

Vicarious Sacrifice: Principles from Isa 53:5: There Is No Physical Healing in Jesus' Sacrificial Spiritual Death but in His Spiritual Healing Made Available from His Vicarious Sacrifice; We Are Sewn together by Means of Reconciliation; Review of the Outline *Vicarious Sacrifice*; the Expanded Translation of Isa 52:13–53:5 with Emphasis on the Hebrew Verbal Stems: Heb 52:13–15

- (9) There is no physical healing associated with the work of Christ on the cross. The “bruise” in verse 5 speaks of the physical abuse Jesus endured to get to the cross and be judged in our place.
 - (10) His physical appearance was so grotesque that He did not look human according to Isaiah 52:14
 - (11) What He accomplished resulted in sin being judged thus removing it as an issue. The barrier was removed for anyone who would believe.
 - (12) Those who do respond positively to the gospel are said to “be sewn together,” i.e., reconciled to God.
 - (13) Lucifer did not want this process to be accomplished, so he conspired to have Jesus killed before He could get to the cross.
 - (14) However, his two co-conspirators, the Jewish hierarchy and the Roman governor, did not cooperate. The Jews could not legally execute Jesus and Pilate opted to allow crucifixion to prevent potential civil disobedience in Jerusalem.
 - (15) The bruise mentioned in this verse has a double meaning: **(1)** the physical torture that the Lord endured during His Passion and **(2)** reception and judgment for all the sins of human history.
52. The work of Christ on the cross thus provides salvation for whosoever chooses to believe in Him and His work.

At this point in our study, we reviewed Isaiah 52:13 through 53:5. These eight verses included lessons 1–3 and lessons 8 through 17.

Having reviewed the beginning verses of our study from Isaiah, let's observe the outline of what we have covered so far:

I. Introduction

A. Isaiah 52:13–15

1. The Glorification of Messiah, v. 13
2. The Humiliation of Messiah, v. 14
3. The Second Advent, v. 15

II. Isaiah's Inquiry

B. Isaiah 53:1

1. The Rhetorical Question, v. 1*a*
2. The Military Metaphor, v. 1*b*

III. Isaiah's Report of the Gospel

C. Isaiah 53:2–12

1. The First Advent of Messiah and the Cross, vv. 2–4
2. Man's Condition and the Cross, vv. 5–6 (L: 14)

The Doctrine of Unlimited Atonement (L: 17)

- I. Definition and Description
- II. Spiritual Death & Personal Sin Require Atonement

Lesson 18 is a continuation of the last point above (II.).

Lesson 19 begins next paragraph of the Doctrine of Unlimited Atonement:

- III. The Principle of Unlimited Atonement (through L: 20)

Lesson 21 begins next paragraph of the Doctrine of Unlimited Atonement:

- IV. Atonement Is Unlimited

Lesson 22 begins next paragraph of the Doctrine of Unlimited Atonement:

- V. Atonement, Propitiation, Reconciliation, & Redemption (These studies run through L: 33)

Lesson 34 begins the Doctrine of Sheep:

- I. The Animal
- II. The Parable of the Good Shepherd

This latter doctrine is a study of John 10. At John 10:17 ("For this reason the Father loves Me, because I lay down My life so that I may take it up again" beginning at L: 58), we begin a study of "lay down My life: and "take it up again."

In the context of L: 62, I begin a chronological development of the details related to John 10:17:

Physical Death (L: 62)

Burial (L: 62–63)

3 Days (L: 63–64)

Resurrection (L: 64)

The Visit of the Women, The Report of the Disciples, The Appearance of Mary Magdalene, The Appearance of Other Women, The Report of the Roman Guards, The Report of the Two Men on the Emmaus Road (All in L: 65)

The Appearance to the Ten Disciples (L: 66–67)

The Appearance to the Disciples Including Thomas (L: 68–71)

The Final Commission, including testimonies and passages related to the Resurrection (L: 72–77)

The Ascension of Christ (L: 78–83) Includes Abraham and Isaac at Moriah, the Unconditional Covenants, et al.)

The Session of Christ (L: 84–87)

The Resurrection Body (L: 87–101) Includes the passages on the Rapture of the Church.

