own Jewish identity and practice apart from the person of the Mashiach.

Israel underestimated **Jeroboam** because it forgot the Lord God's **anointed** Judah's lineage alone to wield the "scepter" (Gen. 49) and sit on God's eternal "throne" (2 Sam. 7:14) and mistakenly overestimated **Rehoboam's** false promise to set up Samaria over Jerusalem, an alternative path to secure God's blessing and inheritance.

In this way, Israel has fallen captive to a host of false Rehoboam's who have offered the inflated deception that the Samaritan altars of Jewish mitzvot and tzedakah sufficiently secure their "portion" of God's "inheritance" apart from God's Davidic Mashiach.

And, they have minimized Mashiach's stature to mainly be an avatar of Jewish life and identity, a *bespectacled and bearded chasidim* whose black robes and peyot fashionably mirror their own.

Mashiach is not just the Son of David but the Son of God. For he is not just an earthly Heir but a Heavenly Ruler too.

Lest Israel be counted with the "kings of the earth" and its "rulers" who seek their own national way and destiny by setting themselves "against the Lord and against His Anointed" (Ps. 2:2), then it would do well to bow and "Kiss the Son" and find blessing by taking "refuge in him" (Ps. 2:12b).

Mashiach does not derive His rulership from Israel's blessing.

As the Root of Jesse, Mashiach is prior as the Son of God.

God appoints the Son as Heir of all things, the Firstborn of Creation. Israel shares in the portion of Mashiach as His brothers.

Apart from Mashiach, there is no inheritance nor portion for Israel.

Q2. Who is the Son of God?

Like the word “son,” the term “anointed” is a generic term referring to anyone who has been chosen by God, whether chosen as a *priest* or a *king*. In the case of “sons,” Hebrew naming conventions describe a family in terms of its “generations” of sons, hence, the “generations of Jacob” (Gen. 37:2) consist of all the sons of Jacob and their generations. However, there is a single and designated heir to these generations. So, while both Ishmael and Isaac are “sons of Abraham,” it is Isaac who is called “the Son of Abraham” as God says: “Take your son, your only son Isaac” (Gen. 22:2). In God’s eyes, Isaac is “the” Son of Abraham, his rightful heir.

In this way, “the Mashiach” is the pre-eminent One, chosen by the Lord God, to be the only Mashiach to inherit the eternal throne of David (2 Sam. 7:16). In the same way that Ishmael does not compete with Isaac for the “Sonship” and inheritance of Abraham, the Mashiach as pre-eminent is not simply a vacant role filled by a series of candidates through the generations. Likewise, the pre-eminence of the Mashiach is not diminished because he is a “son” of David, for Mashiach is both the “branch of David” (Jer. 23:5) but also the “root of Jesse” (Is. 11:10)—both an offspring but also the founding father of David. This is an important point because it has become fashionable for Jews to think of Mashiach as simply a “son” of Abraham or David, that is, a “son” among many “sons” and therefore a mere human to serve the clan’s purposes. However, Mashiach is not only a “son” of Abraham and David. Mashiach is “the” Son of God himself.

In Psalm 2, the “Mashiach” is called the Lord’s anointed one. That is, His pre-eminence derives not simply because he is a son of Abraham. Nor is David’s paternity mentioned here either. Rather, Mashiach is called “the Son” due the veneration of the “kings” and “rulers of the earth” (2:10). Mashiach’s exalted rule is not derived from earthly glory—neither Abraham nor David. Rather, it is bestowed from the Lord “who sits in the heavens” (2:4), for Mashiach is the “Son” of the “Lord” himself who says: “You are my Son; today I have begotten you” (2:7). If the Lord God himself “begets” the “Son,” then there is a kinship by which Elohim begets Elohim, elevating “the Son” to the same height of Lordship as God. So, as “the Son” of the “Lord God,” Mashiach is His rightful Son and Heir to inherit “the nations” (2:8).

