

6.5.A (47) **Redeemer Raised Up**: the Son of God and the Son of David/ Man. Mark 12:18-27; 2 Samuel 7:12-16.

Read Mark 12:18-27

¹⁹ “Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must **take the widow** and **raise up offspring (seed)** for his brother. Mark 12:19

²⁴ Jesus said to them, “Is this not the reason you are **wrong**, because you **know neither the Scriptures** nor the **power of God?** Mark 12:24.

Background:

The encounter between Jesus and the Sadducees brings up the very basis of God's promise of Redemption through the Mashiach, whom he would raise up as the Seed (Zera) of David. As a household shepherd, the foundational truth that Jesus Mashiach is the Redeemer of your House is critical, and the reality and possibility of *this redemption* rests on this often overlooked detail that Mashiach was "raised up as Seed for David," a fact which shapes his paternity and equips him for his great act of Redemption on the Cross.

The fact that the Sadducees *brought up* the legalities of "raising up Seed" shows that they were aware of the Law, even if they were blind to its most important application in God's promise to David to "raise up" his "Seed" (2 Samuel 7:12).

Raising up Seed: the Kinsman-Redeemer.

The Torah has a special provision for protecting *endangered lineages* so that family lines of inheritance continue unbroken, and this provision is called “raising up Seed” according to the laws of both duty, “yibbum” and redemptive right, “geullah.” Although the law of “raising up” offspring for a deceased brother is clearly stated in Deuteronomy 25:5-6, it is only seen practiced in the line of Judah. As a *household shepherd* of Jesus Mashiach, it is critical that you thoroughly understand how *raising up Seed* is a foundational basis for Biblical Redemption and is a defining truth behind the salvation of Jesus Mashiach. So, consider the redemptive lessons we learn from this act of “raising up” Seed for the deceased.

Judah:

⁸Then Judah said to Onan, “Go in to your brother's wife and perform the **duty** of a brother-in-law to her, and **raise up (seed-zera) offspring** for your brother.” Genesis 38:8

1. To “Raise up Seed” is the Biblical solution to **preserve a line facing extinction**. For Judah’s line of Redemption, the line of David and the Davidic Mashiach, to “raise up Seed” is also needed when besetting sin degrades the line or when God *himself cuts off the line*, as he does as the Judaic kings become increasingly wicked and the “Seed” of Jeconiah is eventually cursed (Jeremiah 22:30).

2. Normally, *brothers* are charged with the duty—*yibbum*—of “raising up Seed.” **However, close**

relatives also have the right to “raise up seed,” as Judah eventually does. If a *brother* is a one to “raise up Seed” for the deceased, the Seed will be exclusively the “son” of the deceased. However, if a *relative* is the one to “raise up Seed” (as is the case with Judah), then the Seed is the son of two fathers—the deceased (Er) and the one raising up Seed (Judah).

Boaz:

¹² and may **your house** be like the house of Perez, whom Tamar bore to Judah, because of **the (seed-zero) offspring** that the Lord will give you by this young woman.”

¹⁴ Then the women said to Naomi,
“Blessed be the Lord, who has not left you this day without **a redeemer**, and

may his name be renowned in Israel! ¹⁵ He shall be to you a restorer of life and a **nourisher** of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him.” Ruth 4:12, 14-15.

3. When the designated “Redeemer” declines to marry Ruth, Boaz becomes **the “rightful Redeemer.”** That is, the person to *raise up Seed* and the Seed to be raised up are both called the “Redeemer,” the rescuer of the line and house. Importantly, it is the Redeemer’s exclusive **right and duty** to “redeem” his family and to be the life-giver, nourisher, and restorer (Ruth 4:15). Here, we see that the designated Family Redeemer holds the exclusive right to redeem his family. In this way, the Lord is clear that only He is the One

to Redeem His house, and he does it by raising up Seed for David as the Redeemer, Jesus Mashiach.

Not only is Israel *unable* to achieve Self-Redemption, either through Law or through Self-Righteous works, but it has **no right** to usurp the Lord's right of redemption. The fact that only the "Lord God" is the one to "deliver" Israel (Exodus 20:2) equates to the "Lord, the King of Israel" being Israel's only "Redeemer" as well (Isaiah 44:6), for this role is reserved for "God" and those whom God authorizes to act in his place.

