

ISAIAH 53 (52:13-53:12) in Context with the Book of Isaiah:
Includes a Study on the Hebrew Words for Righteous,
Righteousness, Justify, Make Righteous
Karl Kemp; November, 2017

All quotations were taken from the *New American Standard Bible*, 1995 edition, unless otherwise noted. Sometimes I make comments in the middle of quotations using brackets [] or [[]] to make them more obvious. I am using straight quotation marks ("), hyphens (-) instead of dashes, and a few other things like this because some of the internet sites where I post these articles require it. Also they don't allow footnotes. Cf., e.g., means "compare, for example."

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I HAVE DECIDED THAT I NEED TO DO A FOLLOW UP WORD STUDY ON THE THREE GREEK WORDS *DIKAIOS*, *DIKAIOSUNE*, AND *DIKAIOO* THAT ARE USED IN THE NEW TESTAMENT THAT ARE COMPARABLE IN MEANING WITH THE HEBREW WORDS THAT ARE DISCUSSED IN THIS PAPER. *Dikaios* is an adjective and is most often translated "righteous." *Dikaiousune* is a noun and is most often translated "righteousness." And *dikaioo* is a verb and is most often translated "justify." That word study will be separate follow-up paper.

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1. INTRODUCTION. Isaiah chapter 53 is one of the most important chapters in the Bible. It deals in some detail with the all-important atoning death of the Lamb of God, the Lord Jesus Christ. I discussed some of the most important verses from this chapter (53:4-6, 8, 11, and 12) in my book *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*, but I didn't deal at all with the context of these verses in the book of Isaiah. I will discuss all of the verses from Isaiah 52:13-53:12 in this paper, verse-by-verse, but first I will also somewhat briefly discuss these verses in their context in the book of Isaiah, especially with chapters 51-52. At the end of this paper I will comment briefly on the first part of Isaiah chapter 54.

It is easy enough for Christians who understand the gospel and the New Testament to understand at least most of Isaiah 53 without dealing with its context in the book of Isaiah, but we should always consider passages in their contexts. I have spent some time (especially recently while preparing to write this paper) seeing how Bible commentaries interpret Isaiah 52:13-53:12 in context with chapters 51 and 52, especially 52:10-12. I have looked at some thirty commentaries on Isaiah, including quite a few one or two volume commentaries that cover the entire Bible. I'll mention six of those commentaries that I found helpful, and give excerpts from several of them.

The primary topic dealt with in this paper is the meaning of the words **the Righteous One will justify** (or, better, **will make righteous**) **the many** of Isa. 53:11. Large numbers of Christians (a strong majority) believe that the Hebrew verb that is often translated **will justify** in Isa. 53:11 (but I prefer the translation **will make righteous**) is limited to the ideas of being forgiven, being declared righteous, having a strictly legal, right standing before God, having the righteousness of Christ imputed to them in a strictly legal sense, and being accepted by God on this basis. The majority insist that this verb doesn't include God's making us righteous by imparting His righteousness to us through Christ's all-important atoning death and the outpouring and indwelling of the Righteous, Holy Spirit of life. I believe they are making a serious mistake! I believe they are missing the primary meaning of what God said through Isaiah here. For one thing, we desperately need to be set free from spiritual death and bondage to sin and demons and made righteous with God's imparted righteousness, by grace through faith.

I believe the evidence strongly demonstrates that this verb in Isa. 53:11 puts the emphasis on God's making us righteous with His imparted righteousness, by the Holy Spirit, through the atoning death of His Son. Spiritual death and bondage to sin and demons came through (as a penalty for) the sin/transgression of Adam, but the Lamb of God bore all of our sins, very much including Adam's, with the guilt and with the penalties, including the major penalties of spiritual death and bondage to sin and demons, so we could be born again and walk in the righteousness of God with the victory over sin and demons by grace through faith. THIS IS THE HEART OF THE GOSPEL! We will discuss these super-important things in some detail in this paper. This will include discussing the meaning of the Hebrew verb used in Isa. 53:11 (**will justify, will make righteous**), the closely related Hebrew adjective translated **the Righteous One** in 53:11, and we will also discuss the meaning of two closely related Hebrew nouns that are typically translated **righteousness**, even though these often-used nouns are not used in Isa. 52:13-53:12.

I believe Isa. 53:11 puts the emphasis on God's making us righteous with His imparted righteousness; however, it is clear that being forgiven through the atoning death of the

Lord Jesus when he became Christians is a very important part of the gospel. (Also, forgiveness is provided for Christians who sin through the atoning death of the Lord Jesus when they repent.) For one thing, we can see forgiveness included in Isaiah 53 because the Lamb bore our sin, iniquity, transgression WITH THE GUILT and with the penalties. All Christians agree that being forgiven is a very important part of what it means to become a Christian. A very serious problem exists, however, when, as it so often happens in our day, large numbers of Christians put most of the emphasis on forgiveness and a strictly legal, right standing with God while minimizing, or denying, the GOOD NEWS that we have been set free from bondage to sin and demons and we are called, enabled, required, and privileged to receive and walk in the imparted righteousness of God through the all-important atoning death of the Lord Jesus and the outpoured, indwelling Righteous, Holy Spirit of life, by grace through faith.

I don't object to the translation **will justify** in Isa. 53:11 if it is understood in the full sense that includes our being set free from spiritual death and bondage to sin and demons and our being made righteous with the imparted righteousness of God. The verb **justify** is often used in this full sense in the New Testament. (I'll briefly discuss this super-important point in this paper, and I will discuss it in detail in my follow-up paper: A STUDY ON THE MEANING OF THE THREE GREEK WORDS THAT ARE MOST OFTEN TRANSLATED "RIGHTEOUS," "RIGHTEOUSNESS," AND "JUSTIFY" IN THE NEW TESTAMENT.) There are many places in the Bible where the words justify, justified, etc. are used in a narrow sense that has nothing to do with new-covenant salvation, where, for example, a judge justifies someone (declares them righteous) because they are innocent (not guilty) of the charge (they didn't steal the donkey), but that is very different than being declared righteous because you have been forgiven.

A narrow sense of justify doesn't fit at all in a context like that of Isaiah chapter 53 or Romans chapter 5 for example. As we will discuss in this paper, it is very significant that the Hebrew verb translated "will justify" in Isa. 53:11 and the closely related Hebrew adjective translated "the Righteous One" in Isa. 53:11 and the two often-used closely related nouns that are typically translated "righteousness" in the Old Testament are not used of being forgiven and declared righteous in a strictly legal sense, whether with or without a sacrificial offering. I haven't found even one example of that usage out of many hundred uses of these words. It is possible that I am misunderstanding a verse, or two, but I doubt it, and it is very clear that these words are very rarely, if ever, used of people having a right standing with God (being declared righteous by God) because they have been forgiven. (We'll briefly discuss Romans chapter 5 in this paper, and I'll refer the reader to fuller discussions of this chapter in my books. One of the chapters in my book *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the*

Lord Jesus is titled "A Study on the Meaning of Justify/Justification As These Words Are Used in the New Testament.")

I believe it is extremely important for us to see (to see with the eyes of our hearts; faith is of the heart) that the Hebrew verb used in Isa. 53:11 is giving us a super-solid Biblical basis (along with many other verses, especially verses in the New Testament) for faith for victory over sin and demons. Our having faith for forgiveness and strictly legal, right standing with God will not enable us to walk with the victory over sin, but victory over sin was bought and paid for in the atoning death of the Son of God. God hates sin and He Sacrificed His Son, and His Son voluntarily submitted to the Father's plan of salvation, so His people could be set free from spiritual death and bondage to sin and demons and walk by the Spirit in the imparted righteousness of God, on a continuous basis, by grace through faith, for the glory of God.

2. ISAIAH 52:10-12 (NASB): The LORD [Yahweh in the Hebrew] has bared His holy arm In the sight of all the nations, That all the ends of the earth may see the salvation of our God. [Compare, for example, Isa. 51:9-11; Psalm 98:1-3, 9.] (11) Depart, depart, go out from there, Touch nothing unclean; Go out of the midst of her, purify yourselves, You who carry the vessels of the LORD. (12) But you will not go out in haste, Nor will you go out as fugitives; For the LORD will go before you, And the God of Israel *will be your rear guard.*

There is a strong Biblical basis to see that, although this prophecy builds on God's delivering Israel from Babylon through Cyrus the Persian (Medo-Persian) king, it deals with God's often-mentioned deliverance and salvation of the end-time remnant of Israel worldwide. This will include His saving the repentant end-time remnant of Israel with spiritual (new-covenant) salvation, His judging and overthrowing the kingdom of this world, and His saving the repentant remnant of the nations left after His end-time judgment of the world. (We will briefly discuss the salvation of the repentant end-time remnant of the nations under Isa. 52:15.)

To be more specific, I believe, based mostly on passages in the New Testament, that the repentant end-time remnant of Israel will submit to the Lord Jesus when He returns in the middle of the seven-year period that is sometimes called Daniel's 70th week (Dan. 9:27), but too late to be taken in the mid-week rapture, and that much of God's end-time judgment of the world will take place throughout the second half of the seven years. (See my books *Mid-Week Rapture* and *Introduction to the Mid-Week Rapture*. I recommend reading the second book first. It was taken from radio broadcasts and is easier to read, but the first book contains a lot more information.)

Isaiah and other Old Testament prophetic books, including many Psalms, are packed with prophecies that deal with God's end-time judgment of the world and His saving the end-time remnant of Israel and of the nations. Three of my papers deal with some of these prophecies: *Verse-by-Verse Studies of Selected Eschatological Prophecies from the Book of Isaiah: Most of These Prophecies Deal with God's Salvation Plans for the Remnants of Israel and of the Nations After His End-Time Judgment of the World*; *Verse-by-Verse Studies of Selected Eschatological Psalms: Most of These Prophecies Deal with God's Salvation Plans for the Remnants of Israel and of the Nations After His End-Time Judgment of the World*; and *Verse-by-Verse Studies from the Book of Jeremiah*. All of these papers are available on my internet site (Google to Karl Kemp Teaching).

2.1 I'LL QUOTE SOME KEY VERSES FROM ISAIAH CHAPTER 2 AND BRIEFLY DISCUSS THIS CHAPTER. Isaiah chapter 2 is an important example of a very large number of such prophecies in Isaiah and in quite a few other books of the Old Testament. Isaiah 2:12-22 (cf. 2:11) prophesy of God's end-time judgment of the world. This chapter is discussed verse-by-verse in my paper on Isaiah that I mentioned above. I'll list some other passages in Isaiah that prophesy of God's end-time judgment of the world: Isa. 11:1-5; 13:6-13; 24:1-23; 25:1-2, 10-12; 26:5-6, 9, 21; 32:19; 34:1-17; 63:1-6; 66:14-18. Many of these passages are discussed in my paper on Isaiah.

Isaiah 2:2-4 contain a very important prophecy that shows that after God's end-time work of spiritually saving the end-time remnant of Israel and judging the world, the repentant end-time remnant of the nations will come to God for salvation. I'll quote ISAIAH 2:2-4. **Now it will come about that In the last days The mountain of the house of the LORD [at Jerusalem] will be established as the chief of the mountains, And will be raised above the hills; and all the nations [the repentant end-time remnant of the nations left after God's end-time judgment of the world] will stream into it. (2) And many peoples will come and say, "Come, let us go up to the mountain of the LORD, To the house of the God of Jacob, That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the LORD from Jerusalem. (4) And He will judge between the nations And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.**

This prophecy, like so many similar prophecies in the Old Testament (including throughout the entire book of Daniel, for example) totally skips the future existence of

the Christian church and just deals with Israel and the nations. We need the New Testament to learn God's plans for the Christian church. For one thing, we need to understand that all true Christians are grafted into the tree of God's true Israel (Rom. 11:17-24). God's true Israel will reign with God the Father and His Son (along with the Holy Spirit) forever in the millennial kingdom and then in the eternal state. I believe God's true Israel includes all the believers who lived in the days before the gospel was proclaimed and all true Christians (Jews and Gentiles). And I believe that the end-time remnant of the nations that God leaves at the end of Daniel's 70th week to enter the millennial kingdom, and the nations we read about in Revelation chapters 21, 22 in the eternal state that follows the millennial kingdom, will be distinct from true Israel: True Israel will be reigning in the millennial kingdom (Rev. 20:4) and in the eternal state (Rev. 22:5).

I believe all the members of God's true Israel (which, as I mentioned, includes all true Christians) will be glorified and reigning by the time the millennial kingdom begins. I don't believe that the end-time remnant of the nations will ever become part of God's true Israel. I believe we can see that they are two distinct groups in Revelation 21, 22. True Israel will be reigning (cf. Rev. 22:5). It is clear that the nations will be saved through the atoning death of the Lord Jesus Christ (cf. Rev. 21:27).

2.2 I'LL QUOTE AND BRIEFLY COMMENT ON ISAIAH 10:20-23 AND ROMANS 9:27-29; 11:25-27. These verses deal with God's salvation of the end-time remnant of Israel. (These verses, including these from the book of Romans, are all discussed in my paper on Isaiah that I mentioned above.)

ISAIAH 10:20-23. **Now in that day the remnant of Israel, and those of the house of Jacob who have escaped** [["the survivors of the house of Jacob" (NIV). God will leave this "remnant/survivors" of Israel/Jacob after His end-time shaking of Israel. They will be repentant and will submit to the Lord Jesus and the One who sent Him (cf., e.g., Zech. 12:10-13:1 with 14:3-5, 8-11; Dan. 7:26-27; Joel 2:32; Mic. 5:3; Rom. 11:25-27; and Rev. 11:13). I'll list some more of the many passages in Isaiah that mention the salvation of the end-time remnant of Israel (The interpretation of some of these passages is not limited to the salvation of the repentant end-time remnant of Israel): Isaiah 11:11-16; 14:1-2; 19:16-25; 25:1-12; 27:12-13; 28:5-6; 30:18-33; 32:15-20; 35:1-10; 40:9-11, 31; 41:8-20; 45:8-25; 46:12-13; 56:8; 59:15b-21; 60:1-22; 61:1-11; 62:1-12; 65:17-25; 66:8-24).], **will never again rely on the one who struck them** [the Assyrians, Babylonians, Antichrist, etc.], **but will truly rely on the LORD [Yahweh], the Holy One of Israel. (21) A remnant will return, the remnant of Jacob, to the mighty God.** [Many prophecies also speak of the end-time remnant of Israel returning to the

land of Israel or to Jerusalem (cf., e.g. Isaiah 14:1-2; 11:11-16; 27:12-13; 35:8-10; 43:5-7; 49:22; 56:8; 60:4-9; 66:12, 20).] **(22) For though your people, O Israel, may be like the sand of the sea, Only a remnant will return; A destruction is determined, overflowing with righteousness.** [Much of this destruction for Israel will take place during the short great tribulation that will take place during the one-month period that will end with the mid-week return of the Lord Jesus (see my end-time books, *Mid-Week Rapture* and *Introduction to the Mid-Week Rapture* for the details).] **(23) For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land** [This could be translated "in the midst of all the earth" with the ESV. It is clear that God's end-time judgments will be worldwide. It is also true that the Bible frequently mentions that all of the people of Israel will not be living in Israel in the end times. It is also clear that much destruction will take place in Israel in the end times (cf., e.g. Dan. 11:41; Zech. 13:8; 14:1-2; Joel 2:32; Mic. 5:1-4), and it is also clear, I believe, that God will judge the nations worldwide and leave a repentant remnant of the nations.].

ROMANS 9:27-29. (In Romans 9:27-28 the apostle Paul loosely quoted Isa. 10:22-23 from the Greek translation of the Old Testament, called the Septuagint, which is somewhat different than the Hebrew of those verses.) **Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA IT IS THE REMNANT THAT WILL BE SAVED; (28) FOR THE LORD WILL EXECUTE HIS WORD UPON THE EARTH** [This could be translated "on the land"; see above under Isa. 10:23; however the NASB, NIV, KJV, NKJV, and the ESV have "earth."], **THOROUGHLY AND QUICKLY."** **(29) And just as Isaiah foretold, "UNLESS THE LORD OF SABAOTH ["LORD of hosts"] HAD LEFT US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH** [where all were destroyed except for Lot and his daughters]."

ROMANS 11:25-27. Here the apostle Paul speaks further of the salvation of the end-time remnant of Israel, when they will submit to the Lord Jesus and become born-again Christians. As these verses indicate, this salvation will take place at the time the Lord Jesus returns ((cf. Zech. 12:10-13:1 (They will look on the Lord Jesus not long after He comes to the Mount of Olives, not long after the mid-week rapture [Zech. 12:10].); Zech. 14:3-5 (The Lord Jesus will stand on the Mount of Olives at Jerusalem, but not for long [Zech. 14:4].); Joel 2:32 (Joel 2:31 speaks of the coming of the "great and awesome day of the Lord," which will start when the Lord Jesus returns); Rev. 11:13 with 11:15; 11:15 speaks of the Lord Jesus returning at the sounding of the seventh and last trumpet of the book of Revelation).))

As I discuss in some detail in my two books on the end-times, I believe the repentant end-time remnant of Israel will submit to the Lord Jesus shortly after He returns and the rapture takes place, when He (accompanied by the glorified, raptured saints) comes to them, starting with His coming to the Mount of Olives. They will become Christians right after the rapture, too late to be taken in the rapture. They will be living on the earth throughout the second half of Daniel's 70th week, and it will be a very difficult time for them (e.g., Zech. 13:9), but this will work for the glory of God and for their ultimate good. They will be glorified and reigning with the other members of God's true Israel throughout the millennium and in the eternal state.

