Q2: Who is the Son of God?

God revealed to David that His Seed—zera—would be both the Son of David and the Son of God (2 Sam. 7:14), but Jews have traditionally denied the Davidic Mashiach as the Son of God, recognizing him only as the Son of David. An entirely human Mashiach is simply a harmless Schneerson, a mere projection of Israel’s collective personality, a bespectacled mensch powerless to face the dread enemies of spiritual darkness which seek Israel’s destruction. Only a Mashiach who is both the Son of David and the Son of God has the power to redeem Israel.

 For, the Lord Mashiach who says, “I will be to her a wall of fire all around” to “dwell in your midst” that Israel knows “that the Lord of hosts has sent me to you” (Zech. 2:5, 11) is not a fleshly scholar but the Son of God, for the Lord God said to David, “I will be to him a father, and he shall be to me a son” (2 Sam. 7:14). The Lord God himself testifies that Mashiach is His Son, for Mashiach says: “the Lord said to me, “You are my Son”--  *adonay amar elay beni.*

 Yet, how can Mashiach be both the Son of David and the Son of God? When the Lord God promises David, “I will **raise up your offspring**—***zera****—*after you, who shall come from your own body” (2 Sam. 7:12), this ***zera*** becomes the Son of two fathers, according to the Law of duty (*yibbum*) as we see in Judah’s life (Gen. 38:8) and redemption (*geullah*) as we see with Boaz (Ruth 4: ). For, only a Mashiach who is both the Son of David and the Son of God can fulfill the **Redemptive Mission** given to him by the Lord God.

 The *zera* to be raised up fulfills the redemptive mission of **building a “house**” to continue the line when there has been a disruption by death, as we see throughout David’s line. So, Judah unwittingly “raises up seed” (Gen. 38:8) himself, so that Perez will build up the house of Judah. Likewise, Boaz “raises up” the name and house of Mahlon (Ruth 4:10) as well as his own house by raising up “seed” (Ruth 4:12) through Ruth. In this way, the Lord God himself promises to “raise up seed” for David (2 Sam. 7:12) who will build up the house of David (2 Sam. 7:11) and a house for God (2 Sam. 7:13). This combined house for David and God, a family household rather than a temple of “cedar” (2 Sam. 7:7), can only be built by the appointed Heir of each respective house—the Son of David building a household for David and the Son of God building a household for God. In the same way that Obed built up a household which combined the lines of Boaz and Mahlon, so too, the Mashiach, the Son of David and the Son of God builds a house combining the families of David and God.

 Also, the *zera* to be raised up must be both the Son of David and the Son of God to “rule” on David’s throne forever. On the one hand, this Mashiach as the Son of David is appointed to rule on an earthly throne over the kings of the earth, as it says in Psalm 2: Though the “kings of the earth set themselves… against the Lord and against His Anointed” (Ps. 2:2), it is the “Son” who inherits the “nations” and “the ends of the earth your possession” (2:8). However, only Mashiach as the Son of God inherits an eternal throne, for Psalm 45 promises: “Your throne, O God, is forever and ever…. Therefore God, your **God**, has **anointed you**” (v.6). Thus, Mashiach is the Heir of “heaven” as the Son of God and “earth” as the Son of David, so that His household shares this inheritance as “the generations of the heavens and the earth” (Gen. 2:4).

 Finally, the Mashiach must be the Son of David and the Son of God to redeem His people from their sins. As the Son of God, Mashiach is “disciplined” for the iniquities of the people (2 Sam. 7:14), and he suffers as the Son of Man/ David to die in order to offer his *nefesh* as an *asam* (Is. 53:10).