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Isaiah 53 - Part II

Isaiah 53:4-5: 4. Surely he hath borne ^(h5375) our griefs, and carried ^(h5445) our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5. But he was wounded for our transgressions ^(h6588) (= revolt, rebellion), he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (The first part of verse 4 was explained in the Part I & Mt 8:16-17) The next phrase: *We did esteem him stricken, smitten of God, and afflicted:* **Matthew 27:42-43:** 42. He saved others; himself he cannot save... 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The Jews looked at Jesus as a false Messiah; and even the disciples at the time did not understand that he would die and be raised from the dead (Mk 8:31-33; Lk 24:44-47). Today, it is taught that Jesus took the punishment that we deserve because our actual sins were laid on him. Do you see a parallel here?

5. He was wounded for ^(h4480) our transgressions, he was bruised for ^(h4480) our iniquities: Rewritten: he was wounded on account ^(h4480) of our rebellion, being bruised because of ^(h4480) our iniquities ^(h5771): Awon ^(h5771) is derived from awa ^(h5753) meaning to bend, twist, distort. Rebellion, death and destruction are the result of sin, and sin is a result of mankind not accepting God's ways. A perverted, twisted understanding of the Messiah along with fear caused church leaders to kill the Son of God. **John 11:47-48:** 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man does many miracles. 48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. Today, many have a misunderstanding of Father and Son, and some worship God out of fear of punishment.

Just as Jesus was wounded by others, We are guilty of causing wounds in the hearts of others by our words and actions. Therefore, we also carry wounds caused by others. So we can be just as guilty of the death of Christ when we mistreat others. A parable illustrates that whether we do good or evil to another, it is the same as doing it to Christ: **Matthew 25:40, 45:** 40. ... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 45. ... Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

The chastisement ^(h4148) of our peace ^(h7965) was upon him: Here is how the ISV rendered this phrase: *the punishment* ^(h4148) *that made us whole* ^(h7965) *was upon him.* Considered that the concept of the Hebrew word *musar* ^(h4148) and its root *yasay* ^(h3256) is to correct by instruction which results in education. Often in the context is implied chastisement or rebuke. In the mind of men, Christ was being punished as an imposter. But in the mind of God, what was done to His Son is a reflection of what we have done to others and what others have done to us. The ancient Hebrew for *shalom* ^(h7965) is *made whole or complete*, the root of which is *shalem* and means *to be in a state of wholeness.*

It is commonly taught that when a person accepts Jesus as their Savior, then any punishment you deserve was laid on Jesus at the cross (cp NIV *The punishment that brought us peace was on him*). In other words, what brings man apparent peace, is the teaching today that Jesus took our sins and punishment upon himself, and therefore *with his stripes we are healed:*

Inwardly Jesus was the Lamb without blemish (1Pt 1:19); but his outward blemishes were caused by man. When we look at the cross, we see that the wounds and bruises were put there by man. However, by considering the cross figuratively, we can see that man's view of Christ was spiritually blemished by incorrect ideas, and those wounds were put there as a result of man's misunderstanding of the Son of God. So the outward picture of the wounds of Christ are a metaphor of the human heart, and by *his stripes we are healed*. By perceiving what caused his wounds, then I realize that sin has caused the wounds we carry, and the wounds that we have created in others. If by applying the necessary changes in the way I think, then I am made whole in Jesus Christ. This is what Jesus implied when he told his disciples: **John 20:23**: *Whose soever sins you remit [dismiss], they are remitted [dismissed] to them; and whose soever sins you retain, they are retained (by you).*

Isaiah 53:6-8: *6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity^(h5771) of us all. 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. 8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for [because of] the transgression [rebellion] of my people was he stricken.*

Seven hundred years before the cross, Isaiah continues to emphasize how humanity treated Christ, who was sent to be the Savior of the world. What does it mean *the Lord hath laid on him the iniquity of us all*? First, here are examples of why people are taught and believe that our sins and punishment was laid on Christ:

Bible in Basic English (BBE): *And the Lord put on him the punishment of us all.*

NI Reader's Version (NIrV): *And the LORD has placed on his servant the sins of all of us.*

Of all the versions checked (22), only three rendered the verb in this phrase correctly. The verb *hath laid* is in the Hebrew Hiphil Stem, which is the causative mood. The phrase should read, *the Lord caused to fall on him the iniquity of us all*. I think Paul had this in mind when he stated, quoted correctly in Young's: **2Corinthians 5:21**: *for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him*. The words *to be* are supplied in the KJ and other versions. God sent the Son to show mankind love, and the iniquity (perverted understanding) of man caused the retaliation against Christ.

Notice Adam Clarke's commentary:

The Septuagint translates the Hebrew word (חטאת) by ἀμαρτία (Greek) in ninety-four places in Exodus, Leviticus, and Numbers, where a sin-offering is meant; and where our version translates the word not sin, but an offering for sin. Had our translators attended to their own method of translating the word in other places where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that our sins were imputed to Christ, and that he was a proper object of the indignation of Divine justice, because he was blackened with imputed sin; and some have proceeded so far in this blasphemous career as to say, that Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own. (emphasis supplied - similar comment on 1Pt 2:24)

When a lamb was brought as a sacrifice for a person's sin, the individual laid his hands on the head of the animal, confessed his sin, then killed it. I was taught that, as a type, this represented a time when I confess my sins that they are transferred to Christ, thus showing my guilt for his death. Additionally, a record of those sins are kept in the heavenly tabernacle until the antitypical Day of Atonement, and removed when the sanctuary is cleansed. Now I know that it was **our** twisted, perverted understanding (iniquities caused to fall on Christ) that caused the necessity of the death of the Son of God, so that we could see the mercy of God toward us, and see our own state of sin. This should become even more clear in the next part of the study. Amen.