

7.5.C. Suffer for Testimony: Sacrificial

Witness reveals Glory of Mashiach.

Mark 14:55-65.

Called to Witness:

As a generational shepherd, you oversee your household or many households. Some of you may be called to *oversee* the House of Israel and all its clans and households! As we have already seen, the Lord God will meet you to give you his Vision of what he is doing in the world if you pour out your soul to him for your people. In this way, grief or frustration for your people is not shameful or futile. Rather, it shows to God your willingness to give all you have for him to act, to change, to lead to repentance.

For, sorrow to *death* is the true heart of a Father when he sees his House threatened. This was David's heart, when he poured his soul out to the Lord for his *first child* with Bathsheba. Surely,

this was Abraham's heart that he poured out to the Lord God when Isaac was to be offered on Mount Moriah.

What drives you before the Lord is that *something is not right with reality*. What the Lord God has promised now meets an impossible barrier. And, only the prayer lifted up in soul-wrenching despair and frustration can hear God's Word of Faith.

When Jesus confronts the Pharisees, imagine yourself in his shoes. Standing before them in actuality is the One who is both the Son of God and the Son of Man, yet they still speak audacious words, believing their *position* and *power* over this solitary individual shields them and entitles them to accuse and defame this Jesus baselessly. What a maddening situation! Yet, Jesus stood his ground of witness, and so shall you, in the Lord Jesus Mashiach!

Setting the Stage for Testimony:

Let's consider what is at work in testifying of the fullness of Jesus Mashiach, especially to the House of Israel. Remember that we never see the situation entirely in the *flesh*, but those we witness to are *entirely in the flesh*. So, to witness to those who are most hardened in the flesh is to confront rebellious *flesh* in the midst of its rebellion with the fullness of God's truth regarding His Son, Jesus Mashiach. So, consider that your opponents are caught up in their:

- **Fleshly Blindness:** By nature, the *flesh* stands apart from the Lord God and claims Self-Rule, so even the promise of Jesus Mashiach *offends* the flesh. So, in the Last Days, witnesses must unashamedly present the Lord Jesus Mashiach in his fullness, even as the Spirit backs this testimony with the power of the Kingdom as it shatters every pretense and opposition.

- **Testimony:** Thus, your testimony is costly. For, to testify to those in power, whether it is in Sanhedrin or before Kings, you will have to surrender any form of *fleshly protection*. This testimony that you give may be your last, and you have no assurance from the Lord that you will have another chance to testify. So, having given your *soul* as a pleasing offering to the Lord, leave it in the safety of His hands. Instead, follow example of your Lord Jesus Mashiach as he bore witness of himself and his coming Kingdom:
 - **Be true in the midst of falsehood.** In the same way that truth offends the flesh, so *falsehood provokes the Spirit*. But, for the sake of your testimony, don't be easily provoked. Instead, let the Lord show you when to speak and when to keep silent. When to listen.

And, when to ask the Spirit for discernment into any openings.

- **Walk by Faith:** Confronting fleshly blindness, you must never respond merely in the flesh. To gain some advantage or even victory in the Flesh. Instead, know that the true reality is only known by *faith*, even as your opponents are blind to this reality. So, be mindful of the Word of God as the Spirit brings its truth to mind. Remain in the Kingdom reality even as you walk in the flesh.
- **Remain Surrendered:** As you testify, your key to victory is to *carry the burden of the cross* into your Witness. The cross is where you have surrendered all your life in order to fulfill the Lord's entire Will that His

Kingdom come. Stay surrendered on the cross!

Read Mark 14:55-65.

⁶¹ But he remained silent and made no answer. Again the **high priest** asked him, “Are you **the Christ, the Son of the Blessed?**” ⁶² And Jesus said, “I am, and you will see **the Son of Man** seated at the right hand of Power, and coming with the clouds of heaven.” ⁶³ And the high priest tore his garments and said, “What further witnesses do we need? ⁶⁴ You have **heard his blasphemy.** What is your decision?” And they all condemned him as deserving **death.**
Mark 14:61-64

Background:

For the past two thousand years, the Jewish people and their teachers have hidden behind a *willful ignorance* regarding the Mashaich, and Jesus as the Redeeming Mashiach.

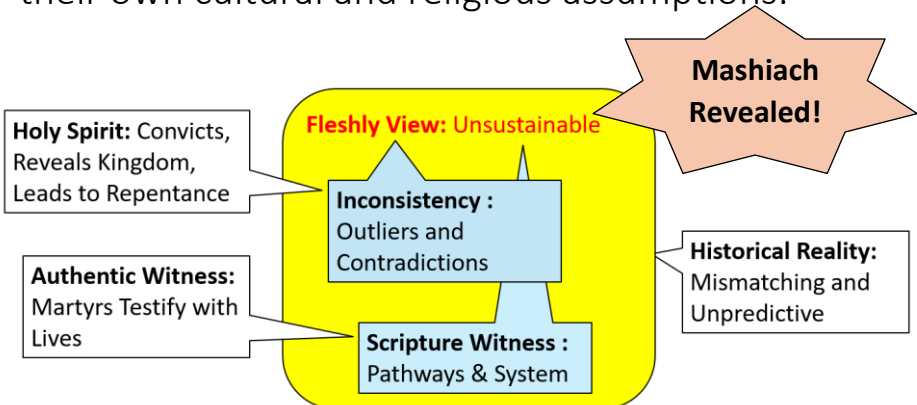
Generally speaking, the Jewish argument is that the Biblical promise of Mashiach and its fulfillment in the life, death, and resurrection of Jesus as that Mashiach is entirely a Gentile Fiction. This *baseless charge* is erroneous due to two factors Jesus identified: they know neither the Scriptures nor the power of God (Mark 12:24)!