I'll quote ROMANS 11:25-27: **For I do not want you, brethren** [In this context Paul is speaking to Gentile Christians (see 11:17-24). The apostle had just mentioned that the Gentile Christians have been grafted into the tree of God's true Israel. We Gentile Christians are part of God's true Israel, which embraces all the believers from the days of the Old Testament and all true Christians, whether from Jewish or Gentile backgrounds.], **to be uninformed of this mystery - so that you will not be wise in your own estimation - that a partial hardening has happened to Israel until the fullness of the Gentiles has come in** [The salvation of the end-time remnant of Israel will take place when the Lord Jesus returns and the rapture takes place, too late for them to be taken in the rapture. As I mentioned, I believe He will return right in the middle of Daniel's 70th week, at the sounding of the seventh and last trumpet of the book of Revelation. This is the same trumpet as in Matt. 24:31; 1 Cor. 15:52 ("last trumpet") and 1 Thess. 4:16.]; **(26) and so all Israel will be saved** [referring to the repentant end-time remnant of Israel (Rom. 9:27-29)]; **just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. (27) THIS IS MY COVENANT WITH THEM WHEN I TAKE AWAY THEIR SINS."**

2.3 EXCERPTS FROM COMMENTATORS ON ISAIAH 52.

I'll include two excerpts from what Harry Bultema said under Isaiah chapter 52 (*Commentary on Isaiah* [Kregel Publications, 1981; originally published in Dutch in 1923]). "... But Isaiah 52 obviously is not talking of Israel's return from Babylon but of her final return from among all nations in the end time, and in connection with that Israel's complete restoration and great glory. [Bultema wrote this before Israel became a nation again in 1948. Many Christians who wrote before 1948 wrote with the complete assurance, based on their understanding of Bible prophecy, that Israel had to, and would, become a nation before the end.] This is evident from numerous facts as follows:
a) From henceforth no uncircumcised nor unclean person will pass through Jerusalem

[52:1]. **b)** Jerusalem will be freed from the bands around her neck [52:2]. **c)** The Lord Himself will speak to Israel on the day of her liberation and say, *Behold, it is I* [52:6]. **d)** Messengers will skip along on Israel's mountains and say to Zion (Jerusalem) *Thy God reigneth* [52:7]. **e)** Israel's watchmen will see with their own eyes that the Lord Himself and not Zerubbabel or Nehemiah will bring back Zion [52:8]. **f)** The Lord rebuilds the waste places of Jerusalem and on that occasion comforts His people [52:9]. **g)** The Lord has made bare His holy arm, *i.e.*, He has gone out to do battle against all nations [52:10]. **h)** All the ends of the earth will see the salvation which Jehovah [Yahweh] Himself has brought to the Jews (52:10). The returned Savior, who once was so humiliated, will at that time be exalted in the sight of all nations and rulers (52:13-15)" (page 499).

"The people will not return from the final exile in fear and haste as they once did at the exodus from Egypt, because Jehovah-Jesus will be their vanguard and *rereward* [This is another spelling for rearward and is related to rear guard.]. At the exodus from Egypt He protected His people with the pillar of cloud and of fire, but then He will do so with His very person" (pages 501-502).

I'll include a few excerpts from Merrill F. Unger (*Unger's Commentary on the Old Testament*, Volume 2 [Moody Press, 1981], page 1292). We agree on the basics here, but differ on a few details. I'll quote what he says under Isa. 52:10: "He has laid bare **His holy arm** (Psalm 98:1-3; Isa. 51:9; 66:18) - He has been glorified, and His worldwide salvation published - **in the sight of all nations** (NASB). As a result of His display of gracious love for Israel and His holy power ('arm') against His enemies (Rev. 16:13-16; 19:11-20:3), the uttermost parts of the millennial **earth** will **see the salvation** of Israel's God, who will become their God [see Isa. 52:15, for example]."

And I'll quote part of what Unger said under Isa. 52:7: "the return from Babylon was but a dim prefigurement of the fulfillment of this prophecy at the second advent [Unger believed that the rapture will take place before Daniel's 70th week begins and that the second advent of the Lord Jesus will take place at the end of the seven years of Dan. 9:27. I believe He will return in the middle of the seven years and that the rapture will take place at that time.], when the Redeemer (Rom. 11:26) will appear as King of kings and Lord of lords (Rev. 19:16)."

I'll quote what John A. Martin said under Isa. 52:11-12 (*Bible Knowledge Commentary - Old Testament* [Victor Books, 1985], page 1106): "As in the Exodus out of Egypt and the Exodus away from Babylon, so in Israel's yet-future return, the righteous remnant [of Israel] is exhorted to get away from the evil places where they will be living: **Depart, depart...come out**. However, there will be a difference: they **will not** have to **leave in**

haste (cf. 48:20). [They left Egypt in haste. Those who left ancient Babylon did not leave in haste, since Cyrus allowed them to leave and even helped them.] Since the LORD will be with them and will protect them they need have no fear." The remnant of the nations will have been humbled by judgment and be repentant. Isaiah mentions several times that the nations will bring the remnant of Israel to God at Jerusalem (cf. Isa. 14:2; 49:22; 60:4).

I'll quote a few words from what A. R. Fausset said under Isa. 52:6 (*Commentary on the Old and New Testaments*, Vol. 2 [1984 reprint; Fausset died in 1910], page 727). "**in that day** - when Christ shall reveal Himself to Israel sensibly; the only means thereby their obstinate unbelief shall be overcome (Psalm 102:16; Zech. 12:10; 14:5)." The end-time remnant of Israel will be greatly humbled and repent before the Lord Jesus appears to them, as pictured, for example, in Zech. 12:10. Compare Matt. 23:39.

I won't quote anything from Edward E. Hindson (*Liberty Bible Commentary*, [Thomas Nelson, Inc., 1882], pages 1385-86), but he clearly understands these verses to deal with God's end-time salvation of Israel. H. A. Ironside (*The Prophet Isaiah* [Loizeaux Brothers, 1952] is another commentator who understands Isaiah chapter 52 to speak of the salvation of the end-time remnant of Israel.

3. **ISAIAH 52:13-15** (These verses are closely connected to Isaiah chapter 53 by the mention of the all-important Servant of Yahweh in 52:13, who is spoken of throughout chapter 53, the Son of God, the Lord Jesus Christ, but they are not disconnected from Isaiah 52. God the Father is the One speaking in Isa. 52:13-15 and 53:11-12. The people of Israel, at a time after they have understood and submitted to Christ, are speaking in verses 1-6, and they could be the ones speaking in at least most, if not all, of verses 7-10 of chapter 53. Merrill Unger (in his commentary quoted above, page 1295) says "The speaker in verses 1-10 in the fullest prophetic scope is the remnant of Israel, who will turn in faith to the Messiah at His second advent (Zech. 12:10-13:1; Rom. 11:26)..." Of course all of this prophetic content came from God through Isaiah.): **Behold, My Servant** [This is the fourth so-called "Servant Song." The first three Servant Songs are Isaiah 42:1-9; 49:1-13; and 50:4-11.] **will prosper** [or, **will act wisely**], **He will be high and lifted up and greatly exalted.** [(This double bracket goes on for three paragraphs.) In this context the Servant has already been glorified and judged the world and saved the end-time remnant of Israel (52:10-12). From our present point of view, we know that He has been crucified, resurrected, glorified and ascended and that the Christian church has been in existence since the Day of Pentecost, when the life-giving, sanctifying Spirit was first poured out by the Lord Jesus after He received the promised Spirit from the Father to pour out (e.g., Acts 2:33).

The existence of the Christian church, which obviously is of key importance for us Christians (and to God), is skipped over here in Isaiah, as it is in so many Old Testament prophecies. We had to wait for the New Testament to adequately understand the deity of the Messiah, the Trinity, the foundational importance of the crucifixion, resurrection, and ascension (great exaltation) to the right hand of God the Father, and the existence of the Christian church. Isaiah chapter 53 is a key chapter on the all-important atoning death of the Lord Jesus and the resultant very full new-covenant salvation. Most of Isaiah chapter 53 is totally relevant to and applicable for Christians.

Christ's being high and lifted up and greatly exalted followed His all-important atoning death, which is pictured in Isa. 52:14 and in chapter 53 (cf., e.g., Phil. 2:6-11).] **(14) Just as many were astonished at you, *My people*** [(This double bracket goes on for two paragraphs.) Most interpreters believe that the Father was speaking to His exalted Servant here, but the NASB, by adding the words *My people* in italics, has the Father speaking to the people of Israel. I prefer the viewpoint of the NASB. For one thing, the words of Isa. 52:11-12 were addressed to the people of Israel, and the Servant isn't spoken to anywhere else in Isa. 52:13-53:12. He is, however, spoken about throughout this passage. This passage is all about Him and His super-important atoning death and resurrection and the resultant very full new-covenant salvation.

If these words of 52:14 were addressed to the people of Israel, they undoubtedly build on the fact that Israel is often referred to as a **servant(s) of Yahweh** in Isaiah (Isa. 41:8, 9 with 10-20; 42:19 with 18-25; 43:10; 44:1, 2, 21; 45:4; 48:20; 54:17; 63:17; 65:8, 9, 13, 14, 15; and 66:14). And it is clear that Israel knew much suffering because of God's judgments, but also because the world and the god of this world hate the people of God. It is clear that they didn't know suffering like the Servant of God was to know suffering in His atoning death, but it is clear that "many were astonished" at some of the negative things that happened to Israel, the people, servant, of God (cf., e.g., Lev. 26:32; Jer. 18:16; 19:8-9; Dan. 9:16).], **So His appearance was marred more than any man And His form more than the sons of men.** [Isaiah 53 goes on to speak of the tremendous difficulty of the trial of the atoning death of the Lamb of God. Consider, for example, Matt. 26:36-42; 27:46; and Luke 22:39-46. He endured the beatings, the plucking out of His beard, the crown of thorns, the scourging, the mocking and unfaithfulness of His disciples, and the crucifixion, but beyond that the major part of the trial was in the spiritual dimension, with an emphasis on His being temporarily separated from the Father for the first time ever through bearing our sins with the guilt and the penalties.] **(15) Thus** [because of His atoning death (and subsequent resurrection and ascension and His having established the Christian church that has continued for some two

thousand years) and having just come (and glorified and raptured all of the true Christians, those still living and those who will have died before that time, and all of the believers from the days of the Old Testament) and judged the world and saved the end-time remnant of Israel (52:10-12) **He will sprinkle** [[(This double bracket goes on for two paragraphs.) Many opt for the reading "startle" instead of "sprinkle," and "startle" fits the context well, but the Hebrew favors "sprinkle" (sprinkle with His atoning blood) and "sprinkle" fits the context well too. For the Lord Jesus to "sprinkle" the nations will result in the often-mentioned salvation of the end-time remnant of the nations. This salvation is often mentioned in Old Testament prophecies, including (but not limited to) prophecies in the books of Isaiah, Jeremiah, and the Psalms (see my papers on these three books for many examples). I'll list some verses from Isaiah that mention God's end-time salvation of the remnant of the nations (some of these verses make it clear that Israel will ultimately be reigning; some of these verses could include Gentiles coming to salvation throughout this present age): Isaiah 2:2-4 (quoted and briefly discussed above); Isaiah 11:10; 14:1-2; 19:16-25; 24:13-16; 25:1-12; 42:1-17; 44:3-5; 45:14-25; 49:6-7, 22-23; 51:4-5; 52:10, 15; 56:1-8; 60:1-22; 61:4-11; 66:10-14, 18-23.

The rest of this verse (52:15) goes on to speak of the salvation of the end-time remnant of the nations that remain after God's end-time judgment of the world. The New Testament doesn't speak much of the salvation of the end-time remnant of the nations, but see Rev. 15:2-4; 20:3; cf. Matt. 25:31-40, 46. ((These verses from the book of Revelation are discussed in my two end-time books that I mentioned above and in verse-by-verse studies on the book of Revelation on my internet site. The verses from Matthew 25 are discussed in my paper on Matthew chapters 24 and 25 on my internet site. I believe it is obvious why the New Testament has very little to say about God's salvation plans for the remnant of the nations: During this present age we have one message to share with mankind worldwide: Repent and submit in faith to God the Father, His Son, and the gospel of new-covenant salvation. We don't confuse the issue by speaking of the possibility of people being saved as part of the remnant of the nations at the end of this age.)) For the record, the New Testament doesn't have very much to say about the salvation of the end-time remnant of Israel either.]] **many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, and what they had not heard they will understand.** The remnant of the nations ((having been humbled by judgment and enlightened through seeing the return of the Lord Jesus, and the rapture, and seeing God's righteous judgments through the Lord Jesus, His Servant, which includes His saving the end-time remnant of Israel, which things all happened in accordance with His prophetic word, and having learned the truth regarding salvation through the Lord Jesus Christ and His atoning death and that He has left them as a remnant and is calling them to repent and be saved)) will repent and submit to God the Father and His Son and salvation.

Unger in his *Commentary on the Old Testament* (mentioned above, page 1295) speaks of the "millennial nations" here and the "kings" of those nations. I think of the remnant of the nations coming to God at the end of Daniel's 70th week, at the beginning of the millennial kingdom. John A. Martin, *Bible Knowledge Commentary - Old Testament* (discussed above, page 1107) says, "Eventually, when they see Him exalted in His Second Advent, **they** [the people in many nations] **will finally understand** and see clearly." (Martin, like Unger believes the rapture of the believers will take place before Daniel's 70th week begins and that the "Second Advent," by his definition, will take place at the end of Daniel's 70th week.)

And I'll include a brief excerpt from A. R. Fausset, *Commentary on the Old and New Testaments, Vol. 2* (discussed above, page 729): "Their 'howls' of anguish [of the end-time remnant of Israel] shall bring the Lord to their help. 'They shall know in that day' the Lord Christ as their manifested Redeemer, who shall then deliver them from their gratuitous oppressors...." (For the record, Fausset doesn't believe the Lord Jesus will return to judge the world and glorify His people until the end of Daniel's 70th week. See under Rev. 19:11 in Vol. 3 of this commentary.)

4. ISAIAH 53:1-3. Who has believed our message ["report" (KJV; NKJV)]? [I agree with the widespread viewpoint that the message/report was given to the people of God who are speaking here, not that they gave the message/report. As I mentioned, the speaker(s) here are the repentant sons of Israel who now have accepted the message/report of the gospel of new-covenant salvation in the Lord Jesus, but it is easy for us Christians to see ourselves included here.] **And to whom has the arm of the LORD been revealed [cf. John 12:38; Rom. 10:16]? [[The idea here is that we are/were dependent on God's revealing His Son and the truth of the gospel to us, centering in the hard-to-believe plan of salvation that included the all-important incarnation and Sacrifice of the Son of God. The message/report is hard-to-believe, for one thing, because of the unexpected Gigantic, totally unexpected price that was paid to save us. Also, His rejection by many, especially the religious leaders of Israel, and His crucifixion made it look like He was rejected by God too and that He was weak and defeated. He didn't look like a King and He did not overthrow the hated Romans at His first coming. I should also mention that most people do not think of themselves as being spiritually dead and lost, seriously lost, and in desperate need of the Savior.**

The "arm of the LORD" refers to the work of God that made our salvation possible. That same work of God also caused the overthrow of the devil and all who follow him; his ultimate overthrow will be fully manifested at the end of the millennial kingdom, when he

is thrown into the lake of fire.]] **(2) For He** [God's Servant, the Lord Jesus, the incarnate Son of God] **grew up before Him** [before God the Father] **like a tender shoot** [cf. Isa. 11:1, 10], **And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.** [As He grew up and lived before men (especially referring to the years before He was anointed to begin His ministry), He didn't look like a King who would be able to set Israel or anybody free from the authority and power of the world, which centered in the Roman Empire at that time, or from the much greater enemies of Satan, spiritual death and bondage to sin and demons. Appearances can be deceiving!] **(3) He was despised** [cf. Psalm 22:6; Isa. 49:7; and note that this word is used later in this verse] **and forsaken of men, a man of sorrows** [The margin of the NASB has "Or, pains." Because of the use of this word in verse 4, I prefer **pains** (the same Hebrew word is used in both verses; see under verse 4)] **and acquainted with grief** [The margin of the NASB has "Or, sickness." Because of the use of this word (in the plural) in verse 4, I strongly prefer **sickness** (the same Hebrew word is used in both verses; see under verse 4)]; **And like one from whom men hide their face He was despised and we did not esteem Him.** [It seems that this verse is prophesying, at least for the most part, about the Lamb of God at the time He was going through His all-important atoning death, and verses 4-12 help confirm this interpretation.]

5. **ISAIAH 53:4-6.** (These verses are super-important in that they, especially when they are coupled with 53:11, prophesy of the super-full salvation that comes to us through the all-important atoning death and resurrection of the Lord Jesus, the Lamb of God.) **Surely our griefs [sicknesses] He Himself bore** [(This double bracket under the first line of Isa. 53:4 goes on for nine paragraphs before we come to the second line of this verse.) It is very important to translate **sicknesses** here instead of "griefs." The margin of the NASB has "Or, sickness[es]." The NIV translates "infirmities." The plural of the Hebrew noun *choli* is used here. The basic meaning of this Hebrew noun is "sickness," as will be confirmed by what follows: The BDB Hebrew Lexicon gives "sickness" as the basic meaning of *choli*. Out of the twenty-four uses of *choli* in the Old Testament, the KJV translates this noun as "sickness(es)" or "disease" nineteen times, "is sick" one time, and "grief(s)" four times. The NASB translates *choli* as follows: affliction [1]; disease [2]; illness [3]; sick [1]; sickness(es) [15]; and grief(s) [2]. The only two places that the NASB translates *choli* as "grief(s)" is Isa. 53:3 and 4. Also see the comments regarding Matt. 8:14-17 that we will discuss below, still under Isa. 53:4. (Some important cross-references that use *choli* are Deut. 7:15; 28:59, 61; and 2 Chron. 16:12; 21:15, 18, and 19. *Choli* was derived from the Hebrew verb *chalah*, which is used in Isa. 53:10, "putting *Him* to grief," and in the margin, "literally, He made Him sick.")

It is also very important to understand that **sicknesses** is being used in 53:4 in the fullest possible sense. **Sicknesses** is a far more comprehensive term than "griefs," and when it is used in the fullest possible sense, as it is here, it includes "griefs" and a whole lot more. It is significant that *choli* is sometimes used in a figurative (non-literal) sense in the Old Testament:

It is used in Isa. 1:5, which speaks of the condition of the nation of Judah after it had been chastened by God. The worst chastening, however, was yet to come. Isaiah 1:5 says: "Where will you be stricken again, As you continue in *your* rebellion? The whole head is sick [*choli*], and the whole heart is faint." (Read with Isa. 1:4-9.) Jeremiah 10:19 says: "Woe is me, because of my injury! My wound is incurable. But I said, 'Truly this is a sickness [*choli*], And I must bear it.'" These words speak of the condition of Judah in the days of the Babylonian invasions and exiles. (Read with Jer. 10:17-22.) Hosea 5:13 also uses *choli* in a figurative sense.