Thus, the Lord God appoints “the Son” as His Heir of the “heavens and the earth” (Gen. 2:4) and all “nations” (Ps. 2:8), which includes Israel, of which he is its root and appointed Firstborn. It is Mashiach, not Israel, which is pre-eminent in the Lord God’s plan. Thus, Mashiach, the Son of God, inherits:

- **The Birthright:** (2 Sam. 7:12-16) As God’s Firstborn, the Son existed in the “beginning” with God as Elohim (Gen. 1:1), obeying the Father in the creation of the world (Gen. 1:6-7). Yet, this “Son” was “begotten” of God (Gen. 2:8), that is, “**raised up**” as the “**seed**” of David (2 Sam. 7:12) according to the legal precedent of *yibbum* (following the case of Judah in Gen. 38:8) and the *geullah* (following the case of Boaz in Ruth 4:10). When God “**raises up Seed**” for David as a redeemer who is not a brother, this Seed has a dual birthright, inheriting two kingdoms as the Son of both David (2 Sam. 7:12) and God (2 Sam. 7:14).
- **Israel’s Service:** As promised to David, the “Lord of Hosts... raises up” David’s Seed by the process of *yibbum*. That is, as David’s Kinsman-Redeemer, the Lord begets from a woman of the house (like Tamar or Ruth) for the deceased David (like Er or Mahlon) using material from David’s own body (2 Sam. 7:12), so that the Seed is the Son of two fathers. As the “Son of God,” He is Israel’s “Lord” and “God.” As the “Son of David,” Mashiach is “David their King” (Jer. 30:9). Thus, Israel owes Mashiach his rightful service. The Lord of Hosts did “raise up Seed” for David by the Holy Spirit, so Israel will give rightful service to Jesus Mashiach.

- **The Name of God:** (Is. 9:6). So, as the Son of David born as the “Son,” Jesus Mashiach will rule on the “throne of David” in the name of God, for He bears the name of Elohim in its Family fulness, being named “Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Is. 9:6).
- **Lordship:** Sent by the “Lord of hosts” (Zech. 2:9), the “Lord” dwells comes and dwells with Israel (2:10).
- **Eternal Throne of God:** As “Elohim,” Jesus Mashiach inherits the eternal “throne” of the Kingdom because Elohim has “anointed” him “with the oil of gladness” to rule (Ps. 45:6-7).

3A. Firstborn Responsibilities: Self-Protecting or Sacrificial Redemption?

The Biblical role of Firstborn Heir is less an irrevocable right as it is a family responsibility. Cain, Ishmael, Esau, and Reuben were elders who were bypassed by the Lord in favor of worthier Heirs who would take responsibility to continue the line, pass on the blessing, and, in the case of Judah and his line, assume the family duty of redemption.

The Firstborn Heir’s responsibility for the family is seen clearly in the Lord God’s selection of Judah over Reuben as the chosen lineage and the family of His coming Mashiach. When the brothers try to convince Jacob to send Benjamin to Egypt, Reuben nobly offers: “Kill my two sons if I do not bring him back to you” (Gen. 42:37). Jacob is unmoved by Reuben’s words, which betray a deep-seated self-protectiveness unworthy of Israel’s future Heir. But, Judah offers himself, saying: “I will be a pledge of his safety” (Gen. 43:9). And, when the situation escalates, he sacrifices himself to redeem Benjamin, giving up his life in exchange for the boy’s life (Gen. 44:33). Thus, Judah proves himself worthy to assume the role of Israel’s Firstborn Heir, the one responsible for the **family’s redemption**.

In this way, the Lord God chose Israel to be His “**Firstborn Son**” among the families of the Earth (Ex. 4:22). Will Israel be like Reuben, posturing as the Firstborn Heir of God but ultimately proving to be Self-interested and protective at heart? In its history of dealing with the nations of the earth, Israel has seemed quite content to protectively enjoy God’s blessing as its birthright, luxuriating in the richness of its festivals and shabbat celebrations as private affairs.

However, the Lord God appoints Israel as His Firstborn Heir to sacrificially take up the responsibility of the Family’s Redemption. Like Judah offering himself to a life of servitude so that Benjamin might go free, the Jewish people are called to give of themselves to bring God’s salvation and blessing to the other families of the Earth.

The Lord God promised Abraham: “**And I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing... and in you all the families of the earth shall be blessed**” (Gen. 12:2-3b). The world awaits Israel’s answer to this question: “Will the Jews step out of their Self-interested isolation to step into their **rightful role** as the Lord God’s “Firstborn” to bring His Redemption to the families of the Earth?”

Q3. Who are the Sons of God? Who is God's Firstborn Son?

Problematically, assuming that Jewish Life is the center of God's purposes both over-steps and diminishes the Biblical view of God's overall purpose for creation. Yes, the Jewish view is correct that God's purpose is a family purpose, but it wrongly assumes that the central family is a human family.