In order to *give some weight* to their baseless claim, ironically, these Jewish critics have accused witnesses of the Word to be “prooftexting” — taking random quotations from the Hebrew scriptures to construct a *hodge-podge* view of Messiah. Such misuse of the Word of God also

ignores the large scriptural *pathways* which develop systematically.

Indeed, the Hebrew Scriptures do indeed develop into recognizable pathways throughout its *inspired books*, and these paths develop systematically, according to a consistent logic and rationale that is easily proven.

Problematically, the *true hodgepodge* composite reading of Judaism is an unsystematic, unwieldy and **internally destabilized house of cards**. This **instability** is based on several **indefensible positions** which Jews seek to *justify* their own cultural and religious assumptions:



As you equip your people and co-labor with your fellow shepherds to bear witness to Israel, your testimony will break up the hard ground and plant the Word of God in the hearts of the People of Israel until Jesus is Revealed to them in Power!

Remember:

Witness: Martyrs who back up their words with their lives.

Testify: Use your life and experiences to give evidence of the Truth of Scripture.

Plant: Share the Word of God to appeal to your hearers!

Remember, that as you bear witness of the truth, you will directly *resist* hardened obstacles of unbelief, and these areas of hardness and obstinacy are centered on these main points:

- **God:** Jewish *beliefs are so hardened* about the very identity of God as Elohim that the tribe is willing to *rename* God in a way that

aligns better their thinking: “We know God better than God knows himself.” In this way, Jews and Muslims prefer a view of God aligning with their flesh: God as a solitary, isolated being who blindly supports all that Israel does. So, the name *Elohe* resembles more the Muslim notion of *Allah* than it does the Biblical revelation of God as Elohim, who is “one” not as a *yachid*- a lonely allah, but as a unified *echad*, as pictured in man and woman becoming one-echad.

The problem with seeing God as *solitary and Self-isolating* is that such a view, while compatible with Islam, is incompatible with the Bible’s portrait of God as Father and the Family purpose of God that is seen in the *toledot structure of Genesis*, the emphasis on inheritance and blessing, and on the generational work of God. Even the notion of “redemption” makes sense only in the

“family” context of *the Kinsman-Redeemer* and the Lord as Israel’s only Redeemer.

Instability: From the very beginning, God reveals himself as a plurality- *Elohim* (Genesis 1:1) that talks with and refers to himself as “us” and “our” (1:26). If we see God’s name “Elohim” as the family name of God expressing his “oneness,” then we see that God even addresses his covenant people by his family name (Psalm 82:6) and even addresses Mashaich as Elohim (Psalm 45:6), the anointed One sitting on his eternal throne.

- **The Law:** By the Law, we know that that man’s first sin is unbelief and the desire to be Self-Righteous—to *seize* the right to “know” (that is, determine) “good and evil” based on human understanding. In a nutshell, to be “like God” (Genesis 3:5). For, heretofore, it was only the “Lord God” who

had the right to “command” (2:16) what is *good* and permissible: “You may surely eat of every tree of the garden” and *evil and forbidden*: “But of the tree of the knowledge of good and evil you shall not eat” (17). So, the Law commands that man be *subject* to the Lord God, and it forbids *self-Righteousness* to stand on one’s own understanding to determine good and evil. In this way, even the first command: “I am the Lord your God” who alone has the right of *deliverance* from the “house of slavery” (Exodus 20:2). Essentially, the Law commands “faith” (Genesis 15:6) and it forbids “unbelief” (Prov. 3:5-6).

Instability: So, how *antithetical* to the Law is the belief that one can use the Law to attain a Self-Righteousness, to be one’s own Self-Redeemer by Torah observance. As the “Lord” of the House of Israel, it God’s place

alone to “deliver from the *house of slavery*” (Exodus 20:2) not for Israel to achieve Self-deliverance through Torah observance. In fact, Ruth 4 shows us that only the Kinsman-Redeemer has the *right* to redeem. In this way, God reserves the “right” to Redeem through his *anointed Redeemer*, the Mashiach, who alone has the right to *build* God’s and David’s dynastic House of sons (2 Samuel 7:12-16). To *abuse* the Torah as a means to achieve a Self-Righteousness and a Self-Redemption actually abrogates God’s Right as “Lord-Deliverer” and “Redeemer,” breaking the very first command! (Exodus 20:2).