Choli includes physical sickness and mental and emotional sickness, including grief, and financial sickness, but (and this is super important; it is the heart of the gospel of new-covenant salvation) the Lamb of God also bore our spiritual sickness that traces back to the rebellion of Adam and fall of mankind. (This is confirmed by Isa. 53:11; 1 Pet. 2:24 and many other passages, especially passages in the New Testament. I'll quote and discuss Isa. 53:11 and 1 Pet. 2:24 as we continue.) The Lord Jesus bore our spiritual sicknesses, which included our being guilty and being spiritually dead and in bondage to sin and demons, when He bore all of our sins (iniquities, transgressions), very much including the rebellion of Adam, with the guilt AND THE PENALTIES. The old-covenant sacrifices were effective to do what they were designed to do, but they were not designed to deal with the rebellion of Adam with its penalties of spiritual death and bondage to sin and demons that affected all of his offspring (see Rom. 5:12-21).

5.1 MORE ON HOW THE LAMB OF GOD BORE OUR SICKNESSES. We cannot adequately understand the all-important Sacrifice of the Lamb of God, including how He bore our sicknesses (or understand the sacrifices offered under the old covenant) until we understand the meaning of the Hebrew words for sin (*chet*; this is one of the Hebrew words used for sin in the Old Testament), transgression (*pesha*), and iniquity (*awon*). All three of these Hebrew words are used in Isaiah 53. The words mean sin (iniquity, transgression), guilt, AND PUNISHMENT, PENALTY FOR SIN, INIQUITY, TRANSGRESSION. This is different than our English words, which do not include the idea of punishment, penalty for sin.

Chapter 1 of my book *Holiness and Victory Over Sin* deals with the meaning of the Hebrew noun *pesha*. Chapter 2 deals with the meaning of *awon* and chapter 3 with the

meaning of *chet*. A primary purpose of those three chapters is to show that these Hebrew words, unlike our English words, include the idea of punishment, penalty for sin (iniquity, transgression). The Lamb of God bore our sicknesses when He bore the punishment, penalty for our sins, iniquities, and transgressions. Under the old covenant sickness was considered to be a punishment/penalty for sin. (See chapter 4 of my book *Holiness and Victory Over Sin*.) And Isaiah chapter 53, a super-important prophetic chapter, was written in the context of the old covenant that was established on the Law that God gave through Moses.

I'll give some information that deals with the meaning of the Hebrew noun *awon* (some spell it *avon*), which is used 230 times in the Old Testament, and is used three times in Isaiah 53, in verses 5, 6, and 11. (See chapter 2 of my book for more information on *awon*.) The NASB translates *awon* as follows: blame (1), guilt (21), guilty (1), iniquities (46), iniquity (143), punishment (12), punishment for the iniquity (3), punishment for their iniquity (3). (I took these numbers from the Hebrew Dictionary in the back of the Updated Edition of the *Exhaustive Concordance of the Bible* for the NASB [Foundation Publications, Inc., 1998]. A concordance like this is one of the most helpful Bible study tools available.) The KJV has fault (2), iniquity (218), mischief (1), punishment (6), punishment of iniquity (4), sin (1). The NIV, which is typical for the NIV, translates *awon* many different ways. I won't list all of them, but it only translates iniquity(ies) 22 times, compared to 218 for the KJV and 189 for the NASB; the NIV has sin(s) 108 times compared to 1 for KJV and 0 for the NASB. The NIV has punishment (9), consequences of sin (3), punished (1), punishment for sins (1).

I believe it is very important to understand that many Christian scholars (including Bible translators) have not recognized the extent to which the three Hebrew nouns for sin that we are discussing are used with a strong emphasis on punishment, penalty for sin. I believe this is very relevant for the translation and interpretation of the meaning of these words in Isaiah 53. It is quite significant that the BDB Hebrew Lexicon lists 63 or 64 verses under the heading "Consequences of, or punishment for, iniquity." (Compare this with the translations of the NASB, KJV, and NIV given in the preceding paragraph.) And I believe we should add a verse or two to the verses BDB listed under this heading. As we will discuss, I don't believe we can adequately translate or interpret several verses of key importance in Isaiah 53 without this insight on the meaning of *awon*, *pesha*, and *chet*. It is significant that BDB lists Isa. 53:6 and 11 under this heading ("Consequences of, or punishment for, iniquity"), but the NASB, KJV, and NIV translate iniquity(ies). BDB lists Isa. 53:5 under "iniquities," but I believe it fits better under the heading "Consequences of, or punishment for, iniquity" along with 53:6 and 11. As I mentioned, it makes a very big difference whether we translate "iniquity" or "punishment for iniquity" in Isaiah 53, and in many other verses.

I have observed over the years that very often where the NASB and KJV translate iniquity(ies) it could just as well have been translated sin(s). The fact that NIV only translated *awon* as iniquity(ies) 22 times helps confirm what I have observed over the years. In other words, the word *awon*, whether we translate it "iniquity(ies)," or not, is very often used interchangeably with the Hebrew words for sin. We shouldn't expect to always, or very often, find a specialized meaning when *awon* is used. For example, many times I have read or heard it said that iniquity relates to generational curses. I'll quote my Webster's Dictionary on the meaning of "iniquity," which will also help confirm what I have said here: "1. Lack of righteousness or justice; wickedness 2. Plural (iniquities) a wicked, unjust, or unrighteous act." (Now we come to the second line of Isa. 53:4)] **And our sorrows [pains] He carried** [The NASB has "Or, pains" instead of "sorrows" in the margin. The BDB Hebrew Lexicon gives "pain" as the basic meaning of this Hebrew noun (*makob*; pronounced makov). The range of meaning of *makob* covers physical pain, mental pain, sorrow, etc. In this context I would translate **pains** and understand this word in the fullest possible sense. As with bear *choli* in the first line of 53:4, so here, the Lamb of God bore our **pains** when He bore/carried our *awon*, *pesha*, and *chet*. Our **pains** were part of the punishment, penalty, chastisement that He bore for us, as our substitute.] **Yet we ourselves esteemed Him stricken, smitten of God, and afflicted.** [[(This double bracket continues for four paragraphs before we come to Isa. 53:5.) The Lamb of God was **stricken, smitten of God, and afflicted** when He bore the punishment, penalty for our sins (iniquities, transgressions) in His all-important atoning death.

The *Amplified Bible* is helpful on Isa. 53:4 (The brackets are included in their translation): "Surely He has borne our griefs - sickness, weakness and distress - and carried our sorrows *and* pain [of punishment]. Yet we *ignorantly* considered Him stricken, smitten and afflicted by God [as If with leprosy (My comment: What Jesus went through was a LOT MORE INTENSE than being struck with leprosy.) [Matt. 8:17]."

I'll quote MATTHEW 8:14-17 (These verses are an important cross-reference for 53:4-5): **When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a fever. (15) He touched her hand, and the fever left her; and she got up and waited on Him** [Luke 4:39, referring to the same incident says: "He rebuked the fever, and it left her." This is one way to pray for healing. For one thing, a demon could have been behind the fever.]. **(16) When evening came** [Luke 4:31, 38 show that Jesus healed Peter's mother-in-law on a Sabbath. They waited until the Sabbath was over (when evening came) to carry the sick to Jesus, etc.] **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) This was to fulfill what was spoken through Isaiah the prophet:**

'HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES.' "

Matthew 8:17 loosely quotes from Isa. 53:4. These verses in Matthew help demonstrate that *choli* means a lot more than "grief," and that healing, very much including being delivered from demon spirits, is included in the atonement. (See below under Isa. 53:5: "we are healed.")

Although the healings mentioned in Matt. 8:14-16 took place before the all-important atoning death of the Lord Jesus Christ, these healings did, in a very real sense, flow out of His atoning death. I believe we can even say that the first stages of salvation, which the believers who lived in the days of the Old Testament experienced, flowed out of His atoning death. Before the fall of man, God the Father had already planned to send His Son to die for us that He might save all believers. This plan was always a major factor in God's dealings with His people (cf., e.g., Gen. 3:15; Psalm 22; Isaiah 53; Rom. 3:25; 8:28-30; Eph. 1:4; 1 Pet. 1:18-20; Rev. 13:8; 17:8). We can probably say that the old-covenant sacrifices were effective, to the extent they were effective, because of the yet-to-come, ultimate Sacrifice of the Son of God.]] **(Isaiah 53:5) He was pierced through for [by] our transgressions** [plural of *pesha*]. [[(This double bracket continues for two paragraphs.) I believe a translation like the following better communicates the intended meaning: **He was pierced through [unto death] by our transgressions with the guilt and the penalties**, or just **He was pierced through [unto death] by the penalties for our transgressions**. ("By" is a reasonable way to translate the Hebrew preposition "min." See the BDB Hebrew Lexicon under "min." The translation "by" for "min" is much more important in the second line of 53:5; see there. The NASB translates "min" as "by" with the word "oppression" in the first line of 53:8, and it is used with the word "judgment" there too.) There is an emphasis here on the Lamb of God bearing the punishment, penalties for our sins, but we don't want to lose sight of the fact that He was bearing our sins with the guilt and the punishment, penalties.

Although a different Hebrew verb for "pierce" is used in Psalm 22:16 and Zech. 12:10, these verses are important cross-references that deal with the atoning death of the Lord Jesus. PSALM 22:16: "For dogs have surrounded me, A band of evildoers has encompassed me; They pierced my hands and my feet." Psalm 22:18 goes on to prophesy of dividing His garments and casting lots for them (see Matt. 27:25; Mark 15:24; Luke 23:34; John 19:24). And Psalm 22:1 has those awesome words, "My God, my God, why have You forsaken me?" (See Matt. 27:46 and Mark 15:34.) ZECHARIAH 12:10 prophesies of the salvation of the end-time remnant of Israel, at the time they will repent and submit to the Lord Jesus: "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced, and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." (See

Zech. 12:10-13:1. Zechariah chapters 12-14 are briefly discussed in chapter 15 of my book *The Mid-Week Rapture*.] **He was crushed** [unto death] **for [by] our iniquities** [plural of *awon*] [(This double bracket continues for four paragraphs.) I believe the following translations better communicate the intended meaning: **He was crushed** [unto death] **by our iniquities with the guilt and the penalties**, or just, **He was crushed** [unto death] **by the penalties for our iniquities**.

I somewhat favor the longer suggested translation. We want to make sure that we don't lose sight of the fact that the Lamb of God was bearing and taking away our iniquities (sins) with the guilt AND THE PENALTIES. Though there is an emphasis on His bearing and taking away the penalties, He was not just bearing and taking away the penalties.

"By" is a good way to translate the Hebrew preposition "min" when we recognize the strong emphasis on the penalty for sin/iniquity in 53:4-6 and throughout this chapter. The Lamb of God bore our *awon* (plural) here in 53:5, and **he was crushed** unto death by them. (Isaiah 53:11 speaks of the Lamb bearing our *awon* (plural); 53:6 speaks of our *awon* falling on Him; and 53:12 speaks of His bearing our *chet*.) The wages of sin is death. The Hebrew verb translated "He was crushed" is also used in 53:10.

I'll quote part of a paragraph by Edward J. Young as he comments on the first two lines of Isa. 53:5 (*Book of Isaiah*, Vol. 3 [Eerdmans, 1972], page 348). "When the servant bore the guilt of our sins, we are saying that he bore the punishment that was due to us because of those sins, and that is to say that he was our substitute. His punishment was vicarious [taking the place of another]. [Young has a footnote: "At the same time, if we merely assert that the servant bore the punishment of our sins, we have not done justice to the scriptural teaching. We must insist that in their fullness he bore our sins."] Because we had transgressed, he was pierced to death; and being pierced and crushed was the punishment that he bore in our stead."]; **The chastening** ["punishment" (NIV)] **for our well-being fell upon Him** [(This double bracket goes on for two paragraphs.) These words fit the familiar pattern of Isaiah chapter 53. The Lamb of God took our place; He took **the chastening**, punishment/penalty, for our sins. Through Him and His atoning death, believers receive **well being, peace** [Hebrew *shalom*]. I believe we should understand *shalom* in the fullest possible sense here. The BDB Hebrew Lexicon has seven sub-headings under *shalom*. I'll list the first six subheadings (the seventh doesn't add anything new) to give the reader a feel for the breadth of the meaning of this word in the Old Testament. Everything listed here is part of our inheritance in Christ Jesus: (1) *completeness* in number; (2) *safety, soundness* in body...*is safe, secure*; (3) *welfare, health, prosperity*; (4) *peace, quiet, tranquility, contentment*; (5) *peace, friendship*: (a) human relations (b) *peace* with God; (6) *peace* from war.

During this age believers are enabled to have peace with God (which is infinitely important), peace with self (which is super-important), and to a significant extent peace with others (which is quite important). WE ARE BORN AGAIN AND SET FREE FROM SLAVERY/BONDAGE TO SIN AND DEMONS. (See under Isa. 53:11 below.) We can begin to receive the benefits provided in the atonement, including healing for the whole person (spirit, soul, and body), but some key aspects of our salvation are reserved for the future, including glorification, dwelling fully in the presence of God and reigning with Him and being totally separated from the devil and his hosts and all sources of temptation. It is important to see that all of the *shalom* of this age and of the eternal age to come has been given to us through the all-important atoning death of the Lamb of God. Of course we needed His resurrection too, and His ascension.]] **And by His scourging** [[The KJV has "with His stripes"; NKJV "by His stripes; NIV "by his wounds"; ESV "with his wounds." The Hebrew noun translated "scourging" is *chaburah*. The BDB Hebrew Lexicon gives "stripe/blow" as the basic meaning of *chaburah*, and referring to its use in Isa. 53:5 says: "of blows (singular collective [noun]) inflicted on suffering servant of Yahweh." I prefer the translation "wounds," but I somewhat prefer the singular "wound" since it is used in the singular in the Hebrew here in 53:5 and in the Greek of 1 Pet. 2:24 (which I will quote and discuss as we continue), which quotes from Isa. 53:5. I don't believe we should limit *chaburah* here to the literal scourging. The "wound" includes all that He bore for us that killed Him in His all-important atoning death, including the beatings, scourging/stripes, crown of thorns, AND THE CRUCIFIXION. The healing that has been provided for us ("we are healed") came through the atoning death of the Lord Jesus in its entirety, not just through His scourging/stripes.

5.2 Thirty-nine stripes. Some teach that healing has been provided in the atonement because Jesus bore thirty-nine stripes for us. That is a well-intentioned, but unfortunate, teaching. (I already mentioned that healing is in the atonement because the Lamb of God died for us.) Thirty-nine stripes are not mentioned in the Bible, but Deut. 25:2-3 (which is part of the Mosaic Law) limited the number of stripes that could be given to forty, so that "your brother is not degraded in your eyes." However, and this is quite relevant, the Romans, who scourged Jesus, did not keep the Mosaic Law. The person/Person who was buried in the Shroud of Turin had received more than a hundred stripes. I believe that that person/Person probably was the Lord Jesus. For one thing, there weren't many, if any, other people crucified by the Romans who also had a crown of thorns and was pierced with a spear in his side, and quite a few other details fit the shroud being the authentic burial cloth of the Lord Jesus, and we still have to account for that SPECTACULAR IMAGE on the shroud. .

The evidence is quite strong that the Shroud of Turin is the actual burial cloth of the Lord Jesus. A major problem has been the three radiometric carbon-14 testing labs that dated the material of the shroud some 1,200 years to 1,300 years after the days of Christ. However, many are convinced that the radiometric dating was in error because the one small cloth sample that was taken from the shroud, then split into three parts and given to three testing labs, was taken from a place where some reweaving was done on the shroud with material that was much younger than the original material of the shroud. They are convinced that if the tests are repeated using a sample taken from the original material of the shroud the material will date to the days of Jesus. (See chapter 19 of *Crucifixion of Jesus: A Forensic Inquiry* by Fredrick T. Zugibe, M.D., Ph.D. [M. Evans and Company, Inc., 2005]. I found this book to be quite informative. I don't believe it will affect my faith at all if the shroud is proved authentic, but I trust it would help would stir up some interest in the Lord Jesus in these last days.]] **we are healed.** [[I believe the words **we are healed** should be understood in the fullest possible sense. Physical healing and mental and emotional healing are included, but much more important is the spiritual healing. **We are healed** from spiritual death and from bondage to sin and demon spirits. On this spiritual healing see under Isa. 53:11, which we will discuss as we continue. Also, most of the content of my book *Holiness and Victory Over Sin* deals with this spiritual healing. However, I recommend reading my more recent book *Righteousness, Holiness, and Victory Over Sin* first. For one thing, it is easier to read, having been taken from my radio broadcasts on that topic. Both books are available at amazon.

First Peter 2:24, which "quotes" from the last words of Isa. 53:5, is a very important cross-reference. I'll quote 1 PETER 2:24, 25 (1 Peter. 2:25 builds on Isa. 53:6): **And He Himself bore our sins in His body on the cross** [It is extremely important to understand that He bore our sins, including the one great transgression of Adam (and Eve), with the guilt and with the penalties, including the major penalties of spiritual death and bondage to sin and demons that came with spiritual death. This emphasis is proven by the apostle Peter's words that follow here in 2:24.], **SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS** [my emphasis. Peter didn't mention being forgiven or having right standing with God, even though those things are provided. Rather, like the apostle Paul teaches in Romans chapter 6, for example, Peter speaks here of dying to sin (in the ideal, to be totally dead to sin, to stop sinning) and to live in the righteousness of God which is imparted to us, in union with the Lord Jesus in His atoning death, resurrection, and resurrection life, as we walk in the Holy Spirit on a continuous basis (as we are commanded to do in Gal. 5:16, for example), all of this by grace through faith for the glory of God and for our good.]; **for by His wounds** [The Greek of 1 Pet. 2:24 has the singular collective noun for **wound**, as does the Hebrew of Isa. 53:6.] **you were healed.** [[(This double bracket continues for three paragraphs.) As

we have discussed, the **wounds** that killed the Lamb of God purchased a very full salvation for us. Thank You Father! Thank You Lord Jesus! Thank You Holy Spirit! We are healed from all the sicknesses He bore for us in His all-important atoning death (see under Isa. 53:4), with the emphasis on our being born again and being set free from bondage to sin and demons and enabled to walk in the righteousness and holiness of God by grace through faith. It is also quite significant that healing from physical, mental, emotional, etc. sicknesses is included in the atonement. This isn't surprising: Physical, mental, emotional, etc. healing was provided in old-covenant salvation. (See chapters 1-4 of my book *Holiness and Victory Over Sin*. Chapter 5 of that book is titled, "A Study to Show that Healing and Health Are Included in the New Covenant Atonement.")

