

By His Stripes We Are Spiritually Healed - Forgiven: Isaiah 53	800 BC	50 AD	65 AD	1960 AD	Future
<p>4000 BC Adam sinned. The Great Problem of Sin.</p> <p>Gen 3:12 The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." 13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate." 14 The LORD God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. 15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." ESV</p> <p>From the day that Adam ate of the Tree, it was sin that separates man from God and is the great cosmic problem God had to solve.</p> <p>That, and only that, is what Jesus had to die for. Sin.</p> <p>There was nothing else that needed God to die for, to pay for.</p> <p>Scholar on Isa 53:4 - William Mc Donald He also healed all who were sick, fulfilling the prophecy of Isaiah 53:4: "He Himself took our infirmities and bore our sicknesses." Verse 17 is often used by faith-healers to show that healing is in the atonement, and that therefore physical healing is something the believer can claim by faith. But here the Spirit of God applies the prophecy to our Savior's earthly healing ministry and not to His work on the cross.</p> <p>The Believers Commentary</p> <p>Scholar on Isa 53:4 - Dr Bob Utley Special interpretive principles related to genre. Let me summarize some of the specific guidelines involved in these specific genres. The structural aspect. If you know nothing about Hebrew parallelism, you cannot interpret 1/3 of the Old Testament, because 1/3 is Hebrew poetry. And it is. It is thought. It is going to be saying the same thing, saying the same thing with the little added information, saying exactly the opposite, or saying two things to build to a third conclusion. Now once you see that, it's so helpful.</p> <p>Let me quickly do an illustration of this Psalm 103:3 'who forgives all your sins and heals all your diseases'. People have said that healing is a part of the atonement. That in Isaiah 53 when it says by his stripes you were healed, that not only are we saved by Jesus death on the cross, but we are healed by Jesus death on the cross and they use Isaiah 53 and Psalm 103:3. Wait a minute, if you look at 103 in context, it's not talking about healing is talking about forgiveness, and a good example of that is Isaiah 1. As they are one Israel is depicted as a person who's sick from the top of their head to the soles of their feet. Wounds, sores, not bandage, not sothing. Now Israel's corporately personified as a sick person. So how do you deal with a sick person? You heal them. Well, how do you deal with Israel? You forgive them. So really it's imagery for forgiveness, not for physical healing. But I couldn't defend that unless I looked at the parallelism in Psalm 103 and the parallel passages and Isaiah 53 and Isaiah 1. So this is how you go about dealing with subjects like that.' Biblical Interpretation Seminar - Part 4 https://www.youtube.com/watch?v=VChDTI-JELQ</p>	<p>2000 BC The Lord Will Provide Payment For The Sin</p> <p>Abraham: Gen 22:11 But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." 12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." 13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called the name of that place, "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided." ESV</p> <p>Yehovah Jireh: yir'eh = "will see / will see to it," an idiom meaning to provide (cf. Gen 22:8: Elohim yir'eh-lō haseh—"God will see to (provide) the lamb"). The second clause yērā'eh (Niphal) literally, "will be seen/appear," hence the traditional gloss, "On the mount of the Lord it will be provided / He will be seen."</p> <p>Sense in context: The name marks God's provision of a sacrificial substitute (the ram "instead of his son," v. 13).</p> <p>There is nothing in the covenant name "Jehovah Jireh" that teaches material prosperity. It declares that the LORD provides—specifically, a sacrificial substitute—foreshadowing God's ultimate provision in the Lamb</p> <p>Scholar on Isa 53:4 - Dr. Arnold G. Fruchtenbaum. Question 32: Does Isaiah 53:4 teach that physical healing is part of the atonement?</p> <p>Isaiah 53:5 says: But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. (NASB)</p> <p>Answer: No, it does not. Physical healing is not part of the atonement. The whole emphasis of Isaiah 53 in context is spiritual healing from sin, not physical healing. With spiritual healing being the purpose of the atonement, the moment one is saved, he is spiritually healed and receives salvation and eternal life. If physical healing were achieved by the atonement, then the moment the person is saved, all his physical infirmities would be removed and he would never suffer physical infirmity again. Furthermore, he would not even suffer physical death. The reason so few people are recipients of this blessing is simply because physical healing is not a part of the atonement in this life. Ultimately, the atonement does include the redemption of the body, but that comes only with the resurrection from the dead or the translation at the time of the rapture. Only then will the physical body be healed.</p>	<p>Isaiah 53:1 Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed?</p> <p>2 For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him.</p> <p>3 He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.</p> <p>4 Surely he has borne our griefs and carried our sorrows,</p> <p>5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.