

Healing Is in the Atonement

June 27, 2010

I. Key Text:

Isa 53:3-6

3-6 He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. 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. All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

Isa 53:10-12

10 But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

II. Four key Hebrew words: from *Strong's Concordance*.

1. (4341) *mak'ob*

Def. = anguish or (figuratively) affliction: grief, pain, sorrow

v. - 3 A man of sorrows

v. - 4 and our sorrows He carried

This word appears 16 times in the following references:

Ex 3:7; 2 Chron 6:29; Job 33:19; Ps 32:10; 38:17; 69:26; Eccl 1:18, 23; Isa 53:3, 4; Jer 30:15; 45:3; 51:8; Lam 1:12, 12, 18

Ex 3:7 The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings.

Jer 51:8 Suddenly Babylon has fallen and been broken; Wail over her! Bring balm for her pain; perhaps she may be healed.

2. (2483) *choliy*

Def. = malady, anxiety, calamity: disease, grief, (is) sick (-ness).

v. - 3 A man of sorrows and acquainted with grief;

v. - 4 Surely our griefs He Himself bore,

v. - 10 the LORD was pleased To crush Him, putting Him to grief;

This word appears 24 times in the following references:

Deut 7:15; 28:59; 28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8, 9; 13:14; 2 Chron 16:12, 12; 21:15, 15, 18, 19; Ps 41:3; Eccl 5:17; 6:2; Isa 1:5; 38:9; 53:3, 4; Jer 6:7; 10:19; Hos 5:13

Deut 7:12-16 "Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers. He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you. You shall be blessed above all peoples; there will be no male or female barren among you or among your cattle. The LORD will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known, but He will lay them on all who hate you. You shall consume all the peoples whom the LORD your God will deliver to you; your eye shall not pity them, nor shall you serve their gods, for that would be a snare to you."

Deut 28:58-61 "If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, then the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses. He will bring back on you all the diseases of Egypt of which you were afraid, and they will cling to you. Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you until you are destroyed.

3. (5375) *nasa'*

Def. = "to lift up, carry."

This word appears 654 times in the Old Testament;

"It means to lift up, to bear away, to convey, or to remove to a distance." (FF Bosworth; *Christ the Healer*, page 26).

The first use of this word in the Bible:

Gen 4:13 Cain said to the LORD, "My punishment is too great to bear!

The scapegoat was to bear the sin of Israel.

Lev 16:22 "The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.

4. (5445) *cabal*

Def. = a primitive root; to carry (literally or figuratively), or (reflexively) be burdensome; specifically, to bear, be a burden, carry, strong to labor.

v. - 11 He will bear their iniquities.

v. - 12 He Himself bore the sin of many,

This word appears 9 times in the following references:

Gen 49:15; Ps 144:14; Eccl 12:5; Isa 46:4,4, 7; 53:4, 11; Lam 5:7

III. The text with expanded Hebrew definitions.

Isa 53:3-6 He was despised and forsaken of men, A man of sorrows (4341; anguish, affliction: grief, pain, sorrow) and acquainted with grief (2483; malady, anxiety, calamity: disease, grief, griefs, sick, sickness); And like one from whom men hide their face He was despised, and we did not esteem Him. Surely our griefs (2483; malady, anxiety, calamity: disease, grief, griefs, sick, sickness) He Himself bore (5375; "to lift up, carry), And our sorrows (4341; anguish, affliction: grief, pain, sorrow) He carried (5445; to carry or to be burdensome; to bear, be a burden, carry); Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 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. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

Isa 53:10-12 But the LORD was pleased To crush Him, putting Him to grief (2483; malady, anxiety, calamity: disease, grief, griefs, sick, sickness); If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear (5445; to carry or to be burdensome; to bear, be a burden, carry) their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore (5375; "to lift up, carry) the sin of many, And interceded for the transgressors.

IV. Notes from Dr. T. J. McCrossan (*Bodily Healing and The Atonement*, pages 21-25)

Isa 53:4 Surely our griefs He Himself bore, and our sorrows He carried; ...

Matthew 8:17 This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

Delitzsch:

Let us quote the words of Delitzsch in his wonderful exposition of Isaiah 53:4. Delitzsch was, without exception, the greatest Hebrew scholar in Germany. He taught Hebrew at Rostock, Erlangen, and Leipzig. As a Hebraist, he was also a deeply spiritual man.

Regarding Isaiah 53:4 Delitzsch says, "Freely but faithfully that the gospel of Matthew translate this text, 'Himself took our infirmities and carried our sicknesses.' The help which Jesus rendered in all kinds of bodily sickness is taken in Matthew to be a fulfillment of what in Isaiah is prophesied of the Servant of Jehovah. The Hebrew verb of the text, when used of sin, signify to assume as a heavy burden and bear away the guilt of sin, as one's own; that is, to bear sin mediatorially in order to atone for it. But here, where not our sins, but our sicknesses and pains are the object, the mediatorial sense remains the same.