Sin, Satan, and spiritual death have been dethroned through the all-important atoning death of the Lamb of God. That is, they have no more legal authority over believers, but we still must resist them throughout this age by grace through faith. We will not see the full manifestation of the *healing* wrought at Mount Calvary until we see the new heaven and new earth with its New Jerusalem of Revelation chapters 21 and 22. The overthrowing of physical death that was accomplished through the atoning death of the Lamb of God will be manifested for believers when those who will have died before He returns will be resurrected at the time of His return. Those of us who will still be alive when He returns won't ever die physically, which sounds good to me. Only those whose names are written in the Lamb's book of life will have access to God's New Jerusalem (Rev. 21:27). The title "Lamb" used in Rev. 21:27 points to the all-important atoning death of the Lord Jesus.

I'll quote a paragraph from what Kenneth E. Jones says under Isa. 53:5 ("Isaiah" in *Wesleyan Bible Commentary*, Vol. 3 [Hendrickson Publishers, 1986 reprint], page 139): "The expressions of verse 5 have to do primarily with the forgiveness of sin and the healing of the soul. The Hebrew word *rafa* (healed) is used more often in figurative senses than of the healing of physical diseases ([Isaiah] 6:10; 19:22; 30:26; Jer. 6:14; 8:11; 33:6; Hos. 6:1; 11:3). Yet there is such a close connection between sin and sickness that the verse can be applied to both physical and spiritual healing (Matt. 8:17; 1 Pet. 2:24; cf. Mark 2:5-11). It is clear from the parallelism of the passage that the primary reference is to the forgiveness of sins and spiritual healing. This thought is continued in verse 6, where the stubborn sinfulness of man is described; and it is stated that because of our sinfulness, 'Jehovah hath laid on him the iniquity of us all' [ASV]. *All have sinned* (Rom. 3:23), so all need this redemption." **(Isaiah 53:6) All of us like sheep have gone astray, Each of us has turned to his own way** [Cf. 1 Pet. 2:25. These words picture the condition of fallen mankind in unbelief and prideful rebellion against God (doing their own thing) and in desperate need of the Shepherd/Savior. They are, in a preliminary sense, bearing the penalty for their sin (and Adam's sin; cf.

Rom. 5:12-21), but the greater penalty is yet to come, starting with the day of judgment.]; **But the LORD** [Yahweh] **has caused the iniquity of us all to fall on Him** ["has laid on Him/him the iniquity of us all" (NKJV, NIV, ESV; the KJV "hath laid...")]. [The words **has caused...to fall** are a translation of the Hebrew verb *paga*. (The hiphil stem of this verb is used here.) The BDB Hebrew Lexicon gives the meaning of this verb, as it is used here, as "cause to light upon."

I don't believe there is any substantial difference between our *awon* falling on the Lamb of God here in verse 6; the Lamb being crushed by our *awon* (plural) in verse 5; the Lamb bearing our *awon* (plural) in verse 11, or the Lamb bearing our *chet* in verse 12. So too, part of that which fell upon Him was our *choli* (plural; sicknesses) and *makob* (plural; pains) of verse 4.

I cannot be satisfied with the translation **iniquity** for *awon* in verses 5, 6, or 11. Something like the following is required here in verse 6: "But the LORD has caused the iniquity of us all with the guilt and the penalties to fall on Him." And it must be understood that there is an emphasis on the PENALTIES in all three of these verses that use *awon*. So too for the use of *chet* in verse 12. *Chet* is translated "sin" in verse 12 by the NASB, NIV, ESV, KJV, and NKJV. We will discuss verse 12 as we continue.

Commentators on Isaiah 53:6. F. Delitzsch (Keil and Delitzsch, Vol. 7, page 322) says (in part): "But *awon* is used to denote not only the transgression itself, but also the guilt incurred thereby, and the punishment to which it gives rise. All this great multitude of sins, and mass of guilt, and weight of punishment, came upon the Servant of Jehovah [Yahweh] according to the appointment of the God of salvation, who is gracious in holiness."

E. J. Young (*Book of Isaiah*, Vol. 3, page 350) says (in part): "the guilt that belonged to us God caused to strike him, i.e. he as our substitute bore the punishment that the guilt of our sins required."

D. A. Kidner ("Isaiah," *New Bible Commentary: Revised* [Eerdmans, 1970], page 618) says (in part): "[Isaiah 53:6] is perhaps the most penetrating of all descriptions of sin and atonement, uncovering the fecklessness which is second nature to us, and the self-will which isolates us from God and man alike [I'm not sure how Kidner meant this, and we need to face reality, but "fecklessness" should not be "second nature to us" as born-again Christians, nor should we be manifesting "self-will." Rather than thinking and speaking of ourselves this way, we should appropriate God's sanctifying grace by faith that will enable us to think right and live right, in accordance with God's will, even though we must wage warfare against the world, the flesh (the old man who still wants

to life), and the devil and his hosts.]; but also the divine initiative which transferred our punishment to the one substitute. The metaphor whereby *iniquity* is *laid on him* is clarified by, e.g. Gen. 4:13; Lev. 5:1, 17 (where one pays one's own penalty [where the one who sinned bears the sin(s) with the guilt and the penalty(ies)]) and by e.g. Lev. 10:17; 16:22 ((where the liability falls on another [These verses deal with the sins with the guilt and the penalties being put on sacrificial animals on the Day of Atonement. Those sacrifices were effective to accomplish their assigned purposes (and not just for the sacrifices on the Day of Atonement), but they could not bear or take away the sin of Adam with the penalties of spiritual death and bondage to sin and demons. They could not even atone for the sins of the people of Israel that were committed with a high hand (fully willful and defiant). By strong contrast, the one Sacrifice of the Lamb of God has fully solved the spiritual death, bondage to sin and demons problem for all who submit to the gospel of new-covenant salvation by faith and walk in accordance with that covenant by grace through faith on a continuous basis.]))." THIS IS GOOD NEWS, VERY GOOD NEWS!

6. **ISAIAH 53:7-9.** (Acts 8:32-33 have much in common with the Septuagint (Greek version) of Isa. 53:7-8, which is somewhat different than the Hebrew.) **He was oppressed and He was afflicted, Yet He did not open His mouth** [cf. Matt. 26:63; 27:12-14; Mark 14:61; 15:5; Luke 23:9; and John 15:5]; **Like a Lamb** [cf., e.g. John 1:29, 36; 1 Pet. 1:19; Rev. 5:6, 8, 12, 13; 6:1; 21:27; and 22:3] **that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.** [Although He, the Righteous One, was wrongfully **oppressed and afflicted**, He did not open His mouth to complain because He knew He was fulfilling the Father's will and was saving all believers as He took upon Himself, and bore, all of our sins (iniquities, transgressions), back to Adam, with the guilt AND THE PENALTIES. The penalties included His being **oppressed and afflicted**, and **like a Lamb that is led to slaughter.** (There is an emphasis on His bearing the penalties for our sins throughout this chapter.) He also knew that through His all-important atoning death He was accomplishing the total overthrow of Satan and all who stay aligned with him, which will be manifested at the right time. He also knew that He would be raised from the dead on the third day. I'll list a few of the many cross-references that could be mentioned here: 2 Cor. 5:21; Phil. 2:5-11; Heb. 9:11-10:18; 12:2.] **(8) By** [Hebrew *min*] **oppression and judgment He was taken away** [[He, the Lord Jesus was **taken away** in the sense that He was put to death. He was, as it is stated later in this verse, **cut off out of the land of the living.** The Hebrew noun behind **oppression** is *otser*. The BDB Hebrew Lexicon has "restraint, coercion" in place of "oppression" here in 53:8. I prefer "restraint" or "coercion." By "restraint/coercion" and **judgment** He was arrested, tried and crucified. It is important to know that He voluntarily yielded Himself to do the Father's will (cf. Isa. 53:7; Matt.

26:47-56; John 10:11-18; and Phil. 2:8). It is also important for us to understand that He was taking our place. He took our judgment, which included the death penalty.]; **And as for His generation, who considered That He was cut off out of the land of the living For [(Hebrew *min*)] the transgression of my people to whom the stroke was due?**

I BELIEVE THE FOLLOWING EXPANDED TRANSLATION THAT CONTINUES FOR FOUR PARAGRAPHS COMMUNICATES THE INTENDED MEANING FOR THE REST OF ISAIAH 53:8 THAT COMES AFTER THE FIRST LINE, "BY RESTRAINT/COERCION AND JUDGMENT HE WAS TAKEN AWAY": **And who shall consider [or speak of] His descendants [or "His generation"]?** [(This double bracket continues for two paragraphs.) The NIV has "And who can speak of his descendants?" The KJV has "who shall declare his generation ["His generation" NKJV]?" The Hebrew word that is translated "generation" or "descendants" is *dor*. Under #3, under *dor*, the BDB Hebrew Lexicon (page 190) has "generation characterized by quality or condition, class of men." The first listing they give under this heading is Deut. 32:5, which speaks of Israel being "a perverse and crooked generation." And they list several similar examples, including Deut. 32:20: "they are a perverse generation." BDB lists Prov. 30:11, 12, 13, 14 as examples of "diff[erent] classes of wicked." Much more relevant for Isa. 53:8, BDB goes on under this heading to speak of "the righteous, as a class." They list Psalm 14:5 [I'll quote 14:5b "For God is with the righteous generation"]; 24:6; 73:15; and 112:2, which I'll quote: "His descendants [literally, "seed"] will be mighty on earth; The generation of the upright will be blessed." As Deuteronomy chapter 32 continues it speaks of God's ultimate salvation, at the end of this age, of the repentant remnant of Israel. This has much in common with Isa. 53:8, where the "generation" or "descendants" refers to the remnant of Israel that will be saved and made righteous with new-covenant salvation through the Lord Jesus at the end of this age. As I have mentioned, Isaiah 53 is also broad enough in scope to include all the people who are saved through the Lord Jesus throughout this present age, Jews and Gentiles.

"His descendants" or "His generation" speaks of all of the spiritual offspring that will be born into eternal life through the all-important atoning death and resurrection of the Lamb of God. In Isa. 53:10 we read of "*His* offspring [literally "*His* seed"].] **For** [The KJV, NKJV, and NIV have "For"; the NASB has "That."] **He was cut off out of the land of the living** [In other words, He was put to death, bearing our death penalty.] **By** [Hebrew *min*; we discussed the Hebrew preposition *min* as **by** above under 53:5] **the transgression** [Hebrew *pasha*] **of my people with the guilt and the penalties** [with the emphasis here on the fact that He was bearing the penalties for their transgression(s)] [[Hebrew *pasha*; As chapter 1 of my book *Holiness and Victory Over*

Sin demonstrates, the Hebrew noun *pesha* (like *awon* and *chet*) includes the ideas of transgression, guilt, AND PENALTY(IES) FOR TRANSGRESSION.

Initially, following the pattern of Isaiah chapter 53, the people of Israel were not considering (or speaking of) His offspring, seed, descendants, or generation. He died without having any offspring, and they thought He was bearing the penalties for His own transgressions (cf. 53:4-6). They did not realize that He was bearing their transgressions (sin and iniquity) with the guilt and the penalties, so they could be saved with a very full new-covenant salvation, or that He was also bearing the transgressions (sin and iniquity) with the guilt and the penalties for *all people* (not just for the people of Israel). Christ died for all people, and all are called to repent and submit to the gospel.

Death (both spiritual death and physical death, which culminates in the eternal lake of fire, which is the second death [cf. Rev. 20:14]), is a big part of the penalty for sin that originated with the rebellious transgression of Adam. The Lamb of God bore the penalty of spiritual death (but He didn't die spiritually) and of physical death when He bore Adam's transgression with the guilt and the penalties. As we have discussed, He bore our spiritual death and bondage to sin and demons (along with the other penalties for sin), so we could be born again and made righteous with the righteousness of God. During this present age believers are born again. In the age to come (starting when the Lord Jesus returns) we will be born into the fullness of eternal life and be glorified and begin to reign with God the Father and the Lord Jesus.]] **to whom the stroke** [The **stroke** equals the penalty for transgression] **was due?** This concludes the expanded translation for the rest of Isa. 53:8 that I believe communicates the intended meaning.

Who Are "My People" of Isaiah 53:8? It isn't obvious who is speaking here in verse 8 when it mentions **my people**. Those words would be appropriate if God was the speaker, or Isaiah. Either one is possible. God speaks in 52:13-15 and 53:11-12, but it is quite possible that Isaiah doesn't speak for himself at all in 52:12-53:13, even though he was the one who wrote the book of Isaiah, by revelation: Much of the book of Isaiah went far beyond things that Isaiah knew or understood.

As I mentioned, there is widespread agreement that the people of Israel are speaking in 53:1-6, at a time after they understood God's plan of salvation through the Lamb of God. It would make a neat package if they were speaking in 53:7-10 too. It would be reasonable for Israel/Judah, if the nation is speaking, to mention **my people** (the people of Israel/Judah) here in 53:8. Compare Isa. 10:22: "For though your people, O Israel, may be like the sand of the sea, *Only* a remnant [speaking in context of a remnant of the people of Israel left after God's end-time judgment of Israel (cf. Rom. 9:27-29)] within them will return; A destruction is determined, overflowing with righteousness."

And Isa. 60:21: "then [speaking to (the remnant of) Jerusalem/Israel/Judah after they will have been saved at the end of this age] all your people will be righteous." And Isa. 65:18: "But be glad and rejoice forever in what I create; For behold, I create Jerusalem *for* rejoicing and her people *for* gladness."

I'll quote a sentence from what John N. Oswalt says under Isa. 53:8 (*Book of Isaiah. Chapters 40-66* [Eerdmans, 1998], page 396): "But as Alexander [referring to the *Commentary on the Prophecies of Isaiah* by J. A. Alexander, first published in 1846] shows on the basis of 1 Sam. 5:10 and Zech. 8:21, 'my people' may indeed be synonymous with 'us,' perhaps used here as a poetic variant."

Isaiah 53:9: His grave was assigned [to be] with wicked men [If God had not interceded through Joseph of Arimathea (Matt. 27:57-60), Jesus would have been buried with "wicked men." Many thought Jesus was wicked, but He, the Son of God, the God-man, always was PERFECTLY RIGHTEOUS.], **Yet He was with a rich man in His death** [through the intervention of Joseph of Arimathea who was "a rich man." The word "death" is plural in the Hebrew, which emphasizes the violent nature of His death. The plural in Hebrew is often used in ways totally different than English.], **Because He had done no violence, Nor was there any deceit in His mouth** [cf. 1 Pet. 2:22]. [These last two clauses explain (in part) why God the Father interceded in behalf of His Son (the Son of His love [cf., e.g., Col. 1:13, with a literal translation]) who had voluntarily submitted to be terribly mistreated and crucified in accordance with the will of the Father.]

I'll quote a paragraph that John L. Mackay has at the end of his discussion of Isa. 53:9-11, under the heading "Reflection" (*Study Commentary on Isaiah, Vol. 2: Chapters 40-66* [EP Books, 2009], page 357): "Jesus was not a martyr in that he was a helpless victim of circumstances, or of the furious opposition of mankind [or Satan]. He could truly say of his life, 'No one takes it from me, but I lay it down of my own accord' (John 10:18). He could testify to Pilate, 'You would have no authority at all over me except that it had been given to you from above (John 19:11). What led him unresistingly to the cross was not weakness; it was loving commitment to overcome this havoc that sin [and Satan] had introduced into the world. He left the world of heavenly glory to become a servant (Phil. 2:6-7). He abjured the sword and violence of earthly rebels and lived the life of heaven's wisdom to overthrow the hold of Satan (cf. Matt. 26:52-52; 1 Cor. 1:18; 1 Pet. 2:22-24)."

7. ISAIAH 53:10-12. But the LORD [Yahweh] was pleased to crush Him [[to crush the Lamb of God. See Isa. 53:5. He was crushed by our iniquities with the guilt and the

penalties (*awon* [plural]), with the emphasis on His bearing the penalties for our iniquities in His all-important atoning death, which crushed Him to death.], **putting Him to grief** [Literally "He made Him sick" (margin of the NASB); see Isa. 53:4]; **If** [Or, we could translate "When" with some translators. We have already been informed that the Servant of God, the Lamb of God, would do what this verse goes on to say.] **He would render Himself as a guilt offering** [[(This double bracket goes on for two paragraphs.) Apparently the verb here is 3rd person, feminine, singular and the words "His soul" in the Hebrew (which is a feminine noun) is the subject of the verb. The other option is 2nd person, masculine, singular; it could be translated "When You [God the Father] make His soul and offering for sin," with the NKJV and ESV, or the equivalent; the NIV has "and though the LORD makes His life a guilt offering."