Indeed, the Lord God's great purpose does begin with family, the Family of God Himself. As the "Everlasting Father" (Is. 9:2), the Lord God appoints the Mashiach, His Son, as the Heir and "Firstborn of all creation" (Col. 1:15). Having created "all things... in heaven and on earth," the Son now inherits all things which were created "through him and for him" (Col. 1:16).

But, it is not just all of heaven and earth that Mashiach inherits, but God's Heir must also be the "firstborn among many brothers" (Rom. 8:29). So, the Lord God's great purpose from the beginning was to create humanity as future members of His family. Because God's very name, *elohim*, is an expression of the family unity shared by Father, Son, and Spirit, it is not surprising that those who would be called "sons of the Most High" would share in the name *elohim* as well: "I said you are *elohim*, sons of the Most High, all of you" (Ps. 82:6).

- **Created for Family Resemblance:** At the beginning of B'reishit, we can see the Lord God's family purpose at work in the creation of the earth as a home for His family. Creating a "good" world for man, Elohim then

prepares man for his family by giving him His “image” as a family resemblance and blessing (Gen. 1:26). Thus, we humans were meant for a blessed family life with God, for it says: “So God blessed the seventh day and made it holy” (Gen. 2:3a). Having created all things in the *beginning*, God considered his work to be “finished” only when a “holy” time and place had been prepared for God to rest with his family (Gen. 2:1).

- **Chosen Line of Heirs:** But, of all the humans populating the earth, the Lord God chose one family, our line of Adam and Eve, to be the family of His Mashiach as the “**sons of God**” (Gen. 6:2). As His family line, our “generations” were to inherit in Mashiach “the heavens and the earth” (Gen. 2:4), so the Lord God breathed His heavenly breath into our first parent’s earthly body, so we became “living souls”—*hai nefesh* as sons who were spiritually alive in mortal flesh (Gen. 2:7). But, we would live and not die only by faith in God as our family Lord, for on the day we replaced God with Self as our Lord, we would sin and die (Gen. 2:17).
- **Charged as Firstborn to Redeem Blessing:** Sadly, our first parents chose to be “like God,” that is, taking God’s place of Lordship determining “good” and “evil” as our own Self-Rulers. So, all our generations died spiritually, and we exist now in “naked,” dead flesh in a spiritual world of darkness and death (Gen. 3:7, Is. 9:2). From Adam to Noah, our family line survived God’s judgment, but as the *bnei elohim* (Gen. 6:2) multiplied through the earth as the families of Shem, Ham, and Japheth, they forgot the Lord God and strayed far from His blessing. But, the Lord God revealed himself as *elohei Shem*, for Shem alone would remember God as *elohim*—as a family unity. Not as a solitary monotheism of their Arabian cousins; nor a panoply of Japhethites nor the bestial pantheon of the Hamites, but the unitheistic mystery of *elohim*. And, from the Shemites, the Lord God would choose the sons of Abraham as His Firstborn, the family of Mashiach by which all the families of the earth would return home to God’s blessing! (Gen. 12:3).
- **Clan of Redemption:** As the **Lord God’s Firstborn Son** of the families of the Earth, Israel has the family responsibility of Redemption. For, as the Jews illustrated in Egypt, only the Lord God redeems from slavery. Even when Israel was redeemed from Egypt’s earthly enslavement, they still needed a spiritual redemption. They may have received God’s holy Law at Sinai, but they were still spiritually dead in the flesh and enslaved to sin, saying: “do not let God speak to us, lest we die” (Ex. 20:19). So, the Lord God promised to “raise up” David’s “Seed—Zera” as the Son who would suffer chastening for “sin” (2 Sam. 7:14) to build for God and David a spiritual house and an eternal Kingdom (2 Sam. 7:12-16).
- **Coming Mashiach** establishes **House and Kingdom:** Though blinded until now for the sake of earth’s families, Israel shall look to Jesus Mashiach as He saves them and comes to bring God Kingdom (Zech. 12:10).
- 4A.
- Jews live in an odd contradiction. Realizing their helpless state in Egypt, enslaved to Pharaoh, they celebrate the Lord God’s great redemption to deliver them as a people. However, Pharaoh’s threat was physical, and the Lord God’s redemption earthly. When it comes to their more desperate spiritual condition, they largely imagine that they have the power to redeem themselves—through Torah observance and keeping the *mitzvot*, through Jewish learning and *halakah*. Meanwhile, the long line of prophets echo their need for a spiritual redemption. As Isaiah disclosed: “The people living in darkness have seen a great light; those living in the shadow of death—*tzalmavoth*—on them a light has dawned” (Is. 9:2).
- The Chumash rules that fundamentally, the heavens—*hashamayim*—and the spiritual reality they represent are inaccessible and unreachable to human grasp. We have no power or

ability to do anything in the spiritual realm. So, if the Jews were helpless in their earthly enslavement to Pharoah, how much more impossible is their ability to escape a spiritual death and enslavement due to their sin?