- **Call of Israel:** Why exactly did God call Israel? In this modern day, many in Israel assume a *supremacist mandate*—that God chose Israel to rule all other nations pre-eminently as God’s *scion* on earth. Yet, how

can this agenda, achieved through brutality, fulfill Israel's calling to be a "light" to the nations? And, is Israel to be favored among nations? How is this different than the Nazi *mythology* that exalts the Aryan race as the "Masters" of humanity? If Israel embraces a supremacist ideology, it forsakes its moral grounds, making it no better than its persecutors. And, a *supremacist ideology* ignores the divine righteousness which must draw nations to Israel. And, such an ideology wholesale denies the promises of God which exalt not Israel, but Israel's Mashiach as the World Ruler. Not as a mere *emanation of Israel's Glory—the best of her sons—but the Heir of God himself*, whose inheritance is directly God-given not Israel derived. But, as we see in the promises of God beginning with those directed to Judah (Genesis 49:9-12)—It is the Mashiach of Judah's Line, the

Heir, who alone gathers the tribes to Shiloh to give each an inheritance.

Instability: Israel alone is neither Heir nor Ruler, for it is only Israel's Mashiach who is God's anointed Seed to inherit the promises from Adam (Genesis 3:15) to God himself (2 Samuel 7:12-16). But, when Israel takes its place at the Mashiach, the world-redeemer's side, it realizes its true calling. For, Israel is God's "Firstborn Son" among all the nations (Exodus 4:22), so it is Israel's *right to redeem* all nations through Mashiach in order that by Abraham's "Seed," "all the nations of the earth will be blessed" (Genesis 22:17). Thus, Israel's unceasing *testing* since its formation, the millennia of *wilderness warning*—all these are not shameful denunciations but *proof* that Israel, as the World's Firstborn, has let the *families of man* be redeemed first in Mashiach, so proving its *place to rule*

under its Mashiach the nations of the earth forever!

Case Study: Your Calling as the Remnant

If you are a Jew reading this, and you have turned to Jesus Mashiach, and God has put on your heart as shepherd the *generations* of the House of Israel, then this is your time!

You may have noticed (see Job series on this website) that Israel's history parallels **Job's** life, for Job was the Lord's servant, tested in 12 distinct ways, that he might be perfected and *sanctified* of his deceptive *flesh*, specifically, his Self-entitlement and sense of Self-Righteousness by his own *flesh* and apart from God's redemption.

Israel has already *rejected Jesus* as its Redeemer and suffered for nearly 2000 years for it, believing it can achieve Self-Redemption by Torah-observance and declare itself Self-Righteous before God without *his or his*

Mashiach's redemption. So, Israel will see the final two *Tests* which Job also faced first.

Test 11: Witnesses. In the same way that Job's proclamation of his own *Self-Righteousness* even in standing *against God* was *rebuked* by Elihu, so, the Lord God raises up a *remnant* of Israel to be a witness to the whole nation. Rebuking its current *Self-Righteousness* to prepare it to meet the Lord God face-to-face.

See, when Job met the Lord face-to-face, he could do nothing but repent. However, this *repentance* must be a *change in his mind*, rather than one forced in the face of sheer power.

In this way, the Lord will raise up the *remnant of Israel in the Last Days* to be **his witnesses** (lit. *martyrs*—those who back their words with their lives) to testify of the truth of Jesus Mashiach. Israel must know the *overwhelming* and *consistent* Biblical witness and the *legitimacy* of his claims, and his *Rightful Redemption* as Israel's Kinsman-Redeemer before it stands before Him.

Test 12: Face-to-Face Encounter: The Lord God's purpose in *letting Job* fall so far from his original *faith as one who "feared God"* to one who stood on his own Self-entitled Self-Righteousness was to make it perfectly clear to Job that his only right, righteousness, and redemption was in the Lord God, never *apart* from him standing in his own Self-understanding by his *naked flesh*.

For, Job, like Israel, will stand before their *saving Lord* in the *nakedness* (shameful, uncovered human frailty) of its *flesh*, as the nations surround it for annihilation. And Israel will look upon the glorious face of its Redeemer. And Israel will not see the face of a stranger, but **the face of Jesus**, its long-scorned **Son**, but the **Firstborn** of House David and Israel, the only Rightful Redeemer of Israel as the Son of David and the Son of God!

So, all Israel will repent of its *fleshly rebellion* to claim to be its own Self-Redeemer. Then, all Israel will be saved!

If you are a Jew, you will have seen with your own eyes at Rosh Hashanah the Lord's *evacuation* of his people, now that the Church Age has come to a close.

By God's grace, you have come to Jesus Mashiach as your Lord and Redeemer. He is *raising you up as his fruitful disciple*. Now, as you come before him as a *shepherd* called to the House of Israel and all its generations, present yourself to the Lord God to hear his calling and his appointing of you as his witnesses to your brethren!

Hear your Calling as the Remnant:

For you are **our Father**, though Abraham does not know us, and Israel does **not acknowledge** us; you, O Lord, are **our Father, our Redeemer** from of old is your name. Isaiah 63:16.

- **Call on God as your Father:** Reborn as the Firstfruits of the coming great harvest of

Israel, let the Spirit draw you near to the Father of your spirits! As you draw near, seek his own heart. Sit and share in his *long-suffering* love for his wayward children. Then, let his infinite grace and *chesed—steadfast love* be poured out to you. He has not forgotten Israel. Finally, know the *fullness* of his heart, that Israel has endured *so much* for the *Redemption* of the House of Adam. As the firstborn of the families of the earth, it has *been disciplined* and suffered his anger, even being cut off from its *own Son, Jesus Mashiach, for the sake of the nations of the earth, that they may first know the blessing of Jesus Mashiach.* For, it has always been Israel's place as God's Firstborn Son, to bear the *Redeemer's Right* and burden to put its brethren houses first, proving that it alone has the right to be the seat of Jesus

Mashiach's eternal throne, that it might forever be God's "light" to the nations.

