

Vicarious Sacrifice: Isa 53:5: Punishment to Jesus Is for Our Well-Being: Removal of the Barrier & Reconciliation; Isaiah Uses Metaphors Not Allegories: Pierced & Crushed Were Used as Illustrations of Our Sins Being Judged in Him; Our Healing Illustrates Our Being Forgiven of Sins at Salvation & the Metaphor is Our Enmity with God Is Sewn together through Reconciliation

29. This discipline is directed toward believers whose sins have taken them outside the bubble and are in need of rebound adjustment.
30. The punishment referred to by Isaiah is directed toward the innocent Messiah who has become the target of divine judgment for the sins of the entire world.
31. This punishment is said to be for “our well-being” or “peace,” each of which does not communicate what is really is going on here. The word is the masculine noun **שָׁלוֹם (shalom)** and is adequately translated “peace.” However, it is important to understand what the word means in a theological context.
32. The peace produced by our Lord’s punishment is removal of the barrier between God and man, i.e., the doctrine of reconciliation.
33. Reconciliation is the sum total of all that Christ did on the cross in removing the barrier of sin that separates sinful man from God.
34. Before salvation was provided, mankind was at enmity with God. After salvation was provided, man is enabled to have peace with God. That peaceful status is reconciliation.

Prophetic Literature. In the corpus of prophetic literature *shalom* makes its first appearance in Isaiah. One of the throne names of the royal child in Isaiah 9:6 is *sar shalom*, “Prince of shalom.” Here *shalom* means the total divine order of the world, which is the king’s duty to protect by promoting righteousness and justice; implicit are prosperity and blessing, happiness and well-being. (pp. 32–33)

Isaiah 53:5 is one of the high points of ... Isaiah's theology. The text speaks of the servant of Yahweh: "The punishment (*musar*) of our *shalom* was upon him; by his wounds, healing came to us." The phrase *musar shelomenu* is an objective genitive: "punishment for salvation." Here for the first time we encounter explicit reference to the vicarious suffering of the righteous. On the basis of v. 5a, the *shalom* accomplished by this suffering must include the forgiveness of sins and annulment of their consequences.¹ (p. 33)

35. Jesus will be the Prince of peace in the millennial kingdom. However, the cross must come before the crown; this is why reconciliation must be achieved before a kingdom can be formed.
36. The sentence should be understood as follows:

Transgressions & iniquities (+R → J↓) = removal of the barrier ↓
 ... the punishment for our reconciliation ...

37. Since Jesus was the qualified Substitute to fulfill the Father's plan for salvation, once the Lord agreed to receive the imputation of our sins, righteousness demanded that justice judge those sins in Him.
38. By what means did the punishment remove the barrier? The sentence concludes with the prepositional phrase "upon Him."
39. The substitutionary sacrificial death of Jesus resolved our sin problem making it possible for anyone to have eternal life by believing in the efficacy of His work upon the cross.

Isaiah 53:5a - But He was intensively pierced through for our violations of the Law [**divine mandates**] and intensively crushed as a worm for our imperfections; the punishment for our reconciliation fell on Him ... (EXT)

40. The last clause is unfortunately misunderstood by far too many people including pastors. It is not to be taken literally any more than the preceding comments were.
41. There is a difference between allegory and metaphor. We know that His hand and feet were "pierced through" by nails but the context has to do with His work on the cross, not what was holding Him there.

¹ F. J. Stendebach, "שָׁלוֹם," in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2006), 15:32–34.

42. Jesus was neither a worm nor was He crushed. The illustration magnifies the suffering He experienced by being judged for our sins.
43. These are followed by the statement that our punishment fell upon Him; what we deserved for our “transgressions and iniquities,” He received.
44. Next on the agenda is a prepositional phrase, “by His scourging,” the feminine noun חַבְּרָה (*chabburah*): “bruise or wound.”
45. Jesus was one massive bruise from the various poundings He received from the Sadducees’ and Pharisees’ fists and open hands, the Roman *flagrum*’s lashes and scepter’s cranial blows, and finally the nails driven through wrists and feet.
46. By the grace of God, Jesus had been equipped with a human body that could withstand, endure, and sustain this abuse to provide us a way for spiritual healing.
47. Therefore, by faith in Christ we establish peace with God:
Romans 5:1 - Having been justified by faith, we have peace with God through our Lord Jesus Christ.
48. Isaiah 53:5 informs us that is by His spiritual wounds – the imputation and judgment for our sins – we have been healed, the Niphal perfect, passive voice, of the verb רָפָא (*rapa’*).
 It is better to see the basic meaning of *rapa’* as “restore, make whole (in Old South Arabic applied to persons: “heal”; in Arabic and Ethiopic applied to garments: “mend, sew” [“sew together”]).
 Careful analysis of the Old Testament materials shows, however, that *rapa’* is used in every instance with reference to restoring a wrong, sick, broken, or deficient condition to its original and proper state.²
49. The etymology of the word *rapa’* related to wounds and their treatment refers to the doctrine of reconciliation. We will note the development of this under a few points:
 - (1) The secondary definition of “healing” came from the ancient world’s treatment of wounds.

² M. L. Brown, “*rapa’*,” in *Theological Dictionary of the Old Testament*, 13:596, 597.

- (2) A wound “typically involves laceration or breaking of a membrane (as the skin) and usually damage to underlying tissues.”³
- (3) The edges of the laceration were stitched together with string so that the injured area could heal while avoiding infection.
- (4) The imagery the word *rapa'* presents is the spiritual laceration that exists between perfect God and sinful man.
- (5) By His work on the cross, Jesus Christ draws the wound together, stitch by stitch – judgment by judgment – so that the enmity (infection) between God and man is “healed” (reconciliation).
- (6) The Niphal stem is perfect passive for a completed action indicated by Jesus on the cross by His declarative statement recorded in:

John 19:30 - When Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and give up His spirit.

- (7) Yet, Isaiah wrote some 600 years before this event. This is explained by the Latin phrase *propheticum perfectum*: “finished prophecy.”
- (8) In the mind of the God and the Holy Spirit, this event was considered as having already been fulfilled.
- (9) Things inserted into the ROM chip of the computer of the divine decree are so certain that they are considered by God as having already come to past.

50. Here is the expanded translation of:

Isaiah 53:5 - But, He, the Messiah, was intensively pierced for our violations of the Mosaic Law, He, as a *tole'ah* worm, was continuously crushed for our iniquitous status of unrighteousness; the punishment for our reconciliation fell on Him, and by His bruise we are sewn together with God. (EXT)

³ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. “wound.”