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- The people were enslaved to Pharoah because they owed the **debt** of their own **human lives**. Spiritually, all humanity, including the Jews, owe the **debt** of an **infinite sin**, defiling the glorious image of God entrusted to us by our rebellion.
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- The Jewish people were **debilitated** in their bondage as slaves, foraging even for the straw to make their daily quota of bricks. Spiritually, we are not just debilitated but **dead** in our sin, for the Lord God warned, “you will die” by sinning and eating the tree.
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- Finally, the Jewish people were *defeated* by the overwhelming power of Pharoah and his army, so that they could not resist even this assault even against their faith. Spiritually, our sin has enslaved us to an even

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- The Lord God's redemption of the Jews from Egypt is foundational for Jewish identity. For, the utterly helpless plight of the Jews underlines the indisputable necessity of the Lord God's great deliverance. At the birth of the Jewish people, Israel was not merely inconvenienced or slightly bothered by the Egyptians. They were helpless in their slavery, as the Word of God states: "The people of Israel groaned because of their slavery and cried for help. Their cry for rescue from slavery came up to God" (Ex. 1:23b). The people's great need and the Lord's great deliverance also define the Lord God's relationship with Israel and the very basis of the Law, for God reveals: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Ex. 20:2). May Israel never think that it obeys the Law by its own power and the freedom of its own will, for the Lord God's powerful redemption precedes any act of obedience to the Law. If Jews recognize their utter helplessness in the face of earthly enslavement and their need for the Lord God's redemption, why do they imagine that in the unseen and spiritual realm, they have the power of Self-Redemption and Salvation? If Israel was enslaved by Pharaoh's earthly power, they are dead and hopelessly naked in this world's spiritual darkness, as Isaiah states: "The people who walked in darkness have seen a great light; those who dwelt in the *tzalmaveth*—shadow of death—on them has light shone" (Is. 9:2). In an even greater plight than the earthly, the Jewish people desperately need the Lord God as their Redeemer, for it is written: "Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: "I am the first and I am the last; besides me there is no god" (Is. 44:6). There is no god, no power, not even the power of Jewish religious observance, to replace the Lord God and his redemption.
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Q4. Why do Jews need to be Redeemed?

The Jewish people can trace their history to two birthplaces—*gan eden* and *Mizraim*. Both places defined life for the many generations that followed. In the earthly kingdom of Egypt, a place the Lord God called the "house of slavery," the Jews were physically liberated by the Lord God. Redeemed from their earthly slavery,

the Jewish were given the Law to live as a holy people and culture, a nation belonging to the Lord God as his “Firstborn Son” of all the families of the earth.

Egypt liberated the Jewish people from earthly and physical bondage. But, this saving work of the Lord God, which included the giving of the Law, did nothing to change the spiritual condition of Israel. As evidence for this, the same spiritual aversion and fear arising when naked, dead flesh encounters the holy presence of God, as Adam expressed by saying: “I was afraid, because I was naked, and I hid myself” (Gen. 3:10b) was still the condition of the Jews at Sinai even after the Lord’s deliverance and the giving of the Law, for the people were still “afraid” at God’s presence and said: “do not let God speak to us, lest we die” (Ex. 20:18-19b).

Rather, the spiritual life and condition for the Jewish people and all mankind was shaped at the *gan eden*, the Garden of Eden. Their, humanity’s first parents, Adam and Eve,

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5A. *Mashiach*—the Lord God’s unchanging purpose.

Job says to God: “I had **heard of you** by the hearing of the ear, but now **my eye sees you**; therefore I despise myself, and **repent** in dust and ashes.” Job 42:5-6. Over the course of his

testing, Job's imagination ran wild. Justified in his own eyes, Job's view of his cause inflated, all at the expense of God and his glory. However, when Job came face-to-face with the Lord of Hosts, He repented. Likewise, over the generations of Israel's testing, Jewish imaginations have run wild to imagine a Mashiach of its own choosing. But, the prophet Zechariah promises the day when Israel will see for itself the reality of Mashiach, and they will "Look on me, the one they have pierced, and they will mourn for him like one mourns for an only child, like a firstborn son" (Zech 12:10). Then, like Job, Israel will admit, "**no purpose** of yours can be thwarted" (Job. 42:1a).