- **Bring before God the blindness of Israel:**

For, of all Israel's generations, you are the *firstfruits* to know Jesus Mashiach in his Glory. For, while many Jews have joined the Church, you are the first of *Israel* to know Jesus not as a Gentile, as the "Christ," but to know Jesus as your promised "Mashiach." So, Jesus gives you the place of honor at his side to *suffer* and *endure* with him (Matthew 5:10-11). For, as Israel did not recognize its Lord Jesus, it will not recognize you. As it afflicted your Mashiach, Israel's rulers will oppose you. But, Jesus calls you to "Be on your guard," for you will be "*beaten in synagogues*" for his sake (Mark 13:9) as you bear witness. But, he will "speak" through you by the "Holy Spirit" (v. 11). So, "endure to the end" for your salvation (13).

- **All Israel will know Jesus as Redeemer:**

If you stand your ground as his *Witnesses*, All Israel will know Jesus as its “Redeemer” (Isaiah 63:16) with the same clarity as yours. For, “the Deliverer will come from Zion, he will banish ungodliness from Jacob” (Romans 11:26) and they will “look on me, on him whom they have pierced” and “shall mourn for him as... a Firstborn” (Zechariah 12:10) so that, in great mourning and repentance, “all Israel will be saved” (Romans 11:26).

Jesus commissions you to go:

So, it is the Lord Jesus Mashiach himself who sends you out to testify of him to the people of Israel—town to town, synagogue to Sanhedrin. For, you will go out in the time called the “birth pains.” Know that as the Lamb unseals and release Israel from its *worldly bonds*, even rebuking it for its past hardness and idolatry, Israel experience painful convulsions along with

the rest of the world. These *great instabilities* will occur as the Day of the Lord approaches, likely the year 2033 CE—two days (millennia) after the Lord’s *cross* and Israel’s rejection. Antichrist is revealed, world-war, famine and economic upheaval, and mass death will come before a bloody persecution will precede the Day of the Lord, as the nations surround Israel for its annihilation. But the Lord will reveal Himself as he saves all Israel! So, hear the Lord’s words to you even as you face hardship and even death:

¹⁶ “Behold, I **am sending you** out as **sheep** in the midst of wolves, so be **wise** as serpents and innocent as dovesWhen they **persecute** you in one town, **flee** to the next, for truly, I say to you, you will not have **gone** through all **the towns of Israel** before the **Son of Man** comes. Matthew 10:16,23

- Self-Righteousness/ Self-Redemption:** The Hebrew Scriptures are clear in the distinction between the “Righteous” and the “Wicked,” and yes, God gives us Tanakh for us to walk in the *Way of the Righteous—derekh tzadikim*. But, the question of *how* we are to be Righteous is different altogether. The Tanakh, the Torah, and every *mitzvot* assumes that the *way of the Righteous* is the way of **faith**, for even righteous Abraham “**believed the Lord**, and it was counted to him as righteousness” (Genesis 15:6). Abraham shows us that Biblical Faith is to *position one’s Self* under the “Lordship” of God—*offering up our lives to him in total reliance on Him for our Redemption*, and not relying on our Self-honoring Flesh. Consider how Abraham’s life undercuts common Jewish claims about faith:

Misperception #1- Faith is passive. Obeying Torah is active. Granted, there is a common Christian *fallacy* that defines faith as mere mental assent, acknowledgement. But, Abraham shows us that Faith is relational and active: for, in giving the Lord God his trust, his is also *offering up himself and all his life and possessions* as well. In believing God's promise of Abraham's coming Seed, Abraham *offers up in sacrifice and puts in the Lord's hands* his entire future, his generations, and any legacy he might receive. By Faith, we must *actively obey Torah* because we have first Subjected ourselves to the Lord, relying on his way and his power to *obey—for he must always be Lord*. There is no obedience without subjection to His Lordship! (Exodus 20:2).

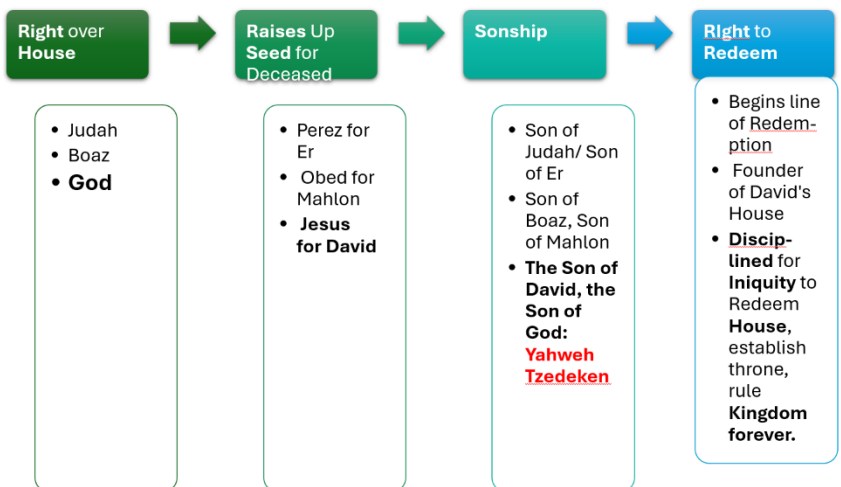
Misperception #2- Now, most rabbis and Jews today assume that they are the *lords* of

their own lives—they think that God has given them the Self-Rule over the things of earth, including their Jewish Life, the Torah, and even the right to *rule the nations*.

