

Vicarious Sacrifice: Isaiah 53:5b: Jesus Was Punished for Our Reconciliation; the Theological Meaning of *Shalom*; Reconciliation Is the Removal of the Barrier of Enmity between God & Man; Jesus Was Scourged in Our Place for Our Spiritual Healing

25. Salvation provides three essential characteristics for the function of the Christian way of life: (1) eternal life, (2) imputed righteousness, and (3) unlimited atonement.
26. Verse five continues in the NASB with the clause, "... the chastening of our well-being fell upon Him...." The New King James Bible reads, "... the chastisement for our peace was upon Him...."
27. The words "chastening" and "chastisement" in the Hebrew text is the masculine noun מוֹסָר (*musar*): "punishment."
28. When believers violate divine principles it results in punishments of various kinds. We are alerted that such discipline is not to be received negatively since it is a demonstration of God's love for His children.
Hebrews 12:6 - "For those whom the Lord loves He disciplines and He scourges every son whom He receives."
v. 7 - It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?
v. 8 - But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. (NASB)
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.
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 **חַבְּבוּרָה** (*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.

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.

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

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