</p> <p>6 All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. ESV</p> <p>Spiritual Healing Is A Consistent Biblical Metaphor For Forgiveness Throughout Scripture. (Part A) Spiritual Healing: Forgiveness of sins, cleansing of guilt, restoration of covenant relationship (e.g., Ps 41:4).</p> <p>Old Testament - Hebrew רָפָא (rapha') is used in both physical and spiritual senses; the prophets often use it metaphorically for forgiveness.</p> <p>Psalm 41:4 "O LORD, be gracious to me; heal me, for I have sinned against you." (healing = forgiveness of sin).</p> <p>Isaiah 1:5-6 Israel's sin pictured as wounds and sores needing healing.</p> <p>Isaiah 6:10 "...lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed." (healed = forgiven, restored).</p> <p>Isaiah 19:22 Egypt will be "struck and healed," meaning repentance and forgiveness.</p> <p>Isaiah 53:5 "...with his wounds we are healed." (Messiah's atonement brings forgiveness).</p> <p>Jeremiah 3:22 "Return, O faithless sons; I will heal your faithlessness."</p> <p>Hosea 6:1 "...he has torn us, that he may heal us... after two days he will revive us." (restoration to covenant).</p> <p>Hosea 14:4 "I will heal their apostasy; I will love them freely."</p> <p>Scholar on Isa 53:4 - William Mc Donald He also healed all who were sick, fulfilling the prophecy of Isaiah 53:4: "He Himself took our infirmities and bore our sicknesses." Verse 17 is often used by faith-healers to show that healing is in the atonement, and that therefore physical healing is something the believer can claim by faith. But here the Spirit of God applies the prophecy to our Savior's earthly healing ministry and not to His work on the cross.</p> <p>The Believers Commentary</p> <p>Scholar on Isa 53:4 - Dr Bob Utley Special interpretive principles related to genre. Let me summarize some of the specific guidelines involved in these specific genres. 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(Part B) Spiritual Healing: Forgiveness of sins, cleansing of guilt, restoration of covenant relationship (e.g., Ps 41:4).</p> <p>New Testament - Greek ἰαομαι (iaomai) in the NT likewise carries a dual sense: physical cure or spiritual salvation/forgiveness.</p> <p>Matthew 13:15 (quoting Isa 6:10) – "...lest they... turn, and I would heal them."</p> <p>Mark 2:17 "Those who are well have no need of a physician... I came not to call the righteous, but sinners." (healing = forgiveness).</p> <p>John 12:40 (again Isa 6:10) – Hardening prevents healing (forgiveness).</p> <p>Acts 28:27 Paul cites Isa 6:10, healing = forgiveness/restoration.</p> <p>1 Peter 2:24 "...by his wounds you have been healed." (explicitly forgiveness).</p> <p>Revelation 22:2 "...the leaves of the tree were for the healing of the nations." (eschatological forgiveness & reconciliation).</p> <p>Theological Meaning in these OT & NT verses: Healing = forgiveness (atonement applied).</p> <p>Jesus' Death "For Sin" - NEW TESTAMENT TEXTS - But, there is no biblical verse that explicitly says, "Jesus died to pay for physical healing." These passages explicitly state that Jesus died for sin, or that His death was a sin offering:</p> <ol style="list-style-type: none"> 1. Romans 4:25 "Who was delivered up for our trespasses and raised for our justification." 2. Romans 5:8-9 "Christ died for us... having now been justified by his blood..." 3. Romans 6:10 "The death he died he died to sin, once for all, but the life he lives he lives to God." 4. Romans 8:3 "God has done what the law... could not do: by sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh." 5. 1 Corinthians 15:3 "Christ died for our sins in accordance with the Scriptures." 6. 2 Corinthians 5:21 "He made him to be sin who knew no sin, so that in him we might become the righteousness of God." 7. Galatians 1:4 "Who gave himself for our sins to deliver us from the present evil age..." 8. Hebrews 1:3 "...After making purification for sins, he sat down..." 9. Hebrews 9:26 "He has appeared once for all at the end of the ages to put away sin by the sacrifice of himself." 10. Hebrews 10:12 "But when Christ had offered for all time a single sacrifice for sins..." 11. 1 Peter 2:24 "He himself bore our sins in his body on the tree..." 12. 1 Peter 3:18 "Christ also suffered once for sins, the righteous for the unrighteous..." 13. 1 John 2:2 "He is the propitiation for our sins..." 14. 1 John 3:5 "He appeared to take away sins, and in him there is no sin." 15. Revelation 1:5 "To him who loves us and has freed us from our sins by his blood..." 	<p>50 AD</p> <p>Matthew 8:14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. 15 He touched her hand, and the fever left her, and she rose and began to serve him. 16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."</p> <p>Context of Matt 8:17 While Jesus was healing the sick during His earthly ministry.</p> <p>Author: Matthew who is a Jew, and is writing a gospel account to the Jews, interprets Isa 53:4 this way. (When the inspired Word of God tells us something, we do not need to try and interpret it.)</p> <p>Applied to earthly healing ministry</p> <p>As in: Acts 10:38 He (Jesus) went about doing good and healing all who were oppressed by the devil, for God was with him.</p> <p>65 AD</p> <p>Matthew 8:14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. 15 He touched her hand, and the fever left her, and she rose and began to serve him. 16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."