However, nowhere in the Bible does God give man the *right* to rule in his own name and authority. Even when God creates man to exercise “dominion” over the earth (Genesis 1:27-30), that is under God as man’s “Head,” and under the *command* of the Lord God (Genesis 2:17). When *man* seeks a “name”—that is, honor and authority *apart* from God (Genesis 11:4), to honor man, which is the goal of humanism—such efforts at Babel were *stymied*. In fact, the only being who suggests that man be “like” God to *establish a moral rule* to replace God’s commands is the Serpent (Genesis 3:5). So, *standing apart from God* to claim the Self-entitled right to secure one’s own

Self-Righteousness according to one's own way is the original sin of rebellion and unbelief. Now, some may say, "I will obey God's commands, but I will do it "my way." However, insisting on doing it your way still makes you out to be the Lord of your own life—which is idolatry (Exodus 20:2). For, not only is it unauthorized for you to claim to seize a Self-Righteousness apart from God, by your own effort, obedience, and piety. But, it is also impossible. For, our *flesh is dead* to the sin of humanity's forefather, Adam. No human effort can either *re-animate with the Spirit dead flesh*, nor can any human *free himself from the infinite sin-debt we have incurred by desecrating by our sin God's righteous image* given to us (Genesis 1:26).

Instability: Always remember the tree of knowing good and evil. To stay under the Lordship of the God who commands us, to obey His Way with His ability, is life. But to live independently of God's Rule, to be our own Self-Rulers, to claim the authority to secure our own Self-Righteousness apart from God, is sin. For, only God through his Mashiach can we be righteous, for only Yahweh Tzedekenu—only the Lord is our Righteousness! (Jeremiah 23:6).



Redemption and Its Righteousness are only from God and his appointed Mashiach: (Isaiah 44:6; Ruth 4:10).

- **Promise of Mashiach:** Currently, Jews expect the Mashiach to be a special human who rebuilds the Temple, based on 2 Samuel 7:13, which is the promise God gives David when David expresses a desire to build God a house. What the Jewish people have overlooked, upon closer reading, is God's actual promise and David's response. David is grateful not about a future "house of cedar" which God already had dismissed in 2 Samuel 7:7. But, he says: "You have spoken also of **your servant's house** for a great while to come" (v.19). And, David is not talking about a "house of cedar" for himself as well. Rather, David rejoices that God promises a "Seed" to build a house for both God (v.13) and David (v.11), a combined

house, a dynastic house of sons. Yes, a human being can easily be the one to construct a “house of cedar,” a mere building for God. But, Mashiach is promised to do something greater.

For Mashiach to build a “dynastic house” for David and for God, he must first be a member, a Son, of both houses. In fact, not just a son but “the Son,” the Heir designate for both lineages to build an eternal house. But, back to Israel’s expectations, the *fleshly desire* for a manageable human religion requires Messiah to be simply a human to *represent the people* and to ratify its *religious aspirations*—to build a religious structure, a “house of cedar,” to galvanize national worship.

Instability: However, this *limited view of a nationally useful human* is not supported by Scripture which depicts Mashiach as one

who is not simply a “son” of Israel but is the “Lord” of Israel, as David said: “The Lord said to my Lord, “Sit at my right hand until I make your enemies a footstool for my feet.” (Psalm 110:1). If David, Israel’s King and Head, who is pre-eminent in Israel, calls Mashiach his “Lord,” how can this one be merely a human son? In Isaiah 9:6, he is called “Mighty God” and “Everlasting Father.” In Psalm 2:7 he is called God’s “Son,” begotten of God. In Psalm 45:6-7, he is called “God-Elohim” who has been anointed as Mashiach. So, in both role of House-builder, in Name as “Elohim” Mashiach, and even in action—as the “King of Glory” who comes as the “Lord of Hosts” with the “clouds of heaven” to save Israel and be a “wall of fire” around its people (Psalm 24:10; Daniel 7:13, and Zechariah 2:5).

Yes, Israel in its *fleshly need* to establish itself as Self-Redeeming is too proud to admit a need for a Redeemer, nor its willingness to bow under any other lord except its own Self-Rule. If Israel honestly believes that it needs no Mashiach to save it, that it needs only a scholar-sage to justify its religion, then what will it do in the last days when its enemies surround it for its final annihilation? As Ezekiel asks:

Will you still say, 'I am a god,' in the presence of those who kill you, though you are but a man, and no god, in the hands of those who slay you? Ezekiel 28:9

- **History:**

Finally, Israel and its people are still under the impression that they are pleasing to God, having

achieved a *Self-Righteousness* by Torah-observance—even adding the Oral Torah as having equal authority to the Torah. And, needing Mashiach only as a human builder of the Temple, the symbol of Israel’s unique and supremacy over the nations of the world, Israel claims to have secured God’s blessing and purpose for itself.

Instability: But, the actual history of Israel testifies not of God’s good pleasure to Israel, but an opposition and discipline that has lasted for generations. So, Israel’s history is not as it imagines—the continuous blessings and approval of God, until Israel reigns supreme in the world.

