

Zion's King Shall Reign Victorious! - 18

Last time we noted the contrast in the significance of “iniquity” between Genesis 15:16, “the iniquity of the Amorites is not yet complete” with Isaiah 53:6, “the Lord has laid on Him the iniquity of us all.”

The “iniquity” of the Amorites refers to their misdeeds, while the “iniquity” which the Lord laid on His Servant refers to the outcome of the misdeeds “of us all,” which is death.

In harmony with this, Isaiah continues in 53:12 where the iniquity is our's, while Jesus bore the consequences on our behalf, “...He poured out His soul unto death, and He was numbered with the transgressors, and He bore [the consequences or effects of] the sin of many, and made intercession for the transgressors” - It can be seen by what is said in the case of actual sinners that the bearing of sin means the sinner's death - see Genesis 3:17-19 and Ezekiel 18:20, “The soul who sins shall die.”

Having taken note of Isaiah's clear prophecy of Messiah's (Christ's) sacrificial role, we return to the relevant terms which concern this in God's covenant with David - 2 Samuel 7:14, “I will be his Father, and he shall be My son.” The following word in Hebrew, asher, which is left untranslated in the English versions, means “who” and connects the first clause with -

- the second clause in v.14, “If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men” (NJKV). The expression which is translated “commits iniquity” is from the Hebrew avah, “to commit iniquity”. But in niphal, or passive, as here, it denotes something done to one, therefore to cause one to suffer iniquity.

It is also clear from Hebrew lexicons and associated textbooks that in the second clause of 2 Samuel 7:14, “IF he commits iniquity, I will chasten..” the prefix, Hebrew, B' is not “if”, but “in.” And so we have -

- “I will be his Father, and he shall be My son, who, in his iniquity, I will chasten him with the rod of men and with the blows of the sons of men.” As we have seen, Psalm 89 clearly makes this second clause apply to the mortal line of kings in David's dynasty. The iniquity began soon, when Solomon brought his wives' idol worship into Israel. In the case of Solomon and the kings who followed him, this “iniquity” refers to the MISDEEDS which they committed.

But the word asher = “who”, after “I will be his Father, and he shall be My son,” (applied to Jesus in Hebrews 1:5) means that the second clause also refers to Jesus. In this case his “iniquity” refers to his bearing the CONSEQUENCES of the iniquity - in accordance with Isaiah 53:6, “...the LORD has laid on Him [the consequences of] THE INIQUITY OF US ALL.”

In the application of this clause to Jesus it has the same meaning as Isaiah 53:12, where the iniquity is our's, while Jesus bore the consequences on our behalf - “...He poured out His soul unto DEATH, and He was numbered with the transgressors, and He BORE THE SIN of many, and made intercession for the transgressors.”

Christians are thankful for the submission of Jesus to his death on the cross - as Paul declared, “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” - Romans 5:8. Many believe that Christ died instead of us, as a substitute. But a careful consideration of Scripture shows that it actually conveys a different concept.