

THE BEREANS

ACTS 17:11

Isaiah 53:4

Lesson #63

Healing and the Atonement

11/11/2018

Two ways to abuse people with
“faith and healing” doctrine.

1. Giving them
false hope.

(Palm Sunday)

2. Giving them
no hope.

(Judas’ suicide)



We should not throw cold water
on the prayer of faith for healing

**but we must expose the
false hope in a kingdom
before its time and
without its King.**



**Isaiah 53:4
Matthew 8:14-17**

Is healing
promised in the
Atonement?



Isaiah 53

“³ He was despised and forsaken of men, a man of sorrows and acquainted with grief (**weakness**); and like one from whom men hide their face He was despised, and we did not esteem Him. ⁴ Surely our griefs (**weakness**) He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵ 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. ⁶ 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.” ⁴

**Isaiah 53:4 is quoted in Matthew
in relation to physical healing.**

Matthew 8

“¹⁴ And when Jesus had come to Peter’s home, He saw his mother-in-law lying sick in bed with a fever. ¹⁵ And He touched her hand, and the fever left her; and she arose, and waited on Him. ¹⁶ And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill ¹⁷ in order that what was spoken through Isaiah (**Isa.53**) the prophet might be fulfilled, saying, “**He Himself took our infirmities (weaknesses), and carried away our diseases (NOSOS is the regular word for “illness”).**” ⁵

Who is the “he” in Isaiah 53:4?

Isaiah 53:4

“Surely our griefs **He** Himself bore,
and our sorrows He carried;”

- Jewish interpreters link his prophecy of the “suffering servant” to **Israel**. (41:8-10, 44:1-2, 45:4, 49:3)

Isaiah 41:8

“But you, **Israel, My servant,**
Jacob whom I have chosen.

- There is **no clear messianic connection** made by Jewish rabbis from this text prior to the 1st cent.
- Acts 8:32-35 link this to **Jesus** and Matt.8:14-17 link this to **physical healing**.

6

- This could refer to a coming Messianic person through a **double fulfillment (Israel & Jesus)**.

Biblical prophetic visions often have multiple fulfillments that are not clear until after the fact.



7

Acts 8 (conversion of the Ethiopian Eunuch)

“32 Now the passage of Scripture, which he was reading was this: *“He was led as a sheep to slaughter; And as a lamb before its shearer is silent, So He does not open His mouth. 33 In humiliation His judgment was taken away; Who shall relate His generation? For His life is removed from the earth.”* (Isa.53:7-8) 34 And the eunuch answered Philip and said, “Please tell me, **of whom does the prophet say this?** Of himself, or of someone else?” 35 And Philip opened his mouth, and beginning from this Scripture he **preached Jesus to him.**”

- Note that the N.T. quotes Isa.53 in support of **Jesus’ identification with sinners** but does not use it in support of atonement except perhaps in Matt.8:17. 8

What are the “griefs” in Isaiah 53:4?

Isaiah 53:4

“Surely our **griefs** He Himself bore,
and our sorrows He carried;”

Isaiah 53:4

The Greek translation (LXX) of the Hebrew (MT)

“This man bears our **sins** and suffers anguish for our sake.”

- The language “griefs”, “weakness”, “sickness”, “pain” speak of a **“lack of strength”**.

Jeremiah 10:19 (speaking for Israel under judgment)

“Woe to me, because of my injury! My wound is incurable, but I said, “Truly this is a **sickness**, and I must bear it.” 9

Observations

1. The prophecy is **focused** on “transgressions” and “iniquities” of which “griefs,” physical illnesses, are symbols.

Isaiah 53

“5 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. 6 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.” 10

10

Observations

1. The prophecy is **focused** on “transgressions” and “iniquities” of which “griefs,” physical illnesses, are symbols.
2. Jesus **took on** our sins and became a sinner for us and also **removed** our sins at the cross.

What does it mean “to bear”?

It can mean to “remove” as in “He bore our sins on the cross” 1 Pet.2:24 (**ANAPHERO**).

It can mean to “identify with” as in “bear one another’s burdens” Gal.6:2 (**BASTAZO**).

BASTAZO is the word used in Matt.8:17

11

Observations

1. The prophecy is **focused** on “transgressions” and “iniquities” of which “griefs,” physical illnesses, are a sign.
2. Jesus **took on** our sins and became a sinner for us and also **removed** them at the cross.
3. Jesus’ healing ministry was a sign of his **authority** over sin.

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.**”

12

Matthew 8

“14 And when Jesus had come to Peter’s home, He saw his mother-in-law lying sick in bed with a fever. 15 And He touched her hand, and the fever left her; and she arose, and waited on Him. 16 And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill 17 in order that what was spoken through Isaiah (Isa.53) the prophet might be fulfilled, saying, “**He Himself took our infirmities** (weaknesses), **and carried away our diseases** (illnesses).”

*The fulfillment is related to the **identity of Jesus** through the sign of healing, **not the healing itself.***

13

The context of Matthew 8:14-17

Matt.8:1-4 Jesus heals Leper - *tell the priest.*

Matt.8:5-13 Jesus heals servant - *he sees authority.*

Matt.8:14-17 Jesus heals Peter’s mother-in-law.

Matt.8:18-27 Jesus stills storm - *Who is this guy?*

Matt.8:28-34 Jesus vs. demons - *“Son of God”*

Matt.9:1-8 Jesus heals Paralytic - *A sign of authority.*

“5 For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise, and walk?’ 6 **But in order that you may know that the Son of Man has authority on earth to forgive sins**” — then He said to the paralytic — “Rise, take up your bed, and go home.””

14

Jesus’ miracle ministry is **primarily prophetic** and secondarily pastoral.

It has to do with his identity and authority over sin more than our temporal relief from suffering.

15

- If Christ bore our sicknesses as he did our sins then we are **not experientially free** from all sickness.
- This is why Paul could glory in his **temporary infirmities** 2 Cor.11:30, 12:9-10. This makes no sense if he is free from illness before Christ returns.
- We possess the first fruits of the Spirit but are still **waiting** for our freedom from all sickness. Rom.8:23 “but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.”
- God **did not promise health and wealth** to the Body of Christ (1 Tim.6:6) as He did to Israel (Ex.15:26, Deut.28:1-14).

16

Conclusion

1. The atonement (Cross of Christ) provided freedom from the penalty of sin and **eventually** from all sickness / suffering.
2. Physical healing in this life was but a **temporary sign** of Jesus’ authority and a foretaste of a kingdom to come.
3. God’s people should pray for the sick but realize that sickness, like sin, **will not be fully removed** until Christ returns.
4. Our **hope and certainty** are not in the temporal sign but in the substance that it points to.

17

Application

Be a Berean

Don't claim a "promise" that is based on a misreading of the texts.

Resist Satan's traps

- **Entitlement** - As a child of the King need I bear a cross? Matt.4:8-9
- **Disillusionment** - Can I trust God? Is my faith real? 1 Tim.6:6
- **Idolatry** - Am I forcing my way into the kingdom? Lk.16:16

18

The Word of the Cross
inspires the virtues of

**abiding (persevering)
faith, hope, and love**

not temporal, material,
hope, and entitlement.

19

The main thing
is to keep
the main thing
the main thing.

20