

Vicarious Sacrifice: Isaiah 53:5: “Healed”: Hebrew noun “*rapa*’”: “sewn together”: Refers to Reconciliation: Hebrew “Shalom” & Greek “*Eirēnē*”: Often Translated “Peace” in English Bibles, Eph 2:14–16; “Reconciliation”: 2 Cor 5:17–21

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) A wound “typically involves laceration or breaking of a membrane (as the skin) and usually damage to underlying tissues.”¹
 - (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)
51. Some principles from verse 5:
- (1) The word “but” in verse 5 is a conjunction of contrast that refers back to verse 3 which speaks of the Jews rejection of Jesus as Messiah.
 - (2) In verse 5, this rejection is identified by their involvement in transgressions and iniquities—violations of the Mosaic Law and their status quo of unrighteousness.

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “wound.”

- (3) No one can keep the totality of the Mosaic Law. If one were to propose that in theory it could be done it would not equate to righteousness.
- (4) Such a fictitious individual would be no closer to heaven than those who committed personal sins.
- (5) The dreadful and consequently eternal error is committed by those who believe that a moral life with minimal sins earns for them entry into heaven.
- (6) This ignores the two other categories of sin for which they have no solution: (a) imputed sin of Adam and (b) the sin nature in their DNA.
- (7) These problems are neutralized only by the work of Christ on the cross which resulted in reconciliation.
- (8) Remembering that *shalom* and *eirēnē*, each of which is often translated “peace,” refer in soteriological contexts to reconciliation; we note two passages on the subject:

Ephesians 2:14 - For He Himself is our peace [harmony between Jews and Gentiles through Christ], who made both groups [Jew and Gentile] into one [body of Christ] and broke down the barrier of the dividing wall [the middle wall of partition (KJV)],²

v. 15 - by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man [royal family], thus establishing peace,

v. 16 - and might reconcile them both in one body of God through the cross, by it having put to death the enmity.

2 Corinthians 5:17 - Therefore, if anyone is in Christ [current positional truth], he is a new creature [a new spiritual species: in the body of Christ]; the old things [ἀρχαῖος (*archaios*): that which existed in the beginning: spiritual death (Genesis 3)] passed away; behold, new things [the new spiritual species] have come.

v. 18 - Now all these things are from God, who reconciled us [removed the barrier] to Himself through Christ and gave us the ministry of reconciliation [ambassadorship function in the field of personal evangelism],

² “This simile refers to an actual wall in the temple at Jerusalem, beyond which no one was allowed to pass unless he were a Jew, the barrier which marked the limit up to which a Gentile might advance but no farther. In the year 1871, while excavations were being made on the site of the temple by the Palestine Exploration Fund, M. Clermont-Ganneau discovered one of the pillars which Josephus describes as having been erected upon the very barrier or middle wall of partition, to which Paul refers. This pillar is now preserved in the Museum at Constantinople and is inscribed with a Greek inscription in capital letters, which is translated as follows: NO MAN OF ANOTHER NATION TO ENTER WITHIN THE FENCE AND ENCLOSURE ROUND THE TEMPLE, AND WHOEVER IS CAUGHT WILL HAVE HIMSELF TO BLAME THAT HIS DEATH ENSUES. While Paul was writing the Epistle to the Ephesians at Rome, this barrier in the temple at Jerusalem was still standing” (John Rutherford, “Partition, Middle Wall Of,” in *The International Standard Bible Encyclopaedia*, 3:2253–54).

v. 19 - namely, that God was in Christ [instrumental of means: “by means of Christ”] reconciling the world to Himself [the plan of salvation was entered into the divine decree in eternity past], not counting their trespasses against them [judgment of sins at the cross], and He has committed to us the word of reconciliation [the gospel].

v. 20 - Therefore, we are ambassadors for Christ, as though God were making an appeal through us [believers are commissioned as His agent to the lost]; we beg you on behalf of Christ, be reconciled [aorist passive imperative of entreaty of καταλλάσσω (*kattallássō*): the ambassador must recognize the free will of the unbeliever] to God.

v. 21 - He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God [imputation of divine righteousness] in Him [current positional truth].