Though the Lord God promised Abraham a *zera*, a messianic Seed by which all the families of the earth would be blessed (Gen. 22:18), Israel demanded a Mashiach for its own blessing and purposes.

Though the Lord God promised David to raise up by *yibbum* a *zera*, a chosen Seed to be both the Son of David (2 Sam. 7:12) and the Son of God (2 Sam. 7:14) to inherit an eternal throne from which to rule heaven and earth (2 Sam. 7:16), Israel insisted on a merely human Mashiach who would simply embody Jewish life and traditions, to this day demanding a harmless and bespectacled Schneerson.

Though the Lord God promised a Kinsman-Redeemer (2 Sam. 7:14) who alone would give his life an offering—*asham*—to pay the ransom for a spiritual redemption of His people (Is. 53:10), even specifying the time when Mashiach would be "cut off" to "put an end to sin, and to atone for iniquity, to bring in everlasting righteousness" (Dan. 9:24, 26), Israel abandoned Jesus as Mashiach at his prophesied unveiling and dismissed his atoning sacrifice, instead continuing to seek a self-justifying Judaism based on a *halakah* of self-righteousness.

As we can see, Israel's imaginings about the Mashiach relegate him to a position subservient to Israel—a mere reflection of the glory of Judaism and Jewish history, tradition, and righteousness. Like the ten sons of Jacob who could not accept God's choice of Joseph, nor the sons of Jesse envying David's anointing by the Lord, Israel's messianic fantasy jealously seeks an inheritance promised only to the Firstborn Heir of the family, Mashiach the Son of David and the Son of God.

Thus, the mission of Mashiach fulfills His Father's purpose. Is the Mashiach solely the Son of Israel? As the Lord God revealed in his promise to David, the Mashiach is David's Seed, raised up according to the laws of *yibbum* (as with Judah) and *geullah* (as with Boaz) to be the Heir and Son of David (2 Sam. 7:12) and the Son of God (2 Sam. 7:14). The Lord God is set on this purpose, though Israel longs for an innocuous Mashiach which it can control. But, the Lord God has already revealed Mashiach's supremacy to rule over all nations, even Israel, through Scripture:

First, God appoints the Son of David as Mashiach (Ps. 2:2) on an earthly throne, inheriting the rule over “the nations” (Ps. 2:8), saying: “As for me, I have set **my King** on Zion, my holy hill.” ⁷ I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you. Ask of me, and I will make **the nations** your heritage, and the ends of the earth your possession.” Ps. 2:6-8.

Second, the Lord God appoints Mashiach, the Son of God, as the Heir of a heavenly, eternal throne: “Your **throne, O God**, is **forever and ever**. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has **anointed you** with the oil of gladness beyond your companions” Ps. 45:6-7.

Q5. Who is the Mashiach and what is His promised Mission?

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Generations of Heavens and Earth: Seed of Woman:	Savior
Generations of Noah: Seed of Shem:	Spiritual House

Generations of Terah (Shem): Seed of Abraham Seed of Isaac Seed of Jacob	Restorer of Blessing
Generations of Jacob: Seed of Judah	Ruler
Generations of Perez: Seed of David: 2 Sam. 7:12-16 Branch of David: Jer. 23: Seed/ Branch/ Shoot/ Root of David:	Kinsman-Redeemer:

Anointed: Son (Is. 9); by Spirit (Is. 11). For Gospel (Is. 61);

Shoot:

nd Spirit for the Mashiach

The Jews under Pharaoh clearly needed a Redeemer. But, John the Baptist called the Jews of His day to come to an even greater Redeemer, their Mashiach, for the threat they faced was far deadlier. For, Isaiah had already prophesied: “The people who walk in darkness have seen a great light; those who dwelt in the *shadow of death*—that is, *tzalmaveth*—on them has light shone” (Is. 9:2). Rather than a momentary darkness cast over Egypt, these Jews faced a spiritual “darkness” which cloaked their entire lives. Instead of facing the threat of death, they were already living in a spiritual “shadow of death” for Adam’s sin had robbed humanity of its spiritual life.