I'll quote part of what E. J. Young says here (*Book of Isaiah*, Vol. 3, pages 353-355). First I'll give his translation, "when his soul shall place an offering for sin." "If we permit the Hebrew text to stand as it is, the words *his soul* are to be construed as the subject of the verb *will place*. Some would take the verb as the second person masculine and render *thou shalt place*. The objection to this, however, is that God is not addressed in this passage but rather is spoken of in the third person both before and after this verb. Furthermore sacrifices were offered up not by God but to Him. Although the Lord [God] does bring about the death of the servant, He is not the Offeror. In verse 12 the servant receives the reward for his work, which proves that it is he himself who offers the sacrifice. *His soul* is not a mere substitute for *himself*, but shows that the very life is to be the oblation [sacrifice].the very life of the servant will be made an expiatory sacrifice. So in the New Testament Christ is said to be our Passover." Delitzsch translates "if His soul would pay a trespass-offering.]] **He will see His offspring** [Hebrew *zera*. This is super-important! He will see all of us who are saved through His all-important atoning death.], **He will prolong His days** [He will be resurrected and live forever. The New Testament confirms that He will be resurrected and live forever.] **And the good pleasure of the LORD will prosper in His hand** [All of the details of God the Father's salvation plans will be fully accomplished - will fully prosper - through the work of the Lamb of God that He accomplishes after His resurrection, but based on His all-important atoning death. Ultimately all believers will have a place in God's New Jerusalem in His new heaven and new earth, and all who continue in rebellion will be totally removed from God's kingdom and have their place in the lake of fire.] **(11)** [I believe this is the most important verse in the super-important chapter (Isaiah 53) that we are studying. However, I must admit that the way this verse is very often interpreted, where the meaning is limited to the idea that we can now be forgiven and declared righteous in a narrow, strictly legal, positional righteousness sense (or to say that Christ's righteousness is imputed to us in a strictly legal sense) that enables us to be accepted by God, it loses much of the - what I am sure is - THE GLORIOUS FULL

SALVATION THAT SOLVES THE SIN AND SATAN PROBLEM AND MAKES US RIGHTEOUS WITH THE RIGHTEOUSNESS OF GOD THAT HE WAS PROPHECYING ABOUT HERE. We will spend a lot of time here.] **As a result of the anguish of His soul** [We must understand that the physical suffering that the Lamb of God bore for us was a small part of the suffering that He bore when He took upon Himself all of our sins with the guilt and the penalties back to Adam. For one thing, who can comprehend the depth of suffering behind the words, "My God, My God, Why have You forsaken Me?" (Matt. 27:45; Mark 15:34; also compare Matt. 26:38-39; John 12:27).], **He will see it** [What will He see? He will see *His* offspring" (53:10). Isa. 53:10 and 11 use the same Hebrew verb for "He will see," and I believe the use of this verb in verse 11 builds on its use in verse 10. As I mentioned, "His offspring" embraces all those born into the fullness of eternal life through the atoning death of the Lord Jesus. "His offspring" is the equivalent of the "many" of verses 11 and 12. And "His offspring" undoubtedly is the equivalent of His "generation" or "descendants" of 53:8. He will see "His offspring"] **and be satisfied** ["The good pleasure of the LORD [*Yahweh*, God the Father] will prosper in His hand" (53:10), and He will be satisfied]. **By His knowledge** [The Hebrew can be translated "By His knowledge" or "By knowledge of Him," as in the margin of the NIV. I prefer "By knowledge of Him." People are saved by knowing the Lord Jesus, experientially knowing Him person to Person, by the indwelling Holy Spirit, in accordance with the truth of the gospel, by faith and in Spiritual reality.] **the Righteous One My Servant will justify [will make righteous]** [(This double bracket goes on for thirty-eight pages before I quote the super-important last line of Isa. 53:11.) The words **the Righteous One** and **will justify** [or, **will make righteous**, which I prefer], which are side-by-side in the Hebrew, are extremely important. The Lord Jesus is **the Righteous One**. He always was and always will be Righteous in everything that He is, and thinks, and says, and does. He never has, or ever will, sin in any way. I will be speaking a lot more about this as we continue, but it seems super-clear to me that He came and died TO MAKE US RIGHTEOUS, WHICH (BASED ON THE TYPICAL MEANING OF THE WORD "RIGHTEOUS" IN THE OLD TESTAMENT OR THE NEW TESTAMENT) IS A LOT MORE THAN BEING FORGIVEN AND DECLARED RIGHTEOUS IN A NARROW, STRICTLY LEGAL RIGHTEOUSNESS SENSE THAT ENABLES US TO BE ACCEPTED BY GOD BUT DOESN'T INCLUDE HIS MAKING US RIGHTEOUS IN A WAY THAT INCLUDES OUR WALKING WITH THE VICTORY OVER SIN AND DEMONS AND IN ACCORDANCE WITH GOD'S WILL. As I mention on occasion in this paper, there is a very definite limit to how much we can "be accepted" by God or reconciled to Him while we continue to live in sin. In the ideal, as we appropriate and walk in all of the grace available, we will be walking by the Holy Spirit (cf. Gal. 5:16), by grace through faith, in the imparted righteousness of God, with the victory over all sin and demons. This is so important because God hates sin and paid this infinite price so we could have the full victory over sin and demons. THIS IS VERY GOOD NEWS!

However, large numbers of Christians (based on what I have observed over the years, a large majority) don't believe that this verse includes God's actually making us righteous with His imparted righteousness. Getting this right is super-important to our understanding of the gospel!

I'll speak more on this important point as we continue, but it is important to know that in the Hebrew of Isa. 53:11, the adjective (*tsaddiq*) translated "the Righteous One" stands side-by-side with the verb (*yatsdiq*; this is the form of the verb used in Isa. 53:11) that I would translate "will make righteous." And it is significant that both Hebrew words have the same three consonant root. ("ts" represents one consonant in the Hebrew along with "d" and "q.") So too for the Hebrew nouns *tsedeq* and *tsedaqah* that are often translated "righteousness." I will comment in some detail on the meaning of all four of these Hebrew words as we continue. One reason that this is so important is that these same meanings carry over to a significant extent into the New Testament.

7.1 I'LL QUOTE THE DEFINITION OF "RIGHTEOUS" FROM MY *WEBSTER'S NEW WORLD DICTIONARY*, which is the same as the most recent edition of this dictionary on the internet: "**1.** acting in a just, upright manner; doing what is right; virtuous [a *righteous* man] **2.** morally right; fair and just [a *righteous* act] **3.** morally justifiable [full of *righteous* anger]." Note that there is nothing here about being forgiven or having a strictly legal, right standing before God that would make us acceptable to Him.

8. SOME VERY RELEVANT PROPHECIES FROM THE BOOK OF ISAIAH ON GOD'S OUTPOURED, IMPARTED RIGHTEOUSNESS THROUGH NEW COVENANT SALVATION (These prophecies demonstrate that God does a lot more than forgive believers and declare them righteous. He actually makes them righteous with His imparted righteousness, as they appropriate His saving grace by faith. As I will demonstrate, the New Testament confirms this super-important fact.):

ISAIAH 32:15-18. **Until the Spirit is poured out upon us from on high** [through new-covenant salvation in Christ], **and the wilderness becomes a fertile** ["fruitful" ESV] **field, and the fertile** ["fruitful" ESV] **field is considered as a forest** [Compare Isa. 29:17. Apparently the meaning is that the grace of God will turn the wilderness of today into a fertile/fruitful field, and that the fertile/fruitful field of today (before God has transformed it) will seem, by comparison with the fruitful field of the future, like an unfruitful forest.]. **(16) Then justice will dwell in the wilderness** [the transformed "wilderness"] **And righteousness** [Hebrew *tsedaqah*] **will abide in the fertile field** [the transformed fertile/fruitful field]. [[The New Testament shows that this righteousness,

which is at the heart of what new-covenant salvation is all about, has been provided for us now. God sets us free from spiritual death and bondage to sin and demons and imparts His righteousness to us through the all-important atoning death of His Son and by pouring out the life-giving, sanctifying, Righteous, Spirit who dwells in all true Christians. Of course we must walk in God's righteousness by the Spirit, by grace through faith, on a continuous basis, or the righteousness of God will not be adequately manifested in our daily lives. On the righteousness of God being manifested in our hearts and lives now, see Rom. 1:16-17 for a start (The apostle Paul speaks of the **righteousness of God being manifested** in Rom. 1:17); ROMANS 1:16-17 ARE DISCUSSED IN BOTH OF MY RIGHTEOUSNESS/HOLINESS BOOKS (*Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin*). As I'll mention on occasion, I believe we must understand the importance of being forgiven (or an equivalent expression) in our becoming righteous by the righteousness of God in new-covenant salvation, but that the emphasis is on our being set free from spiritual death and bondage to sin and demons and actually being made righteous with the imparted righteousness of God. We will not be able to walk in the imparted righteousness of God, by the Righteous, Holy Spirit if we do not have a solid faith that God has called us to this walk.]] **(17) And the work ["fruit" (NIV)] of righteousness [Hebrew *tsedaqah*] will be peace [cf. Rom. 5:1], and the service ["effect" (NIV)] of righteousness [*tsedaqah*], **quietness and confidence forever. (18) Then my people will live in a peaceful habitation, And in secure dwellings and in undisturbed resting places.** I believe it is very clear that this prophecy goes very far beyond speaking of God's forgiving people and declaring them righteous in a narrow, strictly legal, positional righteousness sense. And, again, I believe the New Testament shows that these things are available to Christians now, to be received and walked in on a continuous basis by grace through faith. The fact that we, as beings who though fallen were created in the image of God, must cooperate with God's grace by faith, doesn't lessen the fact that we are saved one-hundred percent by grace and that God must receive all of the glory for our salvation, which includes God's imparted righteousness.**

I believe it is also clear that this prophecy extends beyond the new-covenant salvation that is available to us now (the heart of which salvation deals primarily with being born again, set free from bondage to sin and demons, and made righteous with the imparted righteousness of God), now before Israel is saved as a nation and God's end-time judgment of the world. This prophecy extends to include the glory of the millennial kingdom and the eternal state that will take place after God's end-time judgment of the world (see, for example, Isaiah chapters 2, 11, 25, 26, and 65:17-25).

ISAIAH 45:8. Drip down, O heavens, from above, And let the clouds pour down righteousness [Hebrew noun *tsedeq*]; Let the earth open up and salvation bear

fruit, And righteousness [Hebrew noun *tsedaqah*] **spring up with it** [especially being manifested in the hearts and lives of believers]. **I the LORD, have created it.** I believe it is very clear that this prophecy goes very far beyond speaking of God's forgiving people and declaring them righteous in a narrow, strictly legal righteousness sense, or imputing Christ's righteousness to them in a strictly legal sense. For one very important detail, as I will demonstrate later, the meaning of the two Hebrew words translated **righteousness** here don't fit the idea of righteousness through being forgiven and having righteousness in narrow, strictly legal sense.

ISAIAH 46:12-13. **Listen to Me, you stubborn minded, who are far from righteousness** [*tsedaqah*]. **(13) I bring near My righteousness** [*tsedaqah*], **it is not far off; and My salvation will not delay.** [God's **righteousness** and His **salvation** are comparable in meaning here (Hebrew poetic parallelism) and in other passages in Isaiah. For one thing, His **salvation** makes His people **righteous**, and when He manifests His **righteousness** He brings salvation to His people, believers.] **And I will grant salvation in Zion, and My glory for Israel.** I believe it is very clear that this prophecy goes very far beyond speaking of God's forgiving people and declaring them righteous in a narrow, strictly legal righteousness sense.

ISAIAH 56:1. **Thus says the LORD** [Yahweh], **"Preserve justice and do righteousness** [*tsedaqah*] [[Here's another strong confirmation that **righteousness** is something the old-covenant believers were required to do; they were required to be righteous; they were required to love God with their hearts and to live according to His covenant. (Being righteous involved a lot more than just being forgiven through sacrificial offerings: Some years ago I did a rather thorough study on the use of the words *righteous* and *righteousness* in the Old Testament. Out of many hundreds of uses, I didn't find one clear example where a person was called righteous because they had been forgiven. I confirmed this conclusion in the study on the meaning of these four Hebrew words (*tsaddiq* [Hebrew adjective usually translated "righteous"]; *tsadeq*, *tsadoq* [Hebrew verb]; and *tsedeq* and *tsedaqah* [Hebrew nouns typically translated "righteousness."] that is included later in this paper; I used the BDB Hebrew Lexicon as the foundation for that study. We must understand, however, that the New Testament makes it clear that believers had to wait for new-covenant salvation, which includes the new birth and the indwelling Spirit of life and righteousness, before they could walk in the **righteousness of God** in an adequate, full sense. God is prophesying of new-covenant **salvation** and **righteousness** in the passages we are looking at here]], **For My salvation is about to come And My righteousness** [*tsedaqah*] **to be revealed [manifested];** His righteousness is to be manifested, for one super-important place, in the hearts and lives of those who are saved through new-covenant salvation in the blood of the Lamb and the outpoured Righteous, Holy Spirit. Note that the words

righteousness and **salvation** are used in a way that they are comparable in meaning (but not equal in meaning) here too.]

ISAIAH 60:21. **Then all your people will be righteous** [Hebrew adjective *tsaddiq* (plural)]; **They will possess the land forever, The branch of My planting, the work of My hands, That I may be glorified.** [New-covenant salvation, which, for one super-important thing, makes God's people (all believers) righteous with His imparted righteousness, is the work of His hands, and He must receive all the glory for our salvation, which includes being made righteous by God's imparted (implanted) righteousness. EPHESIANS 2:10 is an important cross-reference: "For we are His workmanship, created in Christ Jesus for good works [which equals Christians living righteous, holy, fruitful lives by grace through faith], which God prepared beforehand so that we would walk in them." God's imparted righteousness is available to all true Christians, but the New Testament shows that some are slow to appropriate the full righteousness that is available (being righteous isn't always easy and it certainly isn't automatic; for one thing, the world, the flesh, and the devil are against us, but the enabling grace of God is sufficient), and the New Testament shows that, although it isn't God's will, believers can become unbelievers and lose their salvation. (See my paper *Once Saved, Always Saved?* that is on my internet site; Google to Karl Kemp Teaching.)

ISAIAH 61:1-3 (Includes a discussion of LUKE 4:18-19). **The Spirit of the Lord GOD is upon me [Me, referring to the Messiah, the Lord Jesus Christ. The Hebrew word "Messiah" means "the Anointed One"; the Greek word "Christ" means "the Anointed One." It is very significant that Jesus quoted Isa. 61:1-2a in Luke 4:18-19 (see Luke 4:16-21), but not in the exact form included here: He said these prophetic words were fulfilled in Him, the Messiah, the One anointed in a VERY SPECIAL sense by the Holy Spirit: He, unlike Christians was anointed without measure (John 3:34).], Because the LORD [(Hebrew) Yahweh] has anointed me [Me] To bring good news to the afflicted; He has sent me [Me] to bind up the brokenhearted, To proclaim liberty to captives** [(This double bracket continues for twenty-nine paragraphs before we come to the next words of Isa. 61:1, "and freedom to prisoners." The words "and freedom to prisoners" were not included in the Septuagint, the Hebrew Old Testament translated into Greek, or in the New Testament of Luke 4:18, which was originally written in Greek.)

We will discuss the last words, **To proclaim liberty [or release, or freedom] to captives.** The Greek noun *aphesis* was used in the Septuagint of Isa. 61:1 and in Luke 4:18; it could have been translated "release," or "liberty," or "freedom." I prefer "release." These prophetic words, "To proclaim release to captives," are very important

for more than one reason. For one thing, they prophesy of Jesus setting people free from being in spiritual death and in bondage to sin and demons, which is at the heart of new-covenant salvation. For another thing, Isa. 61:1 and especially Luke 4:18 enable us to better understand the meaning of the Greek noun *aphesis*. This is extremely important in that this information regarding the meaning of *aphesis* enables us to rightly interpret several super-important verses in the New Testament that use *aphesis*. *Aphesis* is used twice in Luke 4:18, as I will demonstrate, but it is not used twice in the Septuagint of Isa. 61:1.

I'll briefly discuss the extreme importance of understanding the meaning of *aphesis* here, but I'll refer the reader to a more complete discussion of this topic in both of my holiness books. The first book, *Holiness and Victory Over Sin*, even has a chapter that deals with this extremely important topic: The seventh chapter of that book is titled "A Study on the Meaning of the Greek Noun 'Aphesis' " (pages 141-167). It will become obvious that this study on the meaning of *aphesis* has a whole lot in common with the primary topic of this present paper on Isaiah chapter 53: We need to see that although new-covenant salvation very much includes forgiveness, the greater emphasis is on being set free from spiritual death and bondage to sin and demons and being made righteous with the imparted righteousness of God through the atoning death of the Lamb of God and the outpoured, indwelling Righteous, Holy Spirit of God. I'll quote (but not always word for word) the first four paragraphs of the seventh chapter of my book:

"The Greek noun *aphesis*, which is used seventeen times in the New Testament, is translated 'forgiveness' fifteen times by the NASB. The KJV translates it as 'forgiveness' or 'remission' fifteen times. The only place where the NASB and KJV translate *aphesis* other than 'forgiveness' or 'remission' is Luke 4:18, which uses this Greek noun two times. The NIV has 'forgiveness' or the verb 'forgiven' in all the fifteen uses that exclude Luke 4:18. The BAGD Greek Lexicon (second edition, 1979) lists each of these fifteen uses under 'forgiveness' and equates forgiveness with the 'cancellation of the guilt of sin.'

Although 'forgiveness' (or the equivalent) is widely accepted as the normal translation for *aphesis* in the New Testament [except for Luke 4:18], I don't believe this is an adequate translation in quite a few very important verses in the New Testament. In my opinion, if forgiveness is understood in the typical sense of the cancellation of the guilt of sin, then this translation frequently communicates very far less than what was intended by the Author/author. I believe a translation like 'release [from sin(s) with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons]' is required in quite a few verses.

A translation like 'release [from sin(s) with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons]' says very much more than forgiveness [of the guilt of sin], though that is included. This suggested translation also includes the ideas of being set free from the kingdom of spiritual death and lawlessness, and being made alive and made righteous (sanctified).

I believe there is far too little emphasis placed on the gospel truth of being made righteous (sanctified) in the Christian church of our day. An understanding of this much fuller sense of *aphesis* will serve as an important step in the solution to this problem."

Now I'll quote the three paragraphs that I have under the heading "The Meaning of 'Aphesis' As It Is Used in the Septuagint" (This excerpt serves to strongly confirm that *aphesis* need not always be translated "forgiveness" or the equivalent):

"The Septuagint is the Greek translation of the Hebrew Old Testament. It was widely used by the early Christians and is frequently quoted in the New Testament. The Septuagint helped prepare many Greek words to communicate the Christian gospel, which spread across the Roman world in the Greek language.

Aphesis is used approximately forty-five times in the Septuagint, BUT I DIDN'T FIND ONE CLEAR EXAMPLE WHERE IT IS USED OF FORGIVENESS: It is used about twenty-five times of the release of Jubilee. (Some fifteen of these uses are found in Leviticus chapter 25.) Approximately ten uses deal with the seventh year release, which is different than the release of Jubilee (cf. Deut. 15:1-18). Other uses are fountains of water (Joel 1:20; 3:18) and the torrents of water coming from the eyes of Jeremiah (Lam. 3:48).

I am not suggesting that *aphesis* should never be translated forgiveness in the New Testament, but a translation like release is often required."

I'll Quote what I Said in My Book *Holiness and Victory Over Sin* under Luke 4:18 that Is Directly Relevant to the Meaning of *Aphesis* and to the Primary Topic of this Paper on Isaiah Chapter 53 (pages 143-144). First I'll quote LUKE 4:18 (NASB; 1995 edition):

THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR, HE HAS SENT ME TO PROCLAIM RELEASE [APHESIS] TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE [APHESIS] THOSE WHO ARE OPPRESSED.

(This quotation continues for eight paragraphs): "Instead of RELEASE TO THE CAPTIVES, the KJV has 'deliverance to the captives' and the NIV has 'freedom for the

prisoners.' (All three translations are quite acceptable.) Instead of TO SET FREE, the KJV has 'to set at liberty' and the NIV has 'to release.' I prefer a more literal translation of the Greek for the last line of 4:18: 'to send out in *the* release,' or the equivalent. The *Amplified Bible* has, 'to send forth delivered those who are oppressed - who are downtrodden, bruised, crushed and broken down by calamity.'

According to the Bible we were all CAPTIVES in bondage to sin, Satan, and spiritual death; we were under our sins [including Adam's one great transgression] with the guilt and the penalties. (See chapters 1-4 and 6 of this book.) But the Savior came to release THE CAPTIVES; He has released us - He has set us free - from sin, Satan and his demonic hosts, and spiritual death.

