

## **6.0 Beit. House**

In the past generations, many in Israel saw Mashiach's main task as the building of the Temple, a house for God's name, as King David envisioned (2 Sam. 7:2). So, they have overlooked Jesus as Mashiach because they misunderstand Mashiach's Redemptive Mission, as promised by God. David desires to build a house, but the Lord never commanded a "house of cedar" be built (2 Sam. 7:7). What does God want? Does God want Israel simply a nation worshipping their God from afar? Or, does God want a nation of *sons, redeemed by* the Seed of David to be a *household* for God and David, a "generation" of sons inheriting the heavens and the earth? Establishing an eternal throne to rule God's Kingdom forever and ever? (2 Sam. 7:12-16).

Clearly, David grasps the scope of God's *redemptive promise, saying*: "Bless the house of your servant, so that it may continue forever before you. For you, O Lord God, have spoken, and with your blessing shall the house of your servant be blessed forever" (2 Sam. 7:29). David mentions nothing about a "house of cedar" at all in his prayers to God. At the very least, David recognizes Mashiach's mission is to first *redeem* a people by suffering for

“iniquity” (14) to make “atonement for iniquity” to bring an “everlasting righteousness” to His people (Dan. 9:24), being to them *Yahweh tzedekenu*—the Lord our righteousness (Jer. 23:6). For, as the Son of David (12) and the Son of God (14), Mashiach builds a “house” for both David (11) and the Lord God (13), a house of sons. But, Mashiach’s first priority is to redeem a people to build a *house*, for David’s line ends with Jeconiah, of whom the Lord says, “none of his Seed shall succeed in sitting on the throne of David” (Jer. 22:30). So, the Lord God raises up Jesus as Mashiach, the “Branch of David,” to *save Israel* because He is *Yahweh tzedekenu- the Lord our righteousness* (Jer. 23:5-6). This redeemed House builds a house for the Lord, as seen in Ezekiel