Such a History *rejects obvious Prophetic Milestones which were to mark out Israel’s history. In fact, as we review the milestones below, we see that* these lead us all the way up to this current age. Actual History aligns with God’s prophetic history for Israel.

- ❑ God's judgment of Judah's sins by **Exile** into Babylon.
- ❑ A **return** from Exile and restoration of Jerusalem's walls and religion. 450 BCE.
- ❑ the **revealing** and **cutting off** of Mashiach after 483 years from Exile (year 33 CE), to atone for iniquity and bring an everlasting righteousness
- ❑ Israel is desolate and dead for two days (two thousand years). 33 CE- 2033 CE.
- ❑ Israel is dead but knit together as dead bones form a body. 1948 CE (Ezek. 37:7-8)
- ❑ Israel attacked by nations. 2033 CE?
- ❑ Israel resists testimony of Mashiach by remnant until Mashiach, the Pierced One, is revealed to Israel. 2033 CE- Yom Kippur? (Zechariah 12:10,
- ❑ Israel mourns and is given a new Spirit. 2033 CE- Yom Kippur? Ezekiel 37:9-10.

All of these Questions converge:



After reviewing how the House of Israel is entrenched in its own *rightness* before God, as Job was, before the Lord revealed himself to instantly *re-align* Job with his purposes and will, we can see that Israel's view of Mashiach is at the heart of each of these questions: the identity of God, the purpose of the Law, the purpose and call of Israel, and even the need for redemption—all of these converge on Israel's view of Mashiach. And, at the heart of Israel's view of Mashiach sits a puzzle which has proven a stumbling block for Israel.

Of course, to *reason freely* will lead only to further hardening and unbelief. But, if Israel truly *subjects itself* to the Lord's revealed truth in the Torah, and if the nation is willing to *receive by faith* the Biblical answer that has been there in

Torah all along, then, Israel is ready to find the answer to this problem:

How can the Son of Man be the Son of God?

To help the Jewish people understand this seemingly impossible conundrum, let's set a few rules for reading:

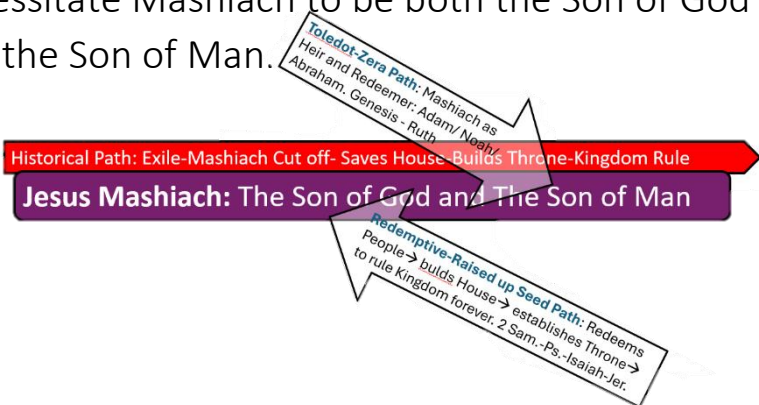
- **First**, let's agree that God's revelation in the Torah and the broader Tanakh is an inspired, **God-revealed book**, and that its message can be revealed progressively within and across books. That is, we should expect the Biblical message to be *progressive*—following a **path** of consistency. So, rather than *prooftexting*, be open to a consistent path developed throughout the Tanakh.
- **Second: A *spirit of surrender***, fundamental to **Abrahamic faith**, approaches God's Word with complete openness, regardless of the cost. For, many become willfully blind because what the Word reveals to them will

either inconvenience, impose upon, or deprive them of some worldly advantage. Such willful blindness is rooted in *unbelief*, and holding to unbelief shackles one's readings to the Serpent's delusions.

- **Finally**, *fleshly experience* and human understanding (Proverbs 3:5-6) must not constrain, refute, or challenge *revelation*. The Bible is to be Read by Faith because it is a book of *revelation*—the hidden, the spiritual, the unattainably heavenly things are far beyond the grasp of man, so they must be revealed *and* accepted by faith. To reject what one has not experienced or what one's little mind can comprehend will *void* God's Word, for the infinite Word and the Kingdom reality God reveals is beyond human experience but once received, can be experienced. For, "Unless you are born again, you cannot **see** the Kingdom of God"

(John 3:3). So, Israel must abandon its fleshly unbelief and be open to God's truth about its Heir, aspiring to be a servant to the Kingdom's Heir.

Remember that as a Witness, the Lord God calls you simply to testify. Plant what the Spirit shows is most illuminating. But, learn to bring your hearers into any of these paths which show that God's promises Mashiach, as humanity's Kinsman Redeemer to restore us to our inheritance of "the heavens and the earth" (Genesis 2:4) must necessarily be the Son of both God and Man. So, let's consider the three pathways which all necessitate Mashiach to be both the Son of God and the Son of Man.



Toledot-Zera/ Generations/Seed: Family Path. Mashiach as the Firstborn and Designated Redeemer.