The Second Advent (L: 102–107)

Addendum: The Mystery of the Nephilim (L: 108–109)

The Parable of the Good Shepherd: Review of Passage (L: 110)

Jesus Lays Down His Life & takes it up again, John 10:18 (L: 111)

Review of Isaiah 52:13–53:5 (L: 112–123)

Here is an expanded translation and commentary of the Isaiah 52:13–15 and 53:1–5. While going through these verses we will pay special attention to the grammar of the Hebrew tenses.

Hebrews 52:13 - Behold, My servant will be caused to prosper [true humanity]. He shall be raised up [resurrection] and He shall be lifted up [ascension], and be highly exalted [session]. (EXT)

1. “Prosper” is the Hiphil active imperfect of שָׂכַל (*sachal*). The Lord will be caused to prosper at a point in the future.
2. This future prosperity will occur due to the function of His human integrity on the cross.
3. What He will produce is three-fold prosperity:
First: “He shall be raised up,” the Qal active imperfect of רָם (*rum*) referring to the resurrection.
Second: “He shall be lifted up,” the Niphal passive perfect reflexive of נָשָׂא (*nasa'*) means Jesus received permission to ascend.

Luke 24:51 - He was parted from them and was carried up [imperfect passive indicative of ἀναφέρω (*anaphérō*): to be lifted up as an offering to God] into heaven.

Acts 1:9 - After He had said these things, He was lifted up ...

Third: “and be very highly exalted,” the Qal perfect of גָּבַהַּ (*ghavah*) denoting His session at the right hand of the Father.

Isaiah 52:14 - Just as many were astonished at You (His face was disfigured more than any man and His body more than any other man.) (EXT)

1. “Many were astonished” is the Qal perfect of שָׁמַם (*shamem*) which indicates the people were shocked at what they saw.

2. The shock was caused by the information revealed in the parenthesis: “His face was disfigured,” the Hophal stem of מִשְׁחַתָּה (*mishchath*) indicating the Lord’s face was caused to be mutilated.

Isaiah 52:15 - thus He will startle many nations, kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand. (EXT)

1. The subject of this verse, combined with the beginning of the sentence at the commencement of verse 14, is the Second Advent. It has six verbs.
2. **First:** “He will startle many nations” is the Hiphil imperfect of נָזַח (*nazah*) and means “to startle.” At the Second Advent, Jesus will cause the Gentiles to enter into continuous action of being startled at the His sudden, violent, and overpowering arrival.
3. **Second:** some of the Gentile leaders will have an immediate response since the Qal imperfect of קָפַץ (*qaphas*) means these kings – מֶלֶךְ (*melekh*) – go into a continuous state of speechlessness (will shut) at His coming. The probable meaning of *melekh* refers to those in positions of power and influence.
4. **Three:** These Gentile leaders will be ignorant of Who He is since they “had not been told,” the Puel perfect passive of סָפַר (*saphar*): intensive reception of no information about Jesus. This is the failure of evangelistic outreach to these people in power.
5. **Four:** At the Second Advent, “they will see,” the Qal perfect of רָאָה (*ra’ah*). This is a completed action of seeing Jesus’ descent over the Mount of Olives.
6. **Five:** Not only had these leaders not been told about Jesus, they also had not heard, the Qal perfect of שָׁמַע (*shama’*), the opening word of the Shema’: “Hear, O Israel!” (Deuteronomy 6:4) These men didn’t listen to the gospel presentation from those evangelists who did approach them.

7. **Six:** But upon seeing Jesus descend over Jerusalem, the men suddenly understood, the Hophal perfect of **בִּיַן** (*biyn*): “to discern, perceive, or understand.” They will be caused to understand.
8. From the observation of the verbs we can expand further the expansion of these three verbs:

Isaiah 52:13 - Behold, My servant will be caused to prosper [true humanity]. He shall be raised up [resurrection] and He shall receive permission to be lifted up [ascension], and be highly exalted [session].

v. 14 - Just as many were astonished at You (His face received the action of causing disfigurement more than any man and His body more than any other man.)

v. 15 - thus He will cause many nations to be startled, kings will go into a continuous state of speechlessness on account of Him; for what had intensively not been told them they will see, and what they had not heard they will be caused to receive understanding. (EXT)