Moreover, the Lord declares to you that the Lord will make you a **house**.¹² When your days are fulfilled and you lie down with your fathers, I will **raise up your (seed-zera) offspring** after you, who shall come from your **body**, and I will establish his

kingdom. ¹³ He shall build a **house for my name**, and I will establish the **throne** of his **kingdom** forever. ¹⁴ I will be to him a **father**, and he shall be **to me a son**. 2
 Samuel 7:11b-14a

4. Raising Up Seed: Two Fathers. When the Lord God himself promises to “raise up your Seed” (2 Samuel 7:12) after David is *deceased*, he acts as the “**Redeemer**” to **raise up** a “**Redeemer**” to restore David’s line. Notice that this is the same thing that both Judah and Boaz did. Notably, since the Lord God is David’s “Redeemer” (Psalm 19:14) but not his *brother*, the “Seed” raised up to be the “Redeemer” of David’s line is the Son of two fathers: first, he is directly the **Son of David**, being conceived by material from David’s own “body” (12); and, he is the Son of the Redeemer who raises him up, namely, the Lord God, who says: “I

will be a father to him” and he a “son to me” (14). Moreover, the Lord God accomplishes this act of “raising up Seed” for David when the Holy Spirit gives birth to Jesus by Mary, a virgin. As we shall see later, the Redemptive act of “Raising up Seed” for the deceased is the only Torah-authorized way for a Redeemer to be the Son of Two Fathers. And, Mashiach can only Redeem from Sin as the Son of two Fathers.

5. Two Fathers, Dual inheritance, One House:

When a Seed is *raised up by the right of redemption*, the Son brings together two lines, perpetuating and continuing the lines by unifying them. In this way, when God promises to David that he himself would “raise up his Seed” (2 Samuel 7:12), he ensures that Mashiach would be the Redeemer to “build up” two “Houses”—that is, two households by merging them into a single House. First, David’s “House’ would be

perpetuated by Mashiach (v.11). Then, Mashiach would also build for God's name a "House" (v.13). Notably, this is the Redeemer's responsibility—to build up the family line, that is, to perpetuate the dynastic "House" populated by generations of sons. In this way, those that witnessed the redemption of Boaz likened Ruth to "Rachel and Leah" for building up the "House of Israel" (Ruth 4:11).

As a shepherd sent to the House of Israel, it is important that you understand this principle role of the Redeemer promised by God, to "build up the House" for David and for God. For, Israel has been distracted by talk of a "house of cedar," which was David's original thought but which God said he spoke no word concerning a "house of cedar" (2 Samuel 7:7), nor does David mention again after hearing God's promise but instead focuses on the promise of his own "house" being built up (7:19). So, remember, God's promise

states that Mashiach, the Seed-raised up, will build a House for both David (11) and for God (13), and in no way would such a combined house refer to the Temple but instead, a dynastic, generational house of sons from both the stock of “man” (Israel) and “beast” (Gentile) (Jeremiah 31:27).

Thus, Mashiach builds a Household to establish his eternal Kingdom, and this house would bring both Jew and Gentile into God’s family as Sons. However, this eternal “House” does not blur the lines between Jew and Gentile, for this Royal House would establish the throne and rule of Jesus Mashiach over the whole earth. And, this rule would be centered in Jerusalem, with each of its Redeemed Tribes receiving an inheritance in Israel. There are no indications that Gentiles would displace redeemed Jews from their inheritance. Rather, each family would be assigned an inheritance throughout the earth as God wills! Truly, when Mashiach redeems a

people into God's own House, he redeems them into his dual inheritance as the Son of God and the Son of Man/David. Then, this house would be the "generations" of sons to inherit the "heavens and the earth" (Genesis 2:4).

6. Redemption by the Son of God and the Son of David.

As a shepherd of th your Household, and as a Shepherd sent to the House of Israel, here is the crux of redemption by which there can only be one Redeemer of Sin, one "Lord" to give "righteousness" to his people, and that Redeemer can only be Jesus Mashiach, the "Seed" whom the Lord God raised up for David to be "the Son of David" and "the Son of God." But, to fully appreciate the redemption of God's promised Mashiach, consider the insurmountable problem of redemption.