The Family path answers the question: “Why must Mashiach be both the Son of Man and the Son of God?” Because we were made to be both the Sons of Man but also the Sons of God, we need as our Heir one who is both to recover our lost inheritance. Only such an Heir restores his people to their inheritance of the “heavens and the earth” (Genesis 2:4)

Through a series of phrases *elle toledot*- these are the generations—the Family Path starts with the Creation and leads all the way to the Redemptive line of David.

Israel has long noticed this path, and the early Rabbis reasoned that this path told the story of Man’s loss of glory to its reclamation in the line of

Perez and the Mashiach who would come from him.

What *family story* does this path tell? The announcements of “these are the generations” specifies a certain family, whose *generations of sons* will continue, along with their inheritance. But, stating a family line is incomplete without asking, “Who is the Heir, the Firstborn of the family?” And, in each of these key instances of Inheritance Records, the answer is always the God-promised “Seed.” Take the first instance of record, “these are the generations of the heavens and the earth” (Genesis 2:4). Here, God announces to us the line whose “generations” of sons will inherit the “heavens and the earth” as the “sons of God.” Like Adam, these sons were to be created of earthly matter and the *heavenly spirit of God* (Genesis 2:4). Yet, when Adam lost this inheritance by his sin, it would be “the Seed of woman” (Genesis 3:15) who would crush the

serpent's "head" to restore to the Family this inheritance! So, at every key juncture, God promises Mashiach as the "Seed"—the Firstborn of our Family Line of Man, the Heir who alone has the Right to Redeem us. To "crush" Satan (Gen. 3:15) and restore God's "blessing" to "all the nations of the earth" as the "Seed" of Abraham (Genesis 22:18). This line culminates in the "generations of Perez," the designated House of Mashiach. But, who would be the "Seed" to be the Firstborn of David's House and its anointed Kinsman-Redeemer? God himself would "raise up Seed" for David so that this Seed would be both the Son of David (2 Samuel 7:12) and the Son of God (2 Samuel 7:14). Thus, the *"generations" of heaven and earth have as their final Heir, their designated Redeemer, the Seed Raised up for David to be the Son of David- heir of the earth; and the Son of God- heir of all the heavens!*

These are the generations of...						
Heaven & Earth: Gen.2:4	Noah:	Shem:	Terah	Isaac.	Jacob. Gen. 37:2	Perez Ruth 4:
Seed of Woman Crush Serpent	Line of Shem Builds House	Seed of Abraham, Isaac, And Jacob Inherits Land, multiplies Seed, blesses all nations Gen.22: 16.			Seed of Judah/ Line to Rule/	Seed of David Redeem, house, throne, Kingdom 2 Sam. 7:12-16

Although Israel saw the *pathway from Genesis 2:4 to Ruth 4:10*, linking Adam with Perez, it did not complete the pattern. For, the Lord did not just trace out a line of inheritance, but he specified at each key juncture that the *Heir* would be God's promised *Zera-Seed*, the Firstborn of all the sons.

Thus, this *family pathway should not just point to the line of Perez- Obed- Jesse- David*, but it should culminate in God's promise to "raise up Zera-Seed" for David (2 Samuel 7:12-16).

Raised up Seed: Redemptive Path: Mashiach as the Seed Raised up by God for David to be the Son of God and the Son of David.

The Redemptive Path answers the question, “How can anyone be both the Son of God and the Son of Man by focusing on the Redemptive Line of Judah and the *way* in which the Line is saved when it faces extinction, the *Redemptive Act* of “raising up Seed” for the deceased.

As shown in the crises threatening the lines of Judah, Boaz, and David, only the act of “raising up seed” is able to *raise up a Redeemer* who would build the house. And, when zera-seed is raised up by *redemptive right* rather than the “duty” yibbum of a brother, then the Seed raised up is the Son of two fathers. So, Mashiach is both the Son of David (2 Samuel 7:12) and the Son of God (v.14).

The Second Path in scripture continues the generations of Judah and focuses on the House of Redemption, Judah's line.

Starting with Judah, we see a very clear and repeated template for the act of Redemption, without which Judah's promised line of Redemption through Mashiach would be extinguished in its first generation. Consider the three cases when God's designated line faced extinction:

- Line Threatened:** Whether by *wickedness* (Er) or *death* (Elimelech and sons), the line faced extinction. In the case of David, his line faced future extinction as his line of *kings* became increasingly and irrecoverably wicked, so that God *curse* *Jeconiah* that no *zera-seed* would sit on David's throne (Jer. 22:30).
- Raised Up Seed- *duty or right*:** When a line is facing extinction, the Law stipulates that it

is the duty- yibbum of *brothers* to redeem the line by *raising up Seed* by the widow. In the case of brothers, the Seed raised up would be the *son of the deceased*. However, when a non-brother, such as Judah or Boaz takes on the *right of redemption*- geullah, then the Seed raised up would be the Son of two fathers, hence merging two lines and two houses into one, so Perez was the son of both Judah and Er, Obed the son of both Boaz and Mahlon.

- **Redeemer Raised Up:** thus, the Seed raised up is the designated Redeemer, given the responsibility to “build the House” (Ruth 4:12).