Isaiah chapter 53 showed by what means the Servant of God (Christ Jesus) would set the captives free. He bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons. He dethroned sin, Satan, and spiritual death (They have no more legal authority over true Christians); He gives us spiritual life and makes us righteous and holy. Matthew 1:21 says: 'And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins.' He saves His people from their sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons. The name Jesus means 'The LORD [Yahweh/Yah] saves.'

The words TO PROCLAIM RELEASE [*APHESIS*] TO THE CAPTIVES, which are quoted from Isa. 61:1 in Luke 4:18, build on the old covenant year of Jubilee. The year of Jubilee, which is spelled out in Lev. 25:8-55, was a year of release. Leviticus 25:10 says: 'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his family.' The Hebrew verb for 'proclaim' and the Hebrew noun for 'release' that are used in Lev. 25:10 are also used in Isa. 61:1. *Aphesis* is used twice in the Septuagint of Lev. 25:10.

The last line of Luke 4:18, which I would translate 'to send out in *the* release,' and Luke 4:19, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD, also apparently build on the year of Jubilee. In the Septuagint *aphesis* is used some fifteen times in Lev. 25:8-55. (I'll quote an endnote I had here: "*Aphesis* is used two times in the Greek of Lev. 25:10: 'And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release [*aphesis*] upon the land to all that inhabit it; it shall be a year of release [*aphesis*], a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family.' (This English translation of the Greek was taken from *The Septuagint with Apocrypha: Greek and English*, by L. C. L. Brenton; Zondervan, 1980

reprint, page 163.) In Lev. 25:28, 31, 33, 41, and 54 we read of persons or property going out in the release [*aphesis*]. In Lev. 25:13, 40, 50, 52, and 54 we read of 'the year of *the* release [*aphesis*].')

One primary feature of the release of Jubilee was that any Israelites who had sold themselves into bondage because of poverty were to be set free, if they had not been set free beforehand (Lev. 25:10, 39-43, 47-55). Another primary feature of the release of jubilee was that the Israelites were to return to any property they had (temporarily) lost; the property was released that the Israelites might return to that which had been given to them by God (Lev. 25:10, 13-17, 23-28, 31-33).

It is easy to see how the release of Jubilee prefigured the VERY MUCH GREATER release that was to be accomplished through the Lord Jesus Christ. He has already released the captives from sin, Satan, and spiritual death, and He will ultimately overthrow every enemy, including physical death. 'The creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God' (Rom. 8:21).

I'll mention one more important feature regarding the release of Jubilee. Leviticus 25:9 shows that it began on the Day of Atonement. The release if Christians has come through the Sacrifice of the Lord Jesus Christ, which was prefigured by the sacrifices of the Day of Atonement. Isaiah 61:1-3 build on Isaiah chapter 53. Also, the Lamb of God was slain at Passover, on purpose, on the very day the lambs were being sacrificed in the temple."

Most of the rest of chapter 7 of my book that deals with the meaning of *aphesis* is devoted to a study of five very important verses in their contexts that use *aphesis*. I believe I effectively demonstrate that a translation like *release from sin with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons* far better communicates the intended meaning than typical translations like *forgiveness of sin*. Forgiveness of sins is included, but VERY MUCH MORE than forgiveness of the guilt of sin is included in those verses. This makes a GIGANTIC difference in the meaning of those super-important verses. The five verses I discuss in that chapter are Col. 1:14 (with 1:9-13); Eph. 1:7; Acts 26:18 (with 26:13-20); Acts 13:38 (with 13:39); and Heb. 10:18 (with 10:8-18 and Heb. 8:6-13 and 9:13-14). All of these verses are extremely important, very much including Heb. 10:18 in its context. There is a verse-by-verse study of Hebrews chapters 8-10 on my internet site (Google to Karl Kemp Teaching). The Greek noun *aphesis* and the relevant passages (except for the verses in Acts 13 and 26) are discussed in my recently published book *Righteousness, Holiness, and Victory Over Sin*.

This is so important (extremely important) I'll include what I said under Eph. 1:7 in the book I just mentioned (pages 201-203). "That completes our study of Col. 1:9-14, now we come to the heading 'Ephesians 1:7 and the Meaning of "Aphesis." ' I'll read EPHESIANS 1:7 (NASB), **In Him [in Christ] we have [the] redemption through His blood, the forgiveness [aphesis] of our trespasses, according to the riches of His grace.**

Now we'll discuss the words, **In Him we have [the] redemption through His blood.** As in Col. 1:14, I would translate **the redemption.** The definite article ["the"] is included in the Greek in both verses. We discussed 'the redemption' in some detail when we discussed Col. 1:14. [I'll quote part of what I said under Col. 1:14, "The word 'redemption' conveys the idea of buying a slave to set him free. We were slaves of sin (according to the New Testament), but we have been redeemed out of the kingdom of sin (and demons); we are no longer under the authority and power of sin (and demons), and we are no longer to serve our old master of sin by sinning. If we were forgiven but were still slaves of sin (and demons) we would not be redeemed."] The words 'through His blood' speak of the all-important atoning death of the Lord Jesus Christ (see, for example, Rom. 3:24, 25; Titus 2:14; Heb. 9:12-15; 1 Pet. 1:18, 19; and 2:24, 25).

Now we'll discuss the words **the forgiveness [Greek *aphesis*] of our trespasses** of Eph. 1:7. As in Col. 1:14, these words are in apposition with the words 'the redemption,' and they expand on the meaning of 'the redemption.' And, as in Col. 1:14, I would translate 'the release from our trespasses [with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons],' or the equivalent. 'The trespasses [with the guilt and the penalties]' here in Eph. 1:7 is the equivalent of 'the sins [with the guilt and the penalties]' in Col. 1:14.

'The redemption through His blood, the release from our trespasses [with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons]' includes our being set free from sin, Satan, and spiritual death. On our being set free from sin and being made righteous and holy, see Eph. 1:4; 2:1-10; 3:14-21; and 4:1-6:20. On our being set free from the authority of Satan and his hosts, see Eph. 1:20-2:10; 4:8-10, 27; 5:8; and 6:10-18. (Although Satan has no legal authority over true Christians, we must still resist him. The warfare has not ceased, but we need not, and should not, be defeated.) On our being set free from spiritual death by the indwelling Spirit of life, see Eph. 1:13, 14; 2:5, 18; and 3:6.

'Several Commentators on Ephesians 1:7.' First I'll quote several sentences from Francis Foulkes (*Epistle of Paul to the Ephesians*, published by Eerdmans in 1963). 'His

death means that blood has been shed as a sacrifice for sin; it may also be described in terms of sin's defeat and so the release of man from its bondage. The sacrifice is thus the means of redemption which is the forgiveness of sins. Sin involves the bondage of mind and will and members, but forgiveness is freedom, and *aphesis*, the word used here, means literally the loosing of a person from that which binds him.' I very much appreciate what the commentator says here, but he is using the word forgiveness in a very much fuller sense than most Christians do. Typically forgiveness is understood to mean the cancellation of the guilt of sin.

Next I'll quote several sentences from Henry Alford (*New Testament for English Readers*, volume 3; this reprint was published by Baker in 1983). Commenting on the words 'the (or, our) Redemption,' he says (in part), '[redemption] from that which brought us under God's wrath, the guilt and power of sin [my emphasis], Matthew 1:21.'

Later in his discussion of Eph. 1:7, Alford comments on the meaning of the words 'the remission [or, forgiveness]...of our transgressions.' He says, 'explanation of the words, our Redemption: not to be limited, but extending to all riddance from the practice and consequences of our transgressions.' Then he comments on the meaning of the words, 'according to the riches of His grace.' He says, 'This alone would prevent the word "remission" applying to merely the "forgiveness" of sins. We have in this grace not only redemption from misery and wrath, not only forgiveness, - but we find in it the liberty, the glory, the inheritance of the children of God, - the crown of eternal life; compare 2 Corinthians 8:9.' I'll read 2 Cor. 8:9, 'For you know the grace of our Lord Jesus Christ, that though He was rich, yet for our sake He became poor, so that you through His poverty might become rich.'

The last commentator I listed here was John Wesley. I'll quote part of what he said under Eph. 1:7 in his *Explanatory Notes Upon the New Testament*. '...we...who believe, have from the moment we believe, redemption from the guilt and power of sin [my emphasis], through his blood - Through what he hath done and suffered for us.' "

This completes the study of Luke 4:18, the meaning of the Greek noun *aphesis*, and Eph. 1:7, which is a verse of key importance that uses *aphesis*. Now we'll continue with the study of Isa. 61:1-3.)] **and freedom to prisoners; (2) To proclaim the favorable year of the LORD** [the time for His promised new-covenant salvation and righteousness to come. In Luke 4:18-19, the Lord Jesus stopped quoting this passage here, because the "day of the vengeance of our God" will not come until the end of this age.] **And the day of vengeance of our God; To comfort all who mourn, (3) To grant those who mourn in Zion** [which speaks of those who had a heart for God mourning because of all the sin, especially the sin (and the results of sin) amongst

God's people], **Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness** [Hebrew noun *tsedeq*], **The planting of the LORD, that He may be glorified.** These last words, starting with "So they," are quite relevant to the primary topic of this paper. God's saving work through the Lord Jesus results in our being made "oaks of righteousness," strong trees, so to speak, trees that are characterized by righteousness. Note the similarity with what was said in 60:21 (quoted and discussed just before 61:1-3). Both passages speak of God's being glorified through His saving work that sets people free from spiritual death, sin, and Satan's kingdom and makes them Righteous.

8.1 I WON'T QUOTE ANY MORE PASSAGES FROM ISAIAH, BUT I'LL QUOTE A VERY IMPORTANT PROPHECY FROM JEREMIAH AND ONE FROM EZEKIEL. Neither one of these prophecies use the word "righteousness," but they are prophesying of our being made righteous using different words, words that make it clear that they are speaking of our actually being made righteous in our hearts and lives by the saving grace of new-covenant salvation:

JEREMIAH 31:31-34. (These verses are quoted and applied to new-covenant salvation in Heb. 8:8-12 and 10:16-18.) **"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah** [[The new covenant was necessary and always was included in God's plan of salvation before He created the world (1 Pet. 1:20), because, as these verses, and many other verses show, the old covenant did not solve the spiritual death bondage to sin and demon problem and make the people righteous with the righteousness of God. As the apostle Paul stated in GALATIANS 3:21, since the Mosaic Law (or any other law) was not "able to impart life" to descendants of Adam who were spiritually dead, it was not able to solve the spiritual death, bondage to sin and demons problem and establish God's righteousness in the hearts and lives of His people.

The new covenant, established on the blood of the Lamb of God, is designed to impart life (the new birth by the indwelling Spirit of life), to set free from bondage to sin and demons, and to make believers righteous with the imparted righteousness of God by the indwelling Righteous, Holy Spirit. Verse 33 speaks of God's making us righteous with the words "I will put My law with them and on their heart I will write it." He transforms us in our hearts and enables us to keep God's moral law in our daily lives, which results in righteousness. But the New Testament makes it clear that we must cooperate with God's saving grace through faith on a continuous basis, in accordance with His Word, His Word which we must understand in our hearts.]], **(32) not like the covenant that I made with their fathers in the day I took them by the hand to bring them out of the**

land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. [God didn't give the old covenant to fully solve the spiritual death, bondage to sin and demons problem. As I mentioned, He always planned to save us through the new covenant which was established on the blood of the Lamb of God.] **(33) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people [See under verse 31.] (34) They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."** [We Gentile Christians are very thankful that these verses fully apply to us too. Christ died for us, and we have been grafted into God's true Israel (Rom. 11:17-24) and Abraham is our father (Rom. 4:9-25; Gal. 4:13-29). After God forgives us when we submit (in faith) to new-covenant salvation, God will not remember our past sins and, in the ideal, we won't be sinning any more. This is the viewpoint here. This prophecy is especially directed to the people of Israel who will be saved at the end of this age, but these words apply to Christians who are being saved now too. For one thing, these words are applied to Christians now in Heb. 8:7-13 and 10:15-18. I have a verse-by-verse study of Hebrews chapters 8-10 on my internet site (Google to Karl Kemp Teaching).

EZEKIEL 36:25-27. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. (26) Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. [The next verse is extremely important for this study. Having been set free from being spiritually dead in bondage to sin and demons through the atoning death of the Lamb of God and made alive and righteous and holy by the indwelling Spirit of life and righteousness and holiness, God's people, the believers, are ENABLED, and required, to walk in line with His statutes, ordinances, commandments, by grace through faith. THIS IS VERY GOOD NEWS! This is not "works" righteousness! This is "grace" righteousness! But grace produces works of righteousness (e.g., Eph. 2:10)!] **(27) I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to keep My ordinances.**

8.2 I'LL QUOTE A FEW SUPER-RELEVANT VERSES FROM THE NEW TESTAMENT:

1 JOHN 3:7. Little children, make sure no one deceives you, the one who practices righteousness [or, THE ONE WHO IS DOING RIGHTEOUSNESS] IS RIGHTEOUS, JUST AS HE [the Lord Jesus] IS RIGHTEOUS [my emphasis]. Being

righteous in our hearts and lives as the Lord Jesus is righteous certainly includes the victory over all sin, by grace through faith. We do not become deity, but we are called, and enabled, to walk with the victory over all sin, by grace through faith. The New Testament also makes it clear that we will be forgiven and restored if we should sin when we repent. However, we shouldn't make/leave any room for sin in our lives!

1 PETER 2:24. **and He Himself bore our sins** [our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons] **in His body on the cross, SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS** [my emphasis; this is the heart of the gospel]; **for by His wounds you were healed** [These last words were quoted from Isa. 53:5. Physical, mental, and emotional healing are included, but the emphasis is on being healed from being in spiritual death and in bondage to sin and demons, through the all-important atoning death of the Lamb of God. GOD HATES SIN, AND HE PAID AN INFINITE PRICE IN THE SACRIFICE OF HIS SON TO SAVE US FROM BEING SINNERS; "SO THAT WE MIGHT DIE TO SIN AND LIVE TO RIGHTEOUSNESS." The Son voluntarily laid down His life in submission to the Father's will/plan, knowing, for one thing, that He would be saving us.]

ROMANS CHAPTER 6. From my point of view Romans 6 is the most important chapter in the New Testament (in the Bible) that clearly and effectively demonstrates that Christians are called, and enabled, to be dead to sin (to quit sinning) and to walk in the righteousness and holiness of God, by grace through faith, based on the all-important atoning death of the Lord Jesus. The word "righteousness" is used five times in this chapter, and in all five uses it includes the idea of being dead to sin and living as God would have us live (requires us to live) by His enabling grace that is a big part of what new-covenant salvation is all about.

In Romans 6:13 the apostle Paul says, **and do not go on presenting the members of your body to sin as instruments of UNRIGHTEOUSNESS, but present yourselves to God as those alive from the dead, and your members as instruments of RIGHTEOUSNESS to God.** In Romans 6:16 the apostle says, **Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin** [which certainly isn't allowable for born-again children of God], **resulting in death, or of obedience** [to God, His Son, and His Word] **resulting in RIGHTEOUSNESS.** In Romans 6:18 he says, **having been freed from sin, you became SLAVES OF RIGHTEOUSNESS. THAT'S GOOD SLAVERY!** In Romans 6:19 he says (in part), **so now** [now that we have become Christians] **present your members as SLAVES OF RIGHTEOUSNESS, resulting in sanctification** [which would better be translated **RESULTING IN HOLINESS**, an abiding state of holiness,

where we are set apart from sin and Satan for God ("unto holiness" KJV; "for holiness" NKJV). In Rom. 6:20 Paul says, **when you were slaves of sin, you were free in regard to RIGHTEOUSNESS**. The other side of that truth is that now that we have become slaves of God, His Son, and His Righteousness, we are to be free in regard to sin. The apostle Paul believed and taught these things, and he lived in line with them. THIS GOOD NEWS, IS IT NOT? THIS IS WHAT WE WANT, IS IT NOT?

Romans chapter 6 is packed with other verses that teach the same truth that is presented in the verses I just mentioned that use the word "righteousness." Romans 6:1-2, for example, **What shall we say then? Are we to continue to sin so that grace may increase** [or, "abound" (KJV, NKJV)]? **(2) May it not be! HOW SHALL WE WHO HAVE DIED TO SIN STILL LIVE IN IT** [my emphasis]. Or Romans 6:6-7, **knowing this, that our old self [our old man] was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin, (7) FOR HE WHO HAS DIED IS FREED FROM SIN** [my emphasis]. The translation "is freed" effectively communicates an important truth, but this verb would more often be translated "has been justified [from sin]," which would include, in context, being set free from being a slave of sin and being made righteous with the righteousness of God. This serves as one more confirmation that the verb "justify" in Isa. 53:11, and quite a few other places in the New Testament, includes being set free from being a slave of sin and being made righteous with the righteousness of God, based on the all-important atoning death of the Lamb of God. Romans 6:11 is a super-important verse in the midst of a large number of super-important verses, **Even so consider** [or **RECKON** with the KJV and NKJV; we reckon BY FAITH, based on what God has provided for us in the new covenant] **YOURSELVES TO BE DEAD TO SIN, BUT ALIVE TO GOD IN CHRIST JESUS** [my emphasis]. Romans 6:14 is a key summarizing verse, **For sin shall not be master over you, for you are not under law** [the Mosaic Law or any other law] **but under grace** [the powerful saving grace of God in Christ that enables us to be righteous with the righteousness of God, and holy]. I'll quote one last verse, Romans 6:22, **But now HAVING BEEN FREED FROM SIN** [from being a slave of sin] **AND ENSLAVED TO GOD** [my emphasis], **you derive your benefit** [you have your fruit (very good fruit)] **resulting in sanctification** [which would be better translated **RESULTING IN HOLINESS**, an abiding state of holiness; "unto holiness" KJV; "to holiness" NKJV], **and the outcome, eternal life** [instead of eternal death, the second death of Rev. 20:14].