"It is not meant that the Servant of Jehovah merely entered into fellowship of our suffering, but that He took upon Himself the sufferings that we had to bear, and deserved to bear; and, therefore, He not only bore them away, but also in His own person endured them in order to discharge us from them. Now when one takes suffering upon himself which another had to bear, and does this, not merely in fellowship with him, but in his stead, we call it Substitution."

Young:

Here listen to Young's translation (page 452): "Surely our sicknesses he hath borne, and our pain he hath carried them" (Isaiah 53:4). Young, the author of Young's concordance was a great Hebraist.

Leeser:

Listen to Dr. Isaac Leeser's translation of Isaiah 53:4: "but only our disease did he bear himself, and our pains he carried."

McLaren:

Again listen to Alexander McLaren, that prince of commentators (Volume on Isaiah page 98): "It is to be kept in view, that the griefs, which the Servant (Christ) is here described as bearing, are literally sicknesses, and that similarly, the sorrows may be diseases. Matthew in his quotation of this verse (Mat 8:17) takes the words to refer to bodily ailments - and that interpretation is part of the whole truth, for Hebrew thought drew no such sharp line of distinction between diseases of the body and those of the soul, as we are accustomed to draw. All sickness was taken to be the consequence of sin."

McCrossan: Dr. T. J. McCrossan (*Bodily Healing and the Atonement*)

Trying to make Isa 53:4 and Mat 28:17 refer only to the people of Christ's own day and not for us is just as absurd and unscholarly as trying to persuade us that the book of James is not for this Church Age, but only for the twelve scattered tribes, or the Jews of the tribulation.

To substantiate our conclusion from Isa 53:4 and Mat 28:17 let us here quote the words of three Spirit-filled Bible scholars.

(a) **A. J. Gordon** (*Ministry of Healing*, pages 16-17), "The yoke of His cross by which He lifted our iniquities, too hold also of our diseases; - He who entered into mysterious sympathy with our pain - which is the fruit of sin - also put Himself underneath our pain, which is the penalty of sin. In other words the passage seems to teach that Christ endured vicariously our diseases, as well as our iniquities." This agrees exactly with the conclusion of Delitzsch, the great Hebraist.

(b) Listen to **Andrew Murray** (*Divine Healing*, pages 99 and 119): "it is not said only that the Lord's righteous Servant had borne our sin, but also that he has borne our sicknesses. Thus His bearing our sicknesses forms an integral part of the Redeemer's work, as well as bearing our sins. - The body and the soul have been created to serve together as a habitation of God: the sickly condition of the body is - as well as that of the soul - a consequence of sin, and that is what Jesus is comes to bear, to expiate and to conquer."

(c) Listen also to **A. B. Simpson** (*The Gospel of Healing* page 17): "Therefore as he hath borne our sins, Jesus Christ has also borne away, and carried off our sicknesses; yea, and even our pains, so that abiding in Him, we may be fully delivered from both sicknesses and pain. Thus by His stripes we are healed. Blessed and glorious Burden-Bearer."

V. Jesus died for:

"our sicknesses"
"our pains"
"our transgressions"
"our iniquities"
"our peace"
"our healing"
for "by His stripes we are healed."

VI. Scriptures that prove that it is God's will for us to be healed

Isaiah 53:4-5 Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 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.

Matthew 8:17 This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

1 Peter 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Psalms 103:3 Who pardons all your iniquities, Who heals all your diseases;

James 5:14-16 Is anyone among you sick? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him. Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

3 John 2 Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

John 10:10 "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

1 John 3:8 the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"

Acts 10:38 "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.

Exodus 15:26 And He said, " If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

Psalms 107:20 He sent His word and healed them, and delivered them from their destructions.

VII. Healing is taken through faith in God's Word

Romans 10:9-10 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Romans 10:17 So faith comes from hearing, and hearing by the word of Christ.

1 John 5:14-15 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

Mark 11:23-24 " Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you."

VIII. Your faith makes you well:

The centurion: Matthew 8:10

The paralytic: Matthew 2:5

The woman with the hemorrhage: Matthew 9:22

Blind Bartimaeus: Luke 18:42

IX. Conclusion:

"The faith that takes from God, reckons on the knowledge of His will; His known will is the basis of our reckoning. We could not definitely take healing by faith, believing that we received, if there was any question whether it was for us. We must know the will of God; then we may definitely take by faith, believing that when we ask we receive."