But, to these Jews needing a greater Redeemer to free them from an all-encompassing spiritual death and darkness, God sends John the Baptist to prepare them for the coming Lord Mashiach, commanding: “Prepare the way of the Lord; make his paths straight” (Matt. 3:3b). The Lord knows that even though people need the Lord Mashiach as their redeemer, they are unprepared to meet him. Consider the five ways Jews who met the Lord Jesus Mashiach had to prepare for him.

First, John the Baptist called Jews to Sacrificially Repent of their Self-Reliance. He preached, “Repent, for the **kingdom of heaven** is at hand” (Mt. 3:1). Accustomed to living in the **earthly**

kingdom of darkness, Jews must now “repent” of these old ways of coping to live under the Mashiach’s heavenly rule. In the Kingdom, sacrifice their earthly Self-reliance on being the children of “Abraham” (Mt. 3:9) to receive a heavenly rebirth as sons of their heavenly father and loyal kindred of their Kinsman-Redeemer, the Mashiach.

This “kingdom of heaven” was unseen as the spiritual realm of their Heavenly Father, so it requires a spiritual birth to be received by a simple faith. Accustomed to a faith focused on the *kosher* and *halakhic* practices tangibly experienced in this life, some Jews like Nicodemus restricted their faith to only the realm of the seen. So, when Jesus invited Nicodemus into the Kingdom of heaven,

- **Nicodemus:** Spiritual Kingdom → Simply Receive (John 3)
 Jesus: “Unless one is born again he cannot see the kingdom of God”
 Nicodemus: “How can a man be born when he is old?”
 Jesus: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (3:3-5)
- **Simon:** Self-Mastery → Submitted Faith (Luke 5)
 “Master, we toiled all night and took nothing!”
 “Depart from me, for I am a sinful man, O Lord.” (5:5, 8)
- **Philip:** Selective Hope → Serving Authority (John 1)
 John: “Behold, the Lamb of God who takes away the sin of the world!” (1:29)
 Philip: “We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph” (1:45)
 Nathanael: “Rabbi, you are the Son of God! You are the King of Israel!” (1:49).
- **Saul:** Self-Righteousness → Seeking Light and Life
 “I saw a light from heaven, brighter than the sun” (Acts 26:13)
 “And I said, “Who are you Lord?” And the Lord said, “I am Jesus whom you are persecuting” (Acts 26:15).

Q6. How might the Jews return to the Mashiach?

Five events:

- Lk. 19: **Time of Gentiles** → Ezek. 36:26/ 37: Rebirth of Israel/ Jer. 33: New Covenant: Hai Nefesh: Living Soul. Need for Renewal:
- Rev. 3. **Witness of Church:** → (Remnant): Is. 63:16-19; Basser: Proclaim Good News:
- Matt. 10:23. **Witness of Remnant.** → Zech. 12:10: Redemption of Israel/ Rom. Ruach Hen v'Tachunan: Spirit of Grace and Supplication: Prayer.
- Acts 2: **Spirit's Kingdom Witness** / → Joel 2: Ruach Elohim: Holy Spirit: Anointing.

Matt. 24: the birth pains/ Dan. 7: **Birth Pains and Birth:** Man of Lawlessness/ Son of Man → Ezekiel 37:

Emunah: Desperate Faith: Naked Need for Redeemer:

7A. Yom Adonai: Day of the Lord—Israel's messianic dream becomes reality

“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.** Zechariah 12:10.

Jews have waited millennia for this day, when they look upon Mashiach with their own eyes. Their reaction flashes the reality of recognition, when these millennia of Israel's messianic imagination instantly hit the reality of Mashiach's person. Unimaginably, has Israel expected

these long millennia to meet a wizened and bespectacled Schneerson, clutching a worn copy of Rashi?

The Lord God reveals Israel's future reaction as "mourning" and bitter "weeping." If Israel had been right all along, these would be tears of joy and vindication. Rather, these are tears of profound loss. The loss of a precious, "only child." The loss of a "firstborn." Such will be the abject pain when Israel's gaze upon Mashiach moves from the familiar eyes of Jesus to His "pierced" wounds of redemption.

Mercifully, the Lord God gives the Jews a new "spirit of grace and please for mercy" to do the only thing possible other than despairing collapse. Heart-broken Israel repents and prays for mercy. In a moment, the Jews give in to the most inevitable and natural response which they have been fighting these many generations. In their "mourning," family by family, as an entire nation, Israel prays for mercy.

But, this prayer is not a fall into despair but a national consecration, as the Jews repent and give themselves freely to Jesus as their Mashiach! And, they consecrate to the Lord Jesus 12,000 of their most precious sons, offered from each tribe to be anointed for the work of the Kingdom: "And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel: 12,000 from the tribe of Judah were sealed, 12,000 from the tribe of Reuben, 12,000 from the tribe of Gad..." then Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin, until all tribes are named for Jesus Mashiach.

This

11 Then he said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones are dried up, and our hope is lost; we are indeed cut off.' 12 Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. 13 And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. 14 And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord." Ezek. 37:11-14.

Q7. What is Israel's Future in the Coming Kingdom of Mashiach?

Seven Coming Events:

- **Destruction of Gog/ Magog:** (Ezek. 39:/ Zech. 12:1-9; Rev. 6:12-17;
- **Day of Lord** and Spiritual **Rebirth/Anointed for Witness:** (Zech. 12:10/ Ezek. 37:14/ Rev. 6:12-17)
- **Devoted Temple Worship** and **Witness (3.5 yrs.):** Temple rebuilt as Witness to World: (Ezek. 40:5; Rev. 11:1-13).
- **Defeat by Antichrist/ Time of Testing:** (3.5 yrs.) (Mt. 24:15-28; Rev. 12:14; 13:1-5).
- **Day of Redemption:** (Zech. 14: ; Mt. 24: ;Rev. 19: ;
- **Delight of the Lord** and **Center of World:** (Is. 60: ; 65:18 Is. 2:3;
- **Dwelling Place of God:** New Jerusalem (Rev. 21:1-4)

5A. *Mashiach*—the Lord God’s unchanging purpose.

Job says to God: “I had **heard of you** by the hearing of the ear, but now **my eye sees you**; therefore I despise myself, and **repent** in dust and ashes.” Job 42:5-6. Over the course of his testing, Job’s imagination ran wild. Justified in his own eyes, Job’s view of his cause inflated, all at the expense of God and his glory. However, when Job came face-to-face with the Lord of Hosts, He repented. Likewise, over the generations of Israel’s testing, Jewish imaginations have run wild to imagine a *Mashiach* of its own choosing. But, the prophet Zechariah promises the day when Israel will see for itself the reality of *Mashiach*, and they will “**Look on me, the one they have pierced, and they will mourn for him like one mourns for an only child, like a firstborn son**” (Zech 12:10). Then, like Job, Israel will admit, “**no purpose** of yours can be thwarted” (Job. 42:1a).

Though the Lord God promised Abraham a *zera*, a messianic Seed by which all the families of the earth would be blessed (Gen. 22:18), Israel demanded a *Mashiach* for its own blessing and purposes.

Though the Lord God promised David to raise up by *yibbum* a *zera*, a chosen Seed to be both the Son of David (2 Sam. 7:12) and the Son of God (2 Sam. 7:14) to inherit an eternal throne from which to rule heaven and earth (2 Sam. 7:16), Israel insisted on a merely human *Mashiach* who would simply embody Jewish life and traditions, to this day demanding a harmless and bespectacled Schneerson.

Though the Lord God promised a Kinsman-Redeemer (2 Sam. 7:14) who alone would give his life an offering—*asham*—to pay the ransom for a spiritual redemption of His people (Is. 53:10), even specifying the time when *Mashiach* would be “**cut off**” to “**put an end to sin, and to atone for iniquity, to bring in everlasting righteousness**” (Dan. 9:24, 26), Israel abandoned Jesus as *Mashiach* at his prophesied unveiling and dismissed his atoning sacrifice, instead continuing to seek a self-justifying Judaism based on a *halakah* of self-righteousness.

As we can see, Israel’s imaginings about the *Mashiach* relegate him to a position subservient to Israel—a mere reflection of the glory of Judaism and Jewish history, tradition, and righteousness. Like the ten sons of Jacob who could not accept God’s choice of Joseph, nor the sons of Jesse envying David’s anointing by the Lord, Israel’s messianic fantasy jealously seeks an inheritance promised only to the Firstborn Heir of the family, *Mashiach* the Son of David and the Son of God.