The insurmountable problem of Redemption:

- The **Finality of Death**: When God promises that man would “die” if he ate the *fruit* of knowing good and evil (Genesis 2:17), he meant a *spiritual death* that would eternally separate man from God (Romans 6:23). But, if this life of God, his very breath, is *infinitely valuable*, nothing that man can work or accomplish in this finite and limited flesh, even if guided by the Law, can ever attain or regain the infinite life of God.
- The **Law commands Faith** in Redeeming Lord. The Law does not command that Man attain a Self-righteousness by the Law—in fact, the Law commands faith-dependence on God. Consider the first command of the Lord God: (Exodus 20:2): “I am the Lord your God, who brought you out of the land of Egypt, out of the house

of slavery.” The commanding One must ever and only be our “Lord” and our “God,” who alone has the right to *redeem* us, bringing us “out of the house of slavery.” Now, if the Lord God alone has the right to *redeem* Israel out of Pharaoh’s physical slavery, how much more must the Lord God alone have the right to *redeem* Israel out of the original spiritual slavery? (Gen. 3:15). For the Lord calls as his own not a “Self-Righteous” people but a people of whom “Yahweh Tzedekenu”—the Lord alone is their righteousness.

- The **Prophetic Witness** of Israel’s Sin and Deadness. As the ancient world, given over to the *fleshly* corruption to do “evil continually” to fall into increasing “wickedness” (Genesis 6:5), both the House of Israel and the House of Judah inevitably declined until its leaders and people were continually doing “evil in the sight

of the Lord” (2 Chronicles 35:5). There is no prophetic witness that Israel has ever achieved a Torah-based Self-Righteousness, nor has it from Babylon to the Last Days ever been spiritually alive until God’s *breath* is breathed into the revived nation after it *repents and turns to Mashiach* (Zechariah 12:10). That is, the Law has enabled Israel to *pursue the path of Unbelief and fleshly reliance*, seeking to live and be Righteous apart from the Lord’s plan of *faith in Mashiach*. For, even Abraham “believed God and it was credited to him as righteousness” (Genesis 15:6) when he believed God’s promise of the coming Seed, Mashiach.

- The **Infinite Debt of Sin** and Man’s Finitude. If *spiritual life* from God is infinitely valuable, and the “image” and “likeness” of God entrusted to man at his creation (Genesis 1:26) are equally infinite in their glory, then man’s choice to sin *despoils what is glorious and holy*,

and such desecration incurs an infinite cost. And, as Psalm 49:7-8 states, no *fleshly man* can pay the infinitely valuable price to “ransom” another’s life.

- The **Eternality of God** and **Holy** Perfection-capacity to Sin/ culpability in atonement.

Finally, though the Lord God has an infinite life, his nature of Holy Perfection cannot allow sin to enter his presence without its utter destruction. In this way, God cannot be *culpable* of any wrongdoing due to his perfect nature, neither can the darkness of Sin exist in his presence.

The Redemption of the Davidic Mashiach: the Son of Man/David and the Son of God.

As a *household shepherd*, it is your responsibility to show your family that Jesus Mashiach is the only Redeemer to save them and restore them to God’s Household. Remember that you fight against an ancient foe that is deeply ingrained into

our natures, so that we assume that the fleshly life—the *independent life* apart from God, is our natural and best state of being. This is how our first mother Eve envisioned life, falling for the Serpent's lie that this material life *apart from God* was truly life. But, if the definition of life is to be under the Lordship of God, enjoying his *shalom* by surrendering to his *shabbat*, living under his Commandments and Word as our only Lord and God, then to stand apart from God is not only unbelief, but it is *death*. So, when our first parent Eve stoop apart from God, in the flesh she could not do anything else but choose to *sin*, even coming up with three good reasons to live apart from God in an entirely secular-material-biological existence (Genesis 3:6). For, to live apart from God is to be convinced that the Self is its own Lord and God, so to live apart from God in Self-reliance, being always "right" in one's Self-Righteousness, to depend on yourself for Self-Understanding.

Living apart from God and calling it “good” and “righteous” is the *definition* of Unbelief and being *Dead in the Flesh*.

So, as a *Shepherd sent to the House of Israel*, uncover Israel’s “Self-Righteousness” to use the Torah not as it was intended—to command “faith” in the “Lord your God” as your only Redeemer (Exodus 20:2), but instead as a means of Self-justification and Self-entitlement.

