

5. 2 Samuel 7:12-16. Why was Mashiach disciplined for iniquity? Does Israel in fact need Mashiach for redemption?

Moreover, the Lord declares to you that the Lord will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, **I will raise up your offspring** after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall **build a house** for my name, and **I will establish the throne** of his **kingdom forever**. ¹⁴ I will be to him a father, and he shall be to me a son. When he **commits iniquity, I will discipline him** with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your **house** and **your kingdom shall** be made sure forever before me. **Your throne** shall be established forever.” 2 Samuel 7:11b-16

Answers: In this current age, Jews and their religious leaders have long-rejected the notion that they need “redemption” from their sins by Mashiach. Even though the “right” of Redemption belongs exclusively to Mashiach as the Firstborn Son of David and the Firstborn Son of God, Israel is still not convinced that it needs a “redemption” from sins. Because the fact Mashiach was “disciplined” for “iniquity” as promised by God (2 Samuel 7:14) is irrelevant to Israel, not seeing a need for redemption. So, let’s examine Israel’s spiritual condition and status to learn if it indeed needs redemption for sins or not?

- **Faith or Unbelief:** Man has only had two *states of being*: Faith: full surrender under the Lordship of God to depend on him to “know good and evil” or Unbelief: appointing ourselves in God’s place as our own determiners to “know good and evil.” Consider the life of Job, who at first responded to testing with a “fear of God” that turned from evil. However, provoked by his friends, Job increasingly became convinced of his Self-Righteousness—that is, that he had in himself

the ability to be “Right” apart from God. This “apart-from-God” is called “unbelief.” For,

	Faith: I submit to the Lord as my Redeemer.	Unbelief: I am my own Self-Redeemer as Self-Righteous.
Place of Authority:	Surrender to Lord God and His Word.	Self-Understand and Rule:
Know good/evil	Hear and Accept Word of God.	Determining own Self-Righteousness:
Fruit of Righteousness	Needing God to be Righteous/ need his redemption	Self-Redeeming— achieves redemption by its own virtuous Torah-observance.
	Genesis 15:5: Abraham believed God, and it was credited to him as righteousness.	Israel has not surrendered to God’s claim it needs to be atoned of its iniquity: Daniel 9:24
	Exodus 20:1: Recognize God’s right as Lord to be only deliverer/ Redeemer	Israel claims it has right to Self-Redemption.
God’s Response:	Despite its weakness, the Church throughout its existence has experience Spirit’s rebirth.	Israel is dry, dead, without Spirit’s rebirth even to Last Days until day of Lord.

Simply, the Lord through his prophets, especially Isaiah and Jeremiah, testified that Israel was Sinful in its rebellion—refusing to submit to the Lord or his Mashiach who offered redemption. Thus, Israel was sent into exile to Babylon for its sins and, refusing the atonement of Jesus as

its Mashiach, was then scattered for two thousand years (Hosea 6:2) and left desolate for its stubborn Self-Righteousness that it clung to, rejecting Jesus as its Mashiach.

Israel was judged for its sins by the Exile to Babylon. From the Exile to the Last Days, Israel has experienced a “desolation” as “Dry Bones” (Ezekiel 37) bereft of God’s Spirit until the Last Days when it finally looks upon and recognizes Jesus as its Mashiach and Redeemer (Zechariah 12:10).

If Israel has achieved a Self-Redemption by its own Torah-Observance, why is there no scriptural witness of this? From Exile to the Last Days, Israel is only described as “Dry Bones” while the Church has already experienced the “pouring out of the Spirit” with signs and wonders and new birth talked about by Joel.

Consider that God’s consistent Message is that your Self-“righteousness” is as “filthy rags” (Isaiah 64:6). Israel’s sins have and still are as “crimson” (Isaiah 1:18). So, God’s solution is Mashiach sacrificed to redeem. He “commits iniquity”—that is, as a sacrificial lamb, bears the sins of his people—including the culpability, the commission, and the consequence of their sins!

Comment: The idea that the Son of David, the Mashiach, would “commit iniquity” (v.14) is shocking. Is Mashiach guilty, and must Mashiach be punished for his sin?

To understand why Mashiach must be “disciplined” for sins, we first must understand the primary purpose of Mashiach’s coming. And, to do that, we must consider what is on God’s mind for Israel and for Mashiach. That is, who is primary, and for whose sake are all things? If you are of Israel, your natural impulse is to imagine that Israel is at the pinnacle of all God-Elohim’s purposes! You assume a Israel-centric Torah, that all things are for the sake of Israel, including Mashiach. But, listen to what Jeremiah says:

⁹ But they shall **serve the Lord their God and David their king**, whom I will raise up for them. Jeremiah 30:9

Israel is meant to *serve* the Mashiach, the One whom the Lord God “raises up” for them. This may seem a bit circular, but recall the words of the Lord God to Pharaoh: “Let my people go, that they may serve me in the wilderness” says the Lord God (Exodus 7:16). Yes, the Lord God was “for,” that is—good for the people of Israel as their Redeemer. However, the Lord “saves” them not because they are the center of his plans and purpose, but that they may “serve” the “Lord” (Exodus 7:16).

Israel is meant to serve Mashiach, whom the Lord God sends to redeem them, but for the purpose that they may be *freed* (for their good) to have the capacity for service.

To answer our original question, then, “Why is Mashiach *disciplined* for iniquity”? At the very moment, Israel is unable to serve the Lord Mashiach because they are not free. In fact, Israel’s claim to not need a Redeemer is evidence that they are enslaved in the flesh, rejecting all that God has promised to them.

Passages to Consider:

- Daniel 9:24. Israel needs “atonement for iniquity” and an “everlasting righteousness” from Mashiach cutoff.
- 2 Samuel 7:14. Mashiach must be “disciplined for iniquity” as the “Son of God.”
- Psalm 22:16; Isaiah 53:5; Zechariah 12:10: Mashiach is “pierced” and “forsaken by God” to bear the sins of his people; to heal his people of their transgressions;
- Isaiah 53:11; Daniel 9:24; Jeremiah 23:5-6. Mashiach “makes many accounted righteous” by “bearing their iniquities” so that he might bring an “everlasting righteousness” to become their Yahweh Tzedekenu—The Lord our Righteousness.

Tip: Ask yourself this simple question: Are you able to achieve Self-Redemption by your own Torah-observance—that is, are you more righteous than Job? Who also claimed to be Self-Righteous apart from God’s plan? Or, do you look to the Mashiach, the One “Pierced” for your sins now to come to deliver Israel from annihilation? One or the other.