



Clanking Chains: The Chastisement of Christ for Our Reconciliation; the Scourge of Judgment Heals our Sin Problem, Isa 53:5

Young, Edward J. *The Book of Isaiah*. (Grand Rapids: William B. Eerdmans Publishing Co., 1972), 3:348-49:

The statement is made that *the chastisement of our peace* (i.e. that procured our peace) *was upon him* (i.e. the servant) like a pressing burden. *Musar* is *correction, discipline, or chastisement*, and does not refer to retributive punishment but often contains the thought of remedy or correction. Perhaps the rendering *chastisement* is most satisfactory. *Musar* does not mean *instruction* in this context. It is rather a chastisement in which an evil was inflicted upon the servant, and as a result of which he has procured God's peace for us. As He enters into our guilt, so we now enter into His reward.

If peace is to be procured, there must be chastisement; and that chastisement fell upon the servant. By the word *shalom* (peace) we are to understand the peace that God maintains toward men. "Peace" stands as an individualizing designation of salvation. The word involves more than a sense of well-being. Because of our sins ... God was not at peace with us. If He was to be at peace with us, there must be chastisement. We deserved that chastisement, but it fell not upon us, but upon the servant. In our place he was punished; and inasmuch as he was punished, God was at peace with us. One is not reading into the text if he asserts that the chastisement that fell upon the servant was for the purpose of propitiation. Because of the servant's chastisement, our deep need of peace was fulfilled.

- 13) Thus we see three principles of doctrine emerge from this verse: propitiation, reconciliation, and redemption:

Thieme, R. B., Jr. *The Blood of Christ*. 5th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1989), 39:

Propitiation: that aspect of the saving work of God through the death of Jesus Christ on the cross whereby the justice and righteousness of God are satisfied concerning the sins of mankind.

Reconciliation: The removal of the natural antagonism between God and man through the work of Christ on the cross. Reconciliation removes the insurmountable barrier of personal sin, the penalty of sin, man's position in Adam, physical birth, God's perfect character, and man's relative righteousness.

Redemption: The saving work of Jesus Christ on the cross whereby all humanity is purchased from the slave market of sin in which they were born and delivered to the freedom of grace. Redemption is realized when a person is born again by faith alone in Christ alone.

- 14) Both Delitzsch and Young point out that the "chastisement" or "punishment" in Isaiah 53:5 refers to the divine judgment of human sin imputed to Christ.
- 15) We are not permitted to know the extent of that judgment, only that the Lord's sacrifice was efficacious in resolving the issues surrounding propitiation, reconciliation, and redemption.
- 16) The suffering that our Lord endured in this process is referred to metaphorically by the words **רָפָא חַבְרָה** *chabbura rafa*, "by His stripes we are healed."
- 17) Our Lord was lashed both physically and figuratively. The physical lashing ordered by Pilate is noted in Matthew 27:26. Isaiah 53:5 refers to the lashing administered by the justice of God in punishment for our sins. Delitzsch addresses this concept in:



Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, 2:319-20:

The stripes that were inflicted upon Him have made us sound and well. We were sick unto death because of our sins; but He, the sinless one, took upon Himself a suffering unto death, which was, as it were, the concentration and essence of the woes that we had deserved; and this voluntary endurance, this submission to the justice of the Holy One, in accordance with the counsels of divine love, became the source of our healing.

- 18) This final phrase in no way implies that salvation results in a miraculous healing of the physically sick. Instead it is figurative, using the physical chastisement of a father to a son to correct wrongdoing to illustrate the divine judgment of the Messiah for the sins of the human race.
- 19) The presence of the sinful nature in man's genetic structure is the catalyst that ultimately leads to physical death. Thus, when Jesus Christ received the punishment for our sins on the cross, a cure was established for this deadly condition.
- 20) God the Father was propitiated by the work of Christ whose removal of the sin problem reconciled mankind to God.
- 21) When any person places his faith in Jesus Christ for the forgiveness of sins, salvation of his soul, and eternal life that person is redeemed. The chastisement that fell upon Jesus is equivalent to a divine scourging that corrects the problem of human sin.
- 22) Christ died spiritual death as a substitute for us who were born spiritually dead. Since He suffered in our place then those who believe in the validity of His redeeming sacrifice are healed from the fatal condition caused by personal sin.
- 23) Although the body is corrupted, the soul is saved from its relationship with it. At physical death, the soul and human spirit exit the body and depart to be with the Lord. The body, now dead, returns to the earth and is absorbed by it.

Hebrews 12:6 -For whom the Lord loves, He disciplines [παιδεύω, *paideuo*: warning discipline], and He punishes [μαστιγώω, *mastigoō*: scourges with a whip; intensive discipline] every son whom He receives with love [every believer].

- 24) Divine discipline is illustrated by parental discipline of children. As fathers discipline their children motivated by love so God disciplines His children from the source of love.