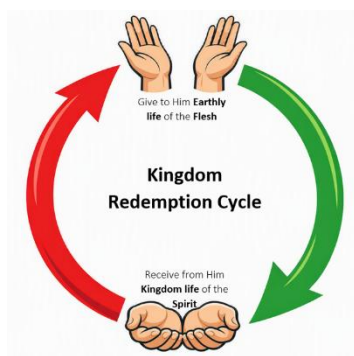
Pointing out Israel’s “Self-interested” and fleshly behaviors and proliferating religious demands and diminishing sense of shalom will contrast with the simple “surrender” of faith Mashiach demands as the Only Redeemer. Consider how only God’s anointed Mashiach, the

Seed Raised up to be “the Son of God” and “the Son of Man” can alone Redeem His people. For, “redemption” is the cycle of exchange by which *sin is removed* and *righteousness* is imputed:

Self-Redemption or Biblical Redemption by Seed Raised Up.

So, we have seen that the very decision to seek “Self-Redemption” is an act of unbelief and lawlessness,

for the one seeking to be Self-Righteous does not submit to God’s Law, which commands that all *subject themselves* to “the Lord” as their “God” to trust him alone (not themselves) to deliver them from not just earthly slavery but the original spiritual slavery imposed by the deceiving Serpent (Exodus 20:2).



For, the Law reserves the *right of redemption* only to the Family's Kinsman-Redeemer. So, the Heir of all humanity, the Son of Man, appointed by God to inherit all things (Psalm 8:4-6)—he alone has the Torah's *right of redemption*.

And, Mashiach, as the Seed raised up by God for David, is the only Son of God and Son of Man/David who has the *power to redeem*:



The Son of God:

The heavenly life from God, which died when our first parents sinned, can never be *recreated* or generated by the flesh. It must be brought down from the *heavenly world above*. Yet, even if God gave us his Spirit, our *fleshly, dead condition* would not be fit for God's eternal life. As he says: "My Spirit shall not abide in man, for he is flesh: his days shall be 120 years" (Genesis 6:3).

So, into a world of complete spiritual "darkness" and in the "shadow of death," the Lord God sends "the Son of God" as a "great light" (Isaiah 9:2). He alone comes to us with God's eternal, infinite life.

Thus, the Son of God alone has the *infinite* life sufficient to ransom all our infinite *sin-debt* and even to "carry" this burden of sin. However, here is the problem. While the Son of God's infinite life has the capacity to *bear* the infinite weight of

humanity's sin, his very nature as "the Son of God" makes sin unapproachable to him, for he cannot carry what cannot enter his presence.

The Son of Man:

But, this promised "Seed" raised up by God is fully *human, that is, of the flesh*—for God "raises up Seed" for David from material coming from his own "body"—thus, ensuring that Mashiach is fully human, being the Son of David directly and of a virginal woman of the House (Isaiah 7:14).

Thus, inhabiting *weak human flesh*, Mashiach as *the Son of Man* can "take" the sins of his people onto himself. When the Son of Man chooses to "take" **sin** onto himself, and to render his people completely freed from the stain and blame of sin, he takes the entirety of their sin—the *culpability* (as if having done the sin himself), the blame, and the consequence.

And, bearing this *defiling sin* in his own flesh, he suffers the infinite pain of being *separated, dead* to God for the three days he was entombed.

Thus, when the Son of God dies for Sin as the Son of Man, he gives up his infinite life as payment for all the sins of his people.

Thus, having made “ransom” to “atone for the iniquity” of his people, Mashiach can now transfer to his people not simply total forgiveness, the canceling of their infinite sin debt, but also to give them his life and his *infinite righteousness*. Thus,

Mashiach

becomes

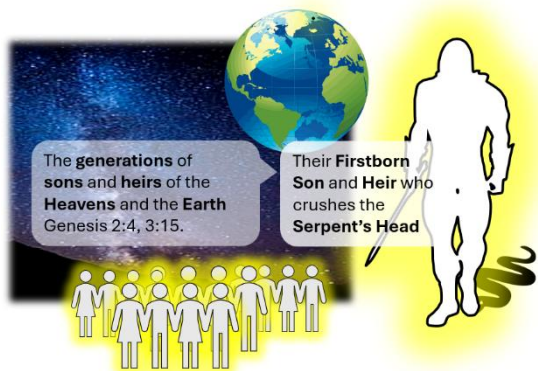
Yahweh

Tzedekenu, the

“Lord our

Righteousness”

(Jeremiah 23:6).



Focus:

5. **Redeemer Raised Up:** the **Son** of God and the Son of David/ Man.

1. **Raising Up Redeemer:** *redemptive meaning lost.* 12:18-23.

2. **Reasoning Wrongly:** Willful ignorance of Scriptures and power of God. 12.24.

3. **Redeemer for David:** Living God promises Mashiach. 12:25-27.

Consider:

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Question:Further Discovery:

