

4.0 Yahweh Tzedekenu: Lord our

Righteousness

Israel's identity as the "sons of the Most High" (Ps. 82:6) can only be fully understood in relation to Jesus as Mashiach, for God appoints Mashiach as the Firstborn and Head over all the sons of Israel. To deny Jesus as Mashiach is to deny your calling to be sons. For, the Lord God calls near as sons, who have the full *trust and surrender* to their father of Isaac, who was *willingly* laid on the altar of sacrifice (Gen. 22:9). *By faith, sons draw near to God with the sacrificial faith of Abraham.* But, Israel has always chosen to **stand at a distance** from God, not willing to let go of their *fleshly life*. Even at Sinai, Israel pled with Moses: "You speak to us, and we will listen; but do not let God speak to us, **lest we die**" (Ex. 20:19). The Law is meant to *draw Israel near to the Lord God, who alone redeems* "**out of the house of slavery**" to be freed as sons (Ex. 20:2). For, Israel's fear—"lest we die" (19) indicates a continued enslavement. Not to Pharaoh, but to *darker powers*—fallen flesh in a dark and dead world—"darkness... in the land and shadow of death" (Is. 9:2). Without the sacrificial faith that draws near the Redeemer, Law-keeping *distances Israel as anonymous*

“subjects” of God, not “sons” redeemed and drawn near. For, seeking to be “righteous” by Law-keeping, Israel discovered “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment” (Is. 64:6). For, only Mashiach, the Seed of Woman, has the “right” to redeem as Israel’s Firstborn (Gen. 3:15). Jesus Mashiach is the only one “disciplined” for iniquity (2 Sam. 7:14), cut off as Mashiach to “atone for iniquity” and bring an everlasting “righteousness” (Dan. 9:24), for He alone is Yahweh Tzedekenu—“the Lord our Righteousness” (Jer. 23:6) that we know God! (Jer. 31:31).