Judah	Boaz	God's Promise	Jeco-niah Crisis	Branch	David/Lord	Holy Spirit
Judah + Er	Boaz + Mahlon	God + David		Yahweh Branch	Lord God King David	Son of God Son of David
Gen. 38	Ruth 4:	2 Sam. 7:12-16	Jer. 22:30	Jer. 23:6	Jer. 30:9	Matt. 1:27

With this Redemptive Path, the Jewish reading of God's promise to David of Mashiach clarifies. If God, as David's Redeemer, indeed promises to "raise up Seed" as in the same redemptive pattern of Judah and Boaz, then God's messianic promise to David is clarified to mean:

- Line Threatened:** One day, when David has long been dead, David's line will face extinction, so God will have to *serve as David's Redeemer* to "raise up Seed" for David which will come from David's own body (2 Samuel 7:12).

- Note: Because Seed is raised up by David's own body, this seed is directly a Son of David. We don't know what bodily (genetic) material was preserved, but this might give us a clue seeing that his Seed would be a man of sorrows (Isaiah 53:3)-read Psalm 56:8.
- **Seed is the Son of Two Fathers:** When the Lord God *raises up Seed* for David, he gives this Seed a *spiritual birth* as well as a material birth. So, this Seed, according to the precedent set by Judah and Boaz, being Seed raised up by a non-brother Redeemer, is the Son of two Fathers: David (v.12) and God (v.14)
- **Redemptive Mission:** As God has promised, the Seed *raised up for David* is also the Seed promised to the Woman, Noah, Abraham, Isaac, Jacob, and Judah—thus inheriting all the promises to them as the “Firstborn Son”

of all lines. Because this promised Seed is “the Son of David,” the firstborn of his House, then he is the one to:

- **Redeem his people:** being “disciplined for iniquity” (v.14);
- **Build a House of Sons:** for God (v.13) and for David (v.11), a royal house whose generations would be the ones to inherit the heavens and the earth.
- **Establish a Throne:** These Sons would be the ones to *establish this Seed’s throne*.
- **Rule a Kingdom Forever.** Finally, David’s Seed and the Sons whom he Redeems will inherit and rule together a Kingdom Forever. (2 Samuel 7:12-16).

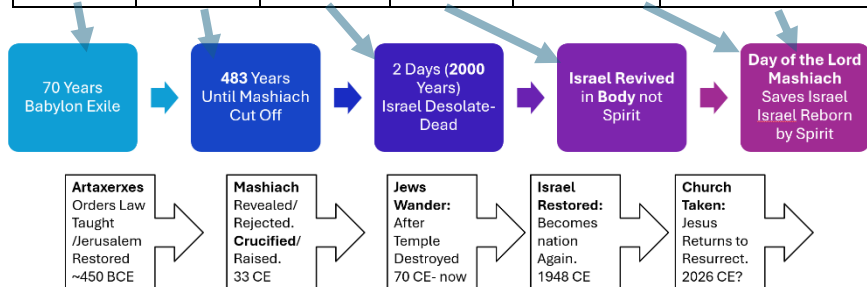
Thus, this Redemptive Path lays a precedent for God’s promise to David to be understood in the framework of Redemption. As a result, only the

House's Firstborn, as its designated Redeemer, alone has the *right* to Redeem from Sins. This is his right alone, and this privilege undercuts any Jewish claim of Self-Redemption through the works of the Law and Torah.

Time Assigned to Israel: Historical Path:

Mashiach as the fulfillment of God's prophetic timeline.

Jer. 70	Dan. 483	Mash. 33.	Hose. 2 Days	Ezek. Bones raised	Zech: See Pierced/ Ezek. Spirit Fills.
Jer. 25:11	Dan. 9:24	Hosea 6:2	Ezek. 37:8	Ezek. 37:9-10	Zech. 12:10



Finally, the Lord God lays out a very clear prophetic and historical path for Israel. Suffice to say, God gives very clear words about the need for

Mashiach to be both the Son of God and the Son of Man, the Heir of the two realms of Heavens and the Earth. For, only one who is both fleshly and spiritual can “atone for iniquity” (Daniel 9:24) and be “pierced” yet return in glory to save Israel (Zechariah 12:10).

Jesus Mashiach Witnesses to Israel.

Amazingly, when Jesus Mashiach is forced to testify before the Jewish leaders, he is met with insults and rejection.

In this same way, when you testify of the glory of Jesus to Israel, you will be met with the same opposition.

Notice the way Jesus witnessed to hostile and fleshly opponents:

Revealing Glory of Mashiach to Israel.

- **Indignify** False Claims with Silence. Jesus does not even respond to the falsehoods and lies which were directed at him.

- **Identify** Misunderstood Truth: “Christ, the Son of the Blessed” The source of Jewish Misunderstanding emerges during his testimony—the Paternity of the Mashiach.
- **Testify**: “I am.” Jesus is not ashamed to testify of the truth of who he is, saying, “I am” to their acknowledgement that the Mashiach is indeed the “Son” of God.
- **Clarify**: “You will the Son of Man seated/ coming with the clouds of heaven” And, he is also quick to explain and clarify the truth that he is both the Son of God and also the Son of Man, to be exalted to the Father’s right hand!

Focus:

6.5.C. Suffer for Testimony: Sacrificial Witness:

Mashiach Testifies before Religious Powers.

1. **Endures False Testimony:** false and disunified. 14:55-59.
2. **Testifies Fullness Mashiach:** Corrects fleshly view of Mashiach. 14:60-62.
3. **Condemned for Truth:** Accused of blasphemy. 14:63-65

Consider:

F

Question:

Further Discovery:

