

Zion's King Shall Reign Victorious! - 17

The terms of God's Covenant with David in 2 Samuel 7 are that David's throne will be occupied by his seed, and that David would see it happen, said God through the prophet Nathan to David - "before you" = in David's physical presence - 2 Samuel 7:16.

- The Scripture clearly states the fact that "My Servant" - Isaiah 52:13 would "deal PRUDENTLY, He shall BE EXALTED and extolled and be very high." Of all men Jesus behaved most prudently - "There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. 2 The Spirit of the Lord shall rest upon Him, the Spirit of WISDOM and UNDERSTANDING..." - Isaiah 11:1.

Philippians 2:8 speaks of the exaltation of Jesus - "being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has HIGHLY EXALTED Him..."

- Isaiah 52:14 continues, "...so His visage was marred more than any man, and His form more than the sons of men" - This was witnessed when "Jesus came out", having been severely scourged with the lash "and wearing the crown of thorns...and Pilate said to them, 'Behold the Man!'" - John 19:5.

- Isaiah 53:11 continues, "He shall see the travail of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities."

- So while Jesus did not himself commit iniquity, the prophet predicted in Isaiah 53:5 "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him [the consequences of] THE INIQUITY" Strong, 'avon = perversity, i.e. (moral) evil "of us all."

Here we have another example of ellipsis, in this case the omission of "the consequences of" which would be clear to a reader who knew how Jesus had completed the all-important sacrificial stage of his work.

Regarding the Hebrew avon for "iniquity" in v. 6, the Theological Wordbook of the Old Testament, "the noun is a collective" [= denoting, in the singular, more than one individual, such as one committee made up of several members or one flock of many sheep]. "Thus God says of the misdeeds/perversions of the Amorite: 'The iniquity (singular) of the Amorite is not complete' - Genesis 15:16."

- "This notion of the totality is also seen in the association of individual misdemeanor with that of the group: 'and the goat shall bear on itself all their perversions/iniquities (plural)' - Leviticus 16:22; '...and the Lord struck him with the perversion/iniquity (singular) of all of us' - Isaiah 53:6."

We note particularly the following comment, "Moreover, as the above references indicate, it denotes both the deed and its consequences, the misdeed and its punishment. Both notions are present, but sometimes the focus is on the deed ('sin'), and at other times on the outcome of the misdeed ('punishment')..." - p.650.