</p> <p>1 Peter 2:18 Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. 19 For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. 20 For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God. 21 For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. 22 He committed no sin, neither was deceit found in his mouth. 23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. 24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. 25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.</p> <p>Context of 1 Peter 2:24 - 1 Peter is about Suffering as a Christian. - Chapter 2 is about keeping right attitudes and rejoicing when suffering. - Verse 21-24 is about how Jesus is our example, and He suffered unfairly, without sinning as we ought, yet did not complain.</p> <p>There is nothing in this context about physical healing.</p> <p>65 AD</p> <p>Matthew 8:14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. 15 He touched her hand, and the fever left her, and she rose and began to serve him. 16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."</p> <p>1 Peter 2:18 Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. 19 For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. 20 For what credit is it if, when you sin and are beaten for it, you endure? 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By his wounds you have been healed. 25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.</p> <p>1960 AD</p> <p>Matthew 8:14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. 15 He touched her hand, and the fever left her, and she rose and began to serve him. 16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."</p> <p>Supposedly Christ dying for our physical/emotional healing, is popularised:</p> <p>Kenneth Hagin's testimony: ...The Devil said to my mind, "You're going to die. This is one time you're not going to get to my healing." I pulled the covers over my head and began to laugh. I didn't feel like laughing, but I just laughed anyway for about ten minutes. Finally, the Devil asked me what I was laughing about. "I'm laughing at you!" I said. "You said I wasn't going to get my healing. Ha, ha, Mr. Devil. I don't expect to get my healing! Jesus already got it for me! Now, in case you can't read, I'll quote 1 Peter 2:24 for you." And I did.</p> <p>Matthew 8:14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. 15 He touched her hand, and the fever left her, and she rose and began to serve him. 16 That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. 17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."</p> <p>1. Ultiante Healing of Body: The Devil will be final and complete body recompition.</p> <p>2. Healing of Sin in The Nations: The culmination is in Revelation 22:2 where he 'healing of the nations' = final removal of sin's curse and complete forgiveness.</p> <p>Summary And The Problem of the Wrong Understanding Sin was the great cosmic problem that needed to be solved, and it was in the cross. Medical physical healing never need to be.</p> <p>1. It detracts from the real significance of the Blood of Christ: and its propitiatory value. If you are not healed, was the Cross not sufficient? After removing sin through physical healing, the Cross is sufficient? Do not believe the Cross is the greater tribulation, great cosmic problem that required the highest and most sacred sacrifice. Healing is 'easy', but 'D' does not heal the Cross by saying that it was about something else.</p> <p>2. It became a right: We have taken this teaching with our modern self-centred focus and demand healing through its right because Jesus died for us. So we think it is absolutely ours. We do not talk the same way about salvation, we are rather humbled by it's grateful for His sacrifice and not demanding of it. A different attitude.</p> <p>3. Contextual Misuse of Isaiah 53: The healing language is metaphorical, in the context of transgression and iniquity (v. 5). The Hebrew "נֶגֶד" refers to a covenant relationship. Its substitutionary suffering is described in moral categories, not medical.</p> <p>4. Matthew 8:1 Applied to Earthly Ministry, Not Cross: Matthew clearly applies Isa 53 to Jesus' healing during His earthly ministry, not the cross. He teaches the cross cured healing.</p> <p>5. Peter 2:24 speaks of Moral Restoration: Peter explicitly refers the healing turning from sin, not recovering from disease. This confirms spiritual, not physical interpretation.</p> <p>6. Lack of Apostolic Teaching: Nowhere do the apostles aim at Jesus' death we might be physically healed in this life. Paul's theology is more oriented (Rom 8:32; 1 Tim 1:12; 1 Cor 11:30; 2 Tim 2:14) to man's death.</p> <p>7. Category Confusion: Word of faith confuses spiritual torment with physical benefits. While the eschatological promise includes bodily redemption, this is not yet realized (Rom 8:23; Phil 3:21).</p> <p>8. Presumption of Fault: The expectation of guaranteed healing fits the position of trust from God's will to human insistence. This borders presumption, not biblical faith.</p> <p>9. Pentecostals are solely attached to this doctrine, even though it is not necessary for healing to be included in the work of the Cross. Why this doctrine is so important, considering that God's people are, well, why must it be connected to the Cross?</p>	<p>Future</p> <p>1. Ultiante Healing of Body: The Devil will be final and complete body recompition.</p> <p>2. 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