Thus, the mission of *Mashiach* fulfills His Father’s purpose. Is the *Mashiach* solely the Son of Israel? As the Lord God revealed in his promise to David, the *Mashiach* is David’s Seed, raised up according to the laws of *yibbum* (as with Judah) and *geullah* (as with Boaz) to be the Heir and

Son of David (2 Sam. 7:12) and the Son of God (2 Sam. 7:14). The Lord God is set on this purpose, though Israel longs for an innocuous Mashiach which it can control. But, the Lord God has already revealed Mashiach's supremacy to rule over all nations, even Israel, through Scripture:

First, God appoints the Son of David as Mashiach (Ps. 2:2) on an earthly throne, inheriting the rule over "the nations" (Ps. 2:8), saying: "As for me, I have set **my King** on Zion, my holy hill." ⁷ I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you. Ask of me, and I will make **the nations** your heritage, and the ends of the earth your possession." Ps. 2:6-8.

Second, the Lord God appoints Mashiach, the Son of God, as the Heir of a heavenly, eternal throne: "Your **throne, O God, is forever and ever**. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has **anointed you** with the oil of gladness beyond your companions" Ps. 45:6-7.

Q5. Who is the Mashiach and what is His promised Mission?

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Generations of Heavens and Earth: Seed of Woman:	Savior
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Generations of Noah: Seed of Shem:	Spiritual House
Generations of Terah (Shem): Seed of Abraham Seed of Isaac Seed of Jacob	Restorer of Blessing
Generations of Jacob: Seed of Judah	Ruler
Generations of Perez: Seed of David: 2 Sam. 7:12-16 Branch of David: Jer. 23: Seed/ Branch/ Shoot/ Root of David:	Kinsman-Redeemer:

Anointed: Son (Is. 9); by Spirit (Is. 11). For Gospel (Is. 61);

Shoot:

6A. Hadash Lev v' Ruach— A New Heart and Spirit for the Mashiach

The Jews under Pharaoh clearly needed a Redeemer. But, John the Baptist called the Jews of His day to come to an even greater Redeemer, their Mashiach, for the threat they faced was far deadlier. For, Isaiah had already prophesied: “The people who walk in darkness have seen a great light; those who dwelt in the *shadow of death*—that is, *tzalmaveth*—on them has light shone” (Is. 9:2). Rather than a momentary darkness cast over Egypt, these Jews faced a spiritual “darkness” which cloaked their entire lives. Instead of facing the threat of death, they were already living in a spiritual “shadow of death” for Adam’s sin had robbed humanity of its spiritual life.

But, to these Jews needing a greater Redeemer to free them from an all-encompassing spiritual death and darkness, God sends John the Baptist to prepare them for the coming Lord Mashiach, commanding: “Prepare the way of the Lord; make his paths straight” (Matt. 3:3b). The Lord knows that even though people need the Lord Mashiach as their redeemer, they are

unprepared to meet him. Consider the five ways Jews who met the Lord Jesus Mashiach had to prepare for him.

First, John the Baptist called Jews to Sacrificially Repent of their Self-Reliance. He preached, “Repent, for the **kingdom of heaven** is at hand” (Mt. 3:1). Accustomed to living in the **earthly kingdom** of darkness, Jews must now “repent” of these old ways of coping to live under the Mashiach’s heavenly rule. In the Kingdom, sacrifice their earthly Self-reliance on being the children of “Abraham” (Mt. 3:9) to receive a heavenly rebirth as sons of their heavenly father and loyal kindred of their Kinsman-Redeemer, the Mashiach.

This “kingdom of heaven” was unseen as the spiritual realm of their Heavenly Father, so it requires a spiritual birth to be received by a simple faith. Accustomed to a faith focused on the *kosher* and *halakhic* practices tangibly experienced in this life, some Jews like Nicodemus restricted their faith to only the realm of the seen. So, when Jesus invited Nicodemus into the Kingdom of heaven,

- **Nicodemus:** Spiritual Kingdom → Simply Receive (John 3)
 Jesus: “Unless one is born again he cannot see the kingdom of God”
 Nicodemus: “How can a man be born when he is old?”
 Jesus: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (3:3-5)
- **Simon:** Self-Mastery → Submitted Faith (Luke 5)
 “Master, we toiled all night and took nothing!”
 “Depart from me, for I am a sinful man, O Lord.” (5:5, 8)
- **Philip:** Selective Hope → Serving Authority (John 1)
 John: “Behold, the Lamb of God who takes away the sin of the world!” (1:29)
 Philip: “We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph” (1:45)
 Nathanael: “Rabbi, you are the Son of God! You are the King of Israel!” (1:49).
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