8.3 A FEW COMMENTS, VERY IMPORTANT COMMENTS, ON THE USE/MEANING OF THE WORDS "RIGHTEOUSNESS" AND "JUSTIFY" IN ROMANS CHAPTER 4. (These things are discussed in more detail on pages 85-89 of my book *Holiness and Victory Over Sin*.) The apostle Paul was forced to use the words "righteousness" and "justify" in a special, quite unusual, strictly legal righteousness sense in Romans chapter

4, since it was important for him to use Abraham, and to a lesser extent what David said in Psalm 32:1-2, to illustrate the super-important points that Christians are saved by faith, not by works, and by grace, not by merit, not by what is earned/what is owed by God. In Rom. 4:1-5, for example, Paul demonstrated that Abraham established a right relationship with God by faith, not works, and by grace, not something that he earned or God owed him. In Rom. 4:5 Paul added the important point that all mankind, being spiritually dead and in bondage to sin, are "ungodly," and that even those who had a heart for God like Abraham and David, needed new-covenant salvation through the Lord Jesus. The heart of new-covenant salvation is to transform us from being ungodly to godly.

In Rom. 4:1-5 Paul demonstrated that Abraham was justified by faith, not by works (which was very important for him to demonstrate), and he spoke of righteousness being credited to Abraham because of his faith. I believe it is clear that Paul used "justified" here in the narrow sense of being forgiven and declared righteous in a strictly legal sense. However, we must understand that Paul was not able to speak of God's righteousness being imparted to Abraham or of Abraham being "justified" in the full new-covenant-salvation sense (which is the sense in Isa. 53:11, for example), because these things were not available to Abraham or to anybody else before the all-important atoning death of the Lord Jesus. Abraham lived on the earth before these things - being born again and made righteous with the outpoured, imparted righteousness of God - became available through the all-important atoning death of the Lamb of God (along with His resurrection, ascension, and His pouring forth the promised Righteous, Holy Spirit of life).

Paul could not speak of the righteousness of God being imparted to Abraham when he lived on the earth, but he could speak of the righteousness of God being credited to Abraham in a forgiveness, strictly legal sense. It was very effective for Paul to be able to use Abraham, the father of the people of Israel (and of all believers), to back up the super-important points that we are saved by faith, not works (including works of the Law) and by grace, not merit. Paul was also able to make the important point that Abraham obtained a right relationship with God before he was circumcised (Rom. 4:10-12). It is totally significant that the apostle Paul made it very clear throughout his writings that the grace of God enables us to do the required works of righteousness by grace through faith (cf., e.g., Eph. 2:10; Romans chapter 6; Gal. 5:16-6:9; and the New Testament, very much including most of Romans chapters 1-3 and 5-8, is packed with similar passages).

8.4 FURTHER DISCUSSION ON THE SUPER-IMPORTANT VERB **WILL JUSTIFY**, OR BETTER, **WILL MAKE RIGHTEOUS**, USED IN ISAIAH 53:11. It is extremely important for us to understand the fullness of what this verb means here, so we can understand the fullness of what the Lord Jesus has accomplished for us in His all-important atoning death. We cannot appropriate and walk in the imparted righteousness of God by faith if we do not clearly know, and understand, in our hearts, that God has called us to appropriate and walk in this righteousness. The Hebrew verb (*yatsdiq*; the hiphil stem of *tsadeq/tsadoq* used here) is undoubtedly the most important word used in Isa. 52:13-53:12 to speak of the benefits that come to believers through the atoning death of the Lord Jesus.

But what does "justify" mean here? (I don't mean to infer that we must translate the Hebrew verb this way. I have already mentioned that I believe **will make righteous** would be a better translation, and we will discuss this translation as we continue, but for the time being, we'll discuss the widely accepted translation "will [or shall] justify," which is used, for example, here in Isa. 53:11 in the NASB, and in the NIV, KJV, NKJV, and the NAV (New American Bible). The NRSV has "shall make...righteous." The Amplified Bible translation is very helpful here; I'll quote it as we continue.

Many (even the majority) understand "justify" here to mean "declare righteous" in a narrow, forgiveness, strictly legal righteousness sense. Some say that Christ's righteousness, which includes His acceptance with God, is given to us in a strictly legal sense that makes us acceptable to God. It is Biblical to say that God, the Judge, forgives and declares us righteous in a legal sense when we become Christians. For one thing, the Lamb of God bore our sins with the guilt, so we could be forgiven and declared righteous in a legal sense. **BUT IF WE STOP HERE, WE STOP VERY FAR SHORT OF WHAT THIS HEBREW VERB MEANS HERE IN ISAIAH 53:11 AND WHAT IT OFTEN MEANS IN THE NEW TESTAMENT, INCLUDING IN ROMANS CHAPTER 5.** As we have discussed, the Lord Jesus also bore the penalties for our sins back to Adam. He bore our spiritual death and the bondage to sin and to demons that resulted from the rebellion of Adam, so we could have a very full salvation. See Rom. 5:12-21; I briefly discuss Romans chapter 5 below, and these verses (along with the rest of Romans chapter 5) are discussed in my books *Holiness and Victory Over Sin* and *Righteousness, Holiness, and Victory Over Sin*.

Before we put the emphasis on our being forgiven and having a right standing with God through the atoning death of Christ, which is so often done in our day, we should pause and consider that the believers under the old covenant were forgiven through the sacrificial offerings. Their sins with the guilt and the penalties (but not including the penalties of spiritual death and bondage to sin and demons that resulted from Adam's

sin) were literally transferred to (put on) the sin offerings and the animals were put to death. The Mosaic Law repeatedly mentions that believers were forgiven through those offerings, with the exception of those sins that were willful and defiant, committed with a high hand. David did not offer a sacrifice trying to atone for his serious sins of adultery and murder. But he did eventually throw himself on the mercy of God and was forgiven, but those sins still led to some serious consequences.

The Judges of Israel (and in the Greek-Roman World) Would Often Justify People - Declare Them Righteous. If they were good judges they would declare them righteous regarding the matter under consideration if they were righteous (cf., e.g., Deut. 25:1; Job 27:5; Prov. 17:15; Isa. 5:23; all of these verses use the hiphil stem of the same Hebrew verb used in Isa. 53:11, and they are all quoted and discussed below). The good judges would justify them - declare them righteous - regarding the charge that they had stolen a pig from their neighbor, for example, if it had been demonstrated that they did not steal the pig. Good judges did not forgive and justify them if they were guilty. That point is very clear.

How Can God Justify - Declare Righteous - Those Who Are Guilty, Like We Clearly Were? This is a very important question! For God, the totally righteous Judge, to declare believers righteous in a courtroom setting when they become Christians is a lot more than just forgiving them because the Lamb of God died for them, bearing their sin with the guilt (though forgiveness is included), or that Christ's righteousness is imputed to them in a strictly legal sense. When God declares us righteous when we become Christians, He is, by those very words - "I declare you righteous" - declaring that our former oppressors and enemies (spiritual death, sin, the old man, Satan and the evil angels and demons), who are all required to be present in the courtroom when God declares us righteous, have been defeated and have lost the authority and power that they had been exercising in our lives since the fall of Adam.

Spiritual death, sin, our old man, and Satan and the evil angels and demons don't have any more legal authority to manifest themselves in sinful ways in our lives. And now, as we walk in line with the Word and will of God and walk by the Righteous, Holy Spirit on a continuous basis, by grace through faith, the imparted righteousness of God will be manifested in our hearts and lives. This is all based on the all-important atoning death (and resurrection) of the Lamb of God who bore our sins with the guilt AND THE PENALTIES back to Adam. THE LAMB LITERALLY BORE THE PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS. (See Romans 5:12-21, for example. As I mentioned we will briefly discuss Romans chapter 5 as we continue. The New Testament is packed with similar passages. See both of my books that deal with this topic, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death*

of the Lord Jesus Christ and Righteousness, Holiness, and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ.)

So, God is actually making us righteous (righteous in the full, imparted righteousness of God by the outpoured, indwelling Righteous, Holy Spirit, new-covenant sense) when He declares us righteous. No smoke and mirrors are needed here! If we understand the gospel (which is required of Christians) and walk in line with the gospel and by the Holy Spirit on a continuous basis, by grace through faith, which we are called and enabled to do, we will actually be righteous, and God will get all the glory. This is the way it is supposed to work! This is the ideal, and it is not an unrealistic ideal! And God has provided forgiveness for us if we should sin after we become Christians, through the same atoning death of His Son.

A major aspect of our full salvation is being set free from the authority and power of sin (spiritual death and Satan, the evil angels and demons, and the old man). The New Testament repeatedly declares that Christians are called, and enabled, to be dead to sin and to think and live in/by the righteousness of God, by grace through faith, through the atoning death of the Lamb of God. THIS IS GOOD NEWS! See, for example, Romans 5:1-21; 6:1-23; 7:4-6; 8:1-17; 2 Cor. 5:14-21; Gal. 1:4; 2:19-21; 3:13-14; 5:16-25; 6:14-15; Eph. 4:17-5:32; Col. 1:21-23; 2:10-15; 3:1-11; Titus 2:11-14; 3:1-8; Heb. 9:11-10:31, espec. 10:10; 13:12; 1 Pet. 1:13-2:25 (espec. 1:15-16; 2:24); 3:13-4:6; 1 John 1:7, 9; and 2:28-3:12.

The Greek verb *dikaioo*, which is normally translated "justify" in the New Testament, is frequently used in a very full sense that includes the ideas of being forgiven and declared righteous in a legal sense, being set free from spiritual death, sin, Satan and the demons, and being made righteous with the imparted righteousness of God. In those places the verb could be translated "make righteous," "made righteous," or the equivalent and I prefer that translation, but *justify* is OK if we understand this verb in the full sense we have discussed. The Greek adjective translated "righteous" is *dikaios*, and the Greek noun translated "righteousness" is *dikaiosune*. (See chapter 6 of my book *Holiness and Victory Over Sin*, which is titled, "A Study on the Meaning of Justify/Justification as these Words Are Used in the New Testament.") I will have a follow-up paper for this paper on Isaiah chapter 53 that deals with the meaning of the three Greek words that are typically translated "righteous," "righteousness," and "justify" or "make righteous" in the New Testament.

As I mentioned, I believe it would be better to translate **will make righteous** in Isa. 53:11. In Isa. 53:11 the verb that I would translate **will make righteous** [*yatsdiq*; the "y" on the front of the word helps make the verb] stands right next to the Hebrew adjective

tsaddiq that is translated **the Righteous One**. (The two words are closely related in the Hebrew: Both words have the same three consonant root, "ts" "d" and "q.") The Lord Jesus is called **the Righteous One** because He is righteous in His thinking, in what He says, in what He does, and in every way. (He is not righteous because He has been forgiven. As I demonstrate in this paper, this word and the closely related words that have the same three consonant root that are translated "make righteous," "justify," "righteous" and "righteousness" are essentially never, if ever, used of people becoming "righteous" through being forgiven. This is not to say that forgiveness cannot be included in appropriate contexts, but that the words typically include much more than just being forgiven, as important as that is.) **The Righteous One** makes His people like Himself through His all-important atoning death, which sets us free from being spiritually dead and in bondage to sin and demon spirits and makes us righteous with the imparted righteousness of God through the indwelling Righteous, Holy Spirit of God, as we cooperate with God's grace by faith.

In the ideal we would never sin again after we become Christians, and the New Testament doesn't present this as an unrealistic ideal. (The New Testament also makes it clear that Christians can sin, and also that we will be forgiven through the all-important atoning death of the Lamb of God when we repent.) This is GOOD NEWS, VERY GOOD NEWS! God, who hates sin, wants to transform us, not condemn us, and He paid an infinite price to make us righteous. What we are discussing is extremely important! THIS IS THE HEART OF THE GOSPEL! We can never be righteous and holy until we see in our hearts (faith is of the heart) that God has called us, and enables us, to be righteous and holy.

The people of Israel at Kadesh Barnea (Numbers chapters 13-14) rejected the Word of God and listened to the evil report of the ten spies. Instead of walking by faith and trusting their infinite God, the only real God, to enable them to do what He called them to do, they looked at their weaknesses and the strength of their enemies and said WE CANNOT DO GOD'S WILL. We need to be careful about saying that we cannot be righteous and holy and do God's will by His sufficient grace. In the ideal we will be walking in the righteousness and holiness of God and we will be growing, but we will not need to be growing out of sin since we will have the victory over sin. Doesn't that sound good?

Daniel 12:3, which uses the same Hebrew verb as Isa. 53:11 (in the same hiphil stem) is an important cross-reference. (Many believe Daniel was borrowing from Isaiah's use of this verb in 53:11.) Daniel 12:3 speaks of "those who lead the many to righteousness." Daniel was not dealing with leading the many to ask God to forgive them, though that can be included. He was dealing with leading them to repent and

think and live as the people of God are required to think and live. The BDB Hebrew Lexicon lists Dan. 12:3 under the subheading "make righteous, turn to righteousness." Under "make righteous" would be the appropriate place to list Isa. 53:11, but in Isa. 53:11 **make righteous** must be understood in the very full sense of new-covenant-salvation righteousness of God. This righteousness did not become available until after the all-important atoning death and resurrection of the Lamb of God.

8.5 THE AMPLIFIED BIBLE ON ISAIAH 53:11. I'll put their translation of the Hebrew verb in bold print. Especially notice the words **MAKE RIGHTEOUS** and **UPRIGHT**. (Of course the words "My Righteous One" are of key importance in this verse.) I'll underline their translation of the Hebrew noun *awon*, which is extremely important too. The brackets are part of their translation. "He shall see *the fruit* of the travail of His soul and be satisfied; by His knowledge of Himself [which He possesses and imparts to others] **shall** My [uncompromisingly] righteous One, My Servant. **Justify and make many righteous - upright and in right standing with God**; for He shall bear their iniquities and their guilt [with the consequences, says the Lord]."

8.6 SOME COMMENTATORS ON THE MEANING OF THIS HEBREW VERB IN ISAIAH 53:11. I'll quote a few sentences from Ross. E. Price, who is a Nazarene (*Beacon Bible Commentary*, Vol. 4 [Beacon Hill Press, 1966], page 227). "Thus by His wise submission to His Father's will He imparts to many His own righteousness. ... Justify many means 'make the masses righteous.' ... It is through Him that they attain that new quality of life on a higher plane."

F. Delitzsch, AD1813-1890 (*Commentary on the Old Testament* by Keil and Delitzsch, Vol. 7 [Eerdmans reprint, 1976], pages 337-338). "...He, the righteous One, will help 'the many'...**TO A RIGHT STATE OF LIFE AND CONDUCT** [my emphasis here and later in this paragraph], and one that should be well pleasing to God. The primary reference is to the righteousness of faith, which is the consequence of justification on the ground of His atoning work, when this is believingly appropriated; but the expression also includes that **RIGHTEOUSNESS OF LIFE, WHICH SPRINGS BY AN INWARD NECESSITY OUT OF THOSE SANCTIFYING POWERS, THAT ARE BOUND UP WITH THE ATONING WORK WHICH WE HAVE MADE OUR OWN** (see Dan. 9:24)." I appreciate what Delitzsch said here, but I don't agree that "the primary reference is to the righteousness of faith," by which he means being forgiven and having a strictly legal, right standing, but I very much appreciate the fact that He includes that "righteousness of life, which springs by an inward necessity out of those sanctifying powers, that are bound up with the atoning work which we have made our own." Actually being made righteous (with the "righteousness of life," God's imparted righteousness) is at the heart of what new-covenant salvation is all about. God hates sin and He paid this infinite price

to set us free from being spiritually dead and in bondage to sin and demons. However, I don't want to minimize the importance of forgiveness.

David Baron, AD1855-1927 (*The Servant of Jehovah; An Exposition of Isaiah LIII [53]*, second edition [Morgan & Scott, 1922]. I'll quote part of what Baron says on pages 127-134 under Isa. 53:11. He, like F. Delitzsch, makes some very helpful comments, but like Delitzsch (he quotes a little from Delitzsch on these pages), he assumes, wrongly I believe, that the primary idea here is forgiveness and a declaration of legal righteousness; however, significantly, he, like Delitzsch, includes "righteousness of life."

I'll quote part of what Baron says on pages 129-130: " *By His knowledge shall My righteous Servant justify many,* ' or, to give a more literal rendering of the words in the order in which they stand in the Hebrew, *'By His knowledge shall make righteous (or, bring righteousness) the Righteous One (My Servant) many.'* " He goes on to say that he prefers the view "by the knowledge of Him on the part of others" instead of "by His knowledge." "The kind of 'knowledge' expressed in the word is not only that which has reference to understanding with the mind, but a practical, experiential knowledge [He has a footnote: "...[Hebrew] *yada* stands in the Bible for experimental knowledge."] - a spiritual *heart* acquaintance with Him, a personal appropriation by a living faith of His redeeming work for sinners - such a 'knowledge,' for instance, as is implied in the words of Christ, 'This is life eternal, *that they might know Thee* the only true God, and Jesus Christ whom Thou didst send,' or, in the prayer of the Apostle [Paul (Phil. 3:10)], *'That I might know Him and the power of His resurrection.'* "

I'll also quote part of what Baron says on pages 132-133. Regarding the Hebrew verb *yatsdiq* of Isa. 53:11, he says it "ought...to be rendered 'shall cause, or bring righteousness.' ... The [Hebrew] *rabbim* ("many"), to whom He thus brings righteousness, or constitutes righteous, is the mass of mankind, or - all - not only in Israel, but amongst the nations also - who shall respond to His call, and by a living faith enter into an acquaintance with Him. ... it is almost certain that [this passage] was in the mind of the Apostle Paul when writing Romans 5:12-21, which is an inspired unfolding and application of the same doctrine of substitution which is set forth in this great Old Testament prophecy. After writing of the consequence [or, penalty] of Adam's transgression to the whole of mankind, he [Paul] says: *'But not as the trespass, so also is the free gift. For if by the trespass of the one the many be dead, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to many. ... For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many...be made righteous.'* [(This double bracket goes on for two paragraphs.) As I discuss in some detail in both of my holiness books, I don't believe there is any way that the "obedience of the One" [(Rom. 5:19),

which refers especially to the all-important atoning death of the Lamb of God] can be limited to providing forgiveness, bearing and taking away the guilt of Adam's transgression, and declaring us righteous, or imputing Christ's righteousness to us in a strictly legal sense. As we have discussed in this paper, the Lamb of God also bore the penalties of spiritual death and bondage to sin and demons that resulted from Adam's transgression, so we could become *obedient*, righteous with the imparted righteousness of God.

For one very important thing, what the apostle said in Rom. 5:6, 8, and 10 demonstrates that our *having been justified by faith* of 5:1 includes our *no longer being helpless and ungodly* (Rom. 5:6; Paul said "while we were still helpless at the right time Christ died for the ungodly"); our *no longer being sinners* (Rom. 5:8; Paul said "while we were yet sinners, Christ died for us"; in the ideal we would never sin again); and our *no longer being enemies of God*, but being reconciled to Him (5:10; "For while we were enemies, we were reconciled to God through the death of His Son...." We would not be reconciled to God by any reasonable definition of reconciliation if we were forgiven but still hostile toward Him in our hearts and actions (cf. Rom. 8:5-8).] To repeat, it is the righteousness of faith which is the consequence of justification on the ground of the atoning work of the Messiah which is set forth in this passage [[What Baron goes on to say demonstrates that he, in a way comparable to Delitzsch, understands the primary meaning of "righteousness of [by] faith" here in the limited sense of being declared righteous in a forgiveness, strictly legal righteousness sense. I believe this is a serious (though widely accepted) misunderstanding regarding what the apostle Paul meant by "righteousness of [by] faith" and what Isa. 53:11 is saying. However, I'm thankful that Baron didn't stop there; he recognized that more must be said.]], yet those are not altogether wrong who maintain that it *includes also* that 'righteousness of life which springs by an inward necessity out of those sanctifying powers that are bound up with the atoning work which we have made our own.' [In a footnote he shows that he is quoting from Delitzsch.] For though this is not the ground of our acceptance before God [[It would be reasonable to say that we are accepted before God through forgiveness and being declared righteous in a legal sense, but we must understand that God doesn't offer forgiveness apart from repentance and a transformed heart and life. So too, we cannot maintain a relationship with God, or be ready to stand before Him on judgment day, if we do not live for Him from our hearts by His grace through faith. Of course we will be forgiven if we should sin, when we repent, but it must be understood that being a Christian requires us to live for God from our hearts, by God's enabling grace through faith, which involves a lot more than sin, get forgiven; sin, get forgiven.... For one thing, born-again Christians can lose their salvation. (See my paper *Once Saved, Always Saved?* on my internet site [Google to Karl Kemp Teaching]).]], it is important to remember that the doctrine of justification [He is taking justification in the narrow sense

of being forgiven and declared righteous in a legal sense.] does not stand alone in the Bible, and that God does not constitute any one righteous to whom He does not also impart the power to be righteous. [And God does not give us the option to not appropriate the "power (grace) to be righteous" in our daily lives. That's part of the salvation package that God offers us, and we are not given the option to reject the parts of the package that we may not like.] We are justified that we may also be sanctified and glorified, and the outward seal of the true followers of Christ is that they 'depart from iniquity.' And 'walk not after the flesh, but after the Spirit.'"

Robert B. Chisholm mentions several times the option that this Hebrew verb in Isa. 53:11 may refer "to the transformation of the sinners, rather than simply their acquittal [their being declared righteous]..." (Chapter 8, "Forgiveness and Salvation in Isaiah 53," in *The Gospel According to Isaiah 53* by Darrell L. Bock and Mitch Glaser [Kregel, 2012], page 203).

8.7 SOME EXAMPLES OF COMMENTATORS WHO TAKE THE MAJORITY VIEW (BUT I BELIEVE WRONG VIEW) OF THE MEANING OF "JUSTIFY" "MAKE RIGHTEOUS" IN ISAIAH 53:11. I am not disrespecting these Christian scholars. After all they are presenting the majority viewpoint of our day, but I believe the majority view is wrong (which does happen rather often), and that THIS IS EXTREMELY IMPORTANT. The fact that many Christians limit the meaning of "justify" to a narrow legal righteousness that doesn't include God's actually making us righteous in our hearts and lives doesn't mean that these Christians necessarily deny that Christians are called and enabled to live with the victory over sin by God's grace. (But it is true that a large number of Christians who take what I am sure is the wrong view on the meaning of this verb in Isa. 53:11 do deny that Christians can live with the victory over sin.) I believe that they are misunderstanding one of the most important words that God uses in His Word to call us to live in the imparted righteousness of God with the victory over sin. And the problem isn't limited to the verb often translated "justify" in some form. The way we define "righteous" and "righteousness" is equally important.

Edward J. Young (*Book of Isaiah, Vol. 3* [Eerdmans, 1972], pages 357-358). (I have a lot of respect for E. J. Young, but I have to strongly disagree with him here.) I'll quote quite a bit from Young here. He translates "will justify." "The verb has reference to forensic justification [that deals with God declaring us righteous in a strictly legal sense that does not include His actually making us righteous] and not to the condition of the person justified. It does not refer to a *justitia infusa* [which would include God's actually infusing or imparting His righteousness to believers in justification]. [(This double bracket continues for two paragraphs.) Young has a footnote here: "At this point

Delitzsch reads too much into the text. The emphasis is on bearing iniquities." The view of Delitzsch is included in the preceding section of this paper. As I mentioned there, I agree with Delitzsch, except for the fact that he subordinates this imparting (infusing) of God's righteousness to what he called the "righteousness of faith" in what this verb means. I should point out that God's imparted righteousness comes "by grace by faith" as much as His forgiveness and right standing come by grace by faith.

Young mentioned that "the emphasis is on bearing iniquities." The emphasis is on bearing *awon* (plural), which includes bearing iniquities, guilt, AND PENALTIES FOR INIQUITIES, and as I discuss in some detail in this paper, the Lamb of God bore our iniquities with the guilt AND THE PENALTIES, WITH SOME EMPHASIS ON THE PENALTIES, INCLUDING THE MAJOR PENALTIES OF SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS. Under Isa. 53:4-6 Young speaks of the Lamb of God bearing the consequences, punishment for our sins, but he does not include that concept here where there is a desperate need to include it.]] The qualitative distinction between the one [Christ] and the many stands out sharply. The one possesses righteousness [Yes, He always was righteous in every way, including His every thought, motive, spoken word, and action, both before and after His incarnation.], the many [possess] iniquities. Nevertheless, there is a glorious interchange, and it is this fact that determines the connotation of the verb *yatsdiq* (he will justify). The servant bears the iniquities of the many that he may expiate them [make atonement for them; bear the punishment for them], and they in turn receive his righteousness. He pronounces them to be just. [Or, He imputes His righteousness to them in a legal sense and pronounces them to be righteous, BUT HE DOES SO MUCH MORE THAN THAT! By bearing our iniquities (sins) back to Adam with the guilt and the major penalties of spiritual death and bondage to sin and demons, He earned the right to make us righteous with His imparted righteousness. And God hates sin!] If the verb is not taken as forensic [strictly legal, with no impartation of righteousness] and it is held that it refers to *iustitia infusa* ["imparted/infused righteousness"], it would follow that the servant, in bearing the iniquities of the many, is himself infused with these iniquities and himself become sinful. [[I totally disagree that these things "would follow." Our sins caused a temporary, but drastic disruption of the fellowship between God the Father and the Son of God (see Matt. 27:46; Mark 15:34), but our sins were not infused into His Person, and He certainly did not "become sinful" in any way. God is the one who ordained atoning sacrifices, first in the Old Testament, and then with the Sacrifice of the Lamb of God that was planned before the world was created, and He certainly did not require His Son to actually become sinful, and everything the Son said and did throughout His all-important atoning death confirmed that He did not become sinful. By God's definition that wasn't required. (I realize that Young doesn't believe that He became sinful in any way.) However, since the Lamb was bearing our sins with the guilt and the penalties, including

the major penalties of spiritual death and bondage to sin and demons, we are set free from these penalties. But it is clear that we must appropriate these things on a continuous basis by grace through faith. We cannot do this, of course, if we don't believe that God has made these things available to us and called us to appropriate them by faith. (I believe the New Testament makes it abundantly clear that we must cooperate with God's grace on a continuous basis, which doesn't detract from the fact that we are saved one-hundred percent by grace.) This is a primary problem we have among Christians in our day.]]

[Now quoting the next paragraph from Young, page 358] When the servant bears the iniquities of the many and has been punished for the guilt of these iniquities [at least He bore our *awon* (plural) with the guilt and with the penalties], the act of bearing the iniquities in itself has not changed the character of those whose iniquities are borne. [Again, I totally disagree. God hates sin and He sent His Son to die for us to dethrone sin and make us righteous, righteous in our hearts and daily lives. Young has a footnote: "We must maintain the distinction between justification and sanctification. [The two word groups are not identical in meaning (but "justification," when it is used in the full sense, as it is in Isa. 53:11 and very often in the New Testament and sanctification/holiness, when used in the full sense in which these words are typically used throughout the New Testament), but both word groups include the transformation to righteous and holy living with the victory over sin and demons.] When the iniquities are borne, i.e. when the guilt those iniquities involve are punished, the servant may declare that the many stand in right relationship with God. Their iniquities will no longer be able to rise up and accuse them for the guilt of those iniquities has been punished. [It's true that our past sins have been forgiven, but we cannot put too much emphasis there. The sin problem has really been solved by the all-important atoning death of the Lamb of God, which involves a lot more than being forgiven. In the ideal, we won't have any future sins, even though it is true that we can be forgiven for any future sins when we repent. In the ideal we won't have any future sins. God's born-again children are called, and enabled, to walk with the victory over all sin. Since He bore our spiritual death, we can, and we must, be born again. And since He bore our bondage to sin and demons, we can, and we are required (THIS IS GOOD NEWS!) to live with the victory over sin and demons. I believe it is of key importance to see that Isaiah chapter 53 is prophesying of this full salvation and not just a strictly legal righteousness before God.] Thus they are justified. They are declared to be righteous, for they have received the righteousness of the servant [They have received a lot more than forgiveness and a strictly legal, right standing with God through the Sacrifice of the Servant; they are actually made righteous by the imparted righteousness of God, as they walk in line with the gospel of new-covenant salvation by grace through faith. For one thing, as I have mentioned, when God declares us righteous He is, by those very words, declaring the

defeat of our former enemies of sin, spiritual death, the old man, and Satan and the evil angels and demons. (They are required to be in the courtroom when God declares us righteous and their overthrow.) They have no more legitimate authority over born-again Christians. Let's make sure we appropriate everything that has been bought and paid for at a very high price, for the glory of God, for our good, and for the good of those we can be a blessing to, and they are received and accepted by God Himself. [We are not going to have much of a relationship with God to the extent we are still hostile to Him in our hearts and actions.] Of them God says that they no longer have iniquities [The fact that our past sins/iniquities have been totally forgiven and we are accepted by God, is going to prove quite unsatisfactory if we are still sinning against Him (cf. Rom. 8:8-9).], but they do have the righteousness of the servant [Young just means a legal, imputed righteousness; he is not including the all-important imparted righteousness of God that we so desperately need that has been bought and paid for in the all-important atoning death of the Lamb of God.] This can only be a forensic justification." I have a lot of respect for this commentator (E. J. Young), and he is giving the majority view of our day, but I totally disagree with him. This one error suffices to significantly distort the gospel.

A. R. Fausset ("Isaiah" in *Commentary on Old and New Testaments* by Jamieson, Fausset, and Brown, Vol. 2 [Eerdmans, 1984 reprint (Fausset AD1821-1910)], page 732). "justify many - make many to be treated or accounted as *if* righteous, forensically, on the ground of *His* meritorious suffering and righteousness, not their righteousness. The Hiphil, or causative [of the Hebrew verb] means *makes righteous* in the eyes of the law, forensically, not referring to inherent moral improvement, but *imputed righteousness* [legal, not actual righteousness]."

H. C. Leupold (*Exposition of Isaiah*, Vol. 2 [Baker Book House, 1968, 1971], page 391, under Isa. 53:11; Leupold is a Lutheran. "...ascribes to him [to Christ] the work of 'making many to be accounted righteous.' In other words what he achieves is justification by faith. This then is briefly and simply redefined: 'He, namely, will take their guilt upon himself,' and again, an echo of vicarious atonement." He took a lot more than the guilt of our sin upon himself.

John L. Mackay (*Study on Isaiah*, Vol. 2 [EP Books, 2009], page 363). "...he is in a position to extend that relationship to others, to 'make the many to be accounted as righteous.' " We cannot have the relationship with the Father that Christ has while we continue to sin against Him. I should also mention (and I believe Mackay would agree), I don't believe we can ever have the same relationship that the eternal Son of God has with the Father, but we are called to have a super-glorious relationship with the Father

through new-covenant salvation, and especially after we are glorified, but we don't become deity with the Father, Son, and Spirit.

David F. Payne ("Isaiah" in *New Layman's Bible Commentary* [Zondervan, 1979], page 808). "...many indeed shall be accounted righteous."

Edward E. Hindson ("Isaiah" in *Liberty Bible Commentary* [Old-Time Gospel Hour, 1982], pages 1393-1994). "On the basis of His personal righteousness (*tsaddiq*) He will justify (*yatsdiq*) those for whom he shall bear their iniquities. Thus, there is no justification without the provision of the Righteous One who must bear our sins if we are to be forgiven our sins." But He didn't just bear the guilt of our sins so we could be forgiven. You can argue with my percentages, but from my point of view, forgiveness, as important as it is, is about ten percent of what we receive through the atoning death (and resurrection) of the Righteous One. I believe most serious Christians will agree that God hates sin!

Harry Bultema (*Commentary on Isaiah* [Kregel, 1981, originally published in Dutch in 1923], pages 530-531). "He will *justify* many, i.e., absolve them of guilt and punishment and give them a child's right, an inheritance right to eternal life."

C. H. Spurgeon ("The Suffering Christ Satisfied"; Sermon #3465 that deals with Isa. 53:11; preached March 29, 1888, published 1915; taken from the internet, quotes taken from page 5 of my printed copy; Spurgeon was from England, a Baptist, a Calvinistic Baptist.) If you trust Christ you will be justified, "that is God will treat you as if you were perfectly just and look upon you as if you never did any wrong in your life! And he will bless you and take you to heaven as if you had been innocent from your mother's breast. 'But am I not to *do* something?' Nothing. 'But am I not to *feel* something?' Nothing. The doing and the feeling will come afterwards - the way to be justified is by *knowing* [by knowing and accepting the basic truths of the gospel, knowing Christ, trusting Him, believing Him]."

"I care not if he has been in sin up till the last tic of the clock - if he comes and casts upon what Christ has done, with a simple, hearty, earnest faith - he may come in, for his sins, which are many are all forgiven him. 'Will he go and do as he did before?' Not if his sins are forgiven him, for he will love God and he will so love God that he will hate the things that he once loved. ... And he will begin now, once and for all, to walk in the ways of holiness, serving God whom once he despised. Yes, yes - it is by *knowing Christ* that men are justified, and only by this!" This sounds good, but how often does it happen this way?

I can appreciate much that Spurgeon says here, and I don't doubt that this will work for some people, those who fully trust Christ to enable them "to walk in the ways of holiness, serving God...." However, I am sure that he is missing a lot with his definition of justify, and every error hurts, and I believe this is a big error. Spurgeon would agree that our faith must be based on what the Bible actually teaches, very much including what the individual words mean (by God's definition). For one thing, we must know and have faith that God has called us to be righteous and holy (to live righteous and holy lives), and we must cooperate with His grace by faith. God doesn't make us holy apart from our cooperating with His grace by faith; we must "work out our salvation with fear and trembling" (Phil. 2:12); we must wage warfare against the world, the flesh (the old man that wants to continue in sin), and the devil and his evil angels and demons. Yes, God's grace is sufficient, but we must appropriate His grace by faith. We don't all automatically love God as we should when we are born again or have a compelling desire to walk in the ways of holiness. And it is clear to me, though Spurgeon and many disagree, that born-again Christians can lose their salvation. (See my *Once Saved, Always Saved?* on my internet site; Google to Karl Kemp Teaching.)

John Gill (under Isa. 53:11 in *Gill's Exposition of the Entire Bible*; taken from the Bible Hub on the internet). John Gill (AD1697-1771) was a Calvinistic Baptist from England like Spurgeon, but he was a hundred years before Spurgeon. They both preached at Metropolitan Tabernacle in London for many years. Some call it a Reformed Baptist church. I'll quote part of what he said on the meaning of justify under Isa. 53:11. "...he justifies his people; that is, acquits and absolves them, pronounces them righteous, and frees them from condemnation and death; he is the procuring and meritorious cause of their justification; his righteousness is the matter of it; in him, as their head, are they justified, and by him the sentence is pronounced: for this is to be understood not of making men holy and righteous inherently, that is sanctification; nor of teaching men doctrinally the way and method of justifying men, which is no other than ministers do; but it is a forensic act, a pronouncing and declaring men righteous, as opposed to condemnation...."

9. A STUDY ON THE MEANING OF FOUR CLOSELY RELATED HEBREW WORDS, THE ADJECTIVE *TSADDIQ*, THE VERB *TSADEQ*, *TSADOQ*, AND THE TWO NOUNS *TSEDEQ* AND *TSEDAQAH*, USING THE BDB HEBREW LEXICON. The adjective and verb are used in Isa. 53:11, and this is the only use of these four words in Isaiah chapter 53 (52:13-53:12), but all four of these words are closely related, sharing the same three-consonant root (ts, which is one letter in Hebrew, d, and q). It will be helpful to study all four of these words together. MY PRIMARY PURPOSE FOR THIS STUDY IS TO DEMONSTRATE THAT NONE OF THESE WORDS HARDLY EVER, IF EVER (I

HAVEN'T FOUND ANY CLEAR EXAMPLES) FIT THE WIDESPREAD, BUT I'M SURE IS WRONG, IDEA THAT BEING JUSTIFIED/MADE RIGHTEOUS, OR BEING RIGHTEOUS, OR HAVING RIGHTEOUSNESS RESULTS FROM BEING FORGIVEN, WHETHER WITH OR WITHOUT A SACRIFICIAL OFFERING. Righteous people in the Old Testament needed to be forgiven on occasion, but they did not become righteous through being forgiven - it took more than forgiveness to make them righteous.

This study will demonstrate that the four Old Testament words almost always, if not always, deal with actual righteousness, not limited to the idea of a narrow, being forgiven, strictly legal, righteousness that enables a person to have a right standing with God and be accepted by Him. However, the New Testament makes it clear that the "righteousness" that was available before the all-important atoning death of the Lord Jesus and the outpouring of the Righteous, Holy Spirit of life, which made available the new birth and the indwelling of the Righteous, Holy Spirit, was a limited, relative righteousness, but a real righteousness that dealt with what a person had in their heart and how they lived (their works), not a legal righteousness that came through being forgiven. The new covenant, which is based on the all-important atoning death of the Lamb of God and the outpoured Holy Spirit of God, enables believers to partake of, and to walk in, the imparted righteousness of God, by grace through faith. As we discuss throughout this study, it took the new covenant in the shed blood of the Lamb to set us free from spiritual death, sin, and Satan and the demons and to crucify the old man.

As I mentioned, I haven't found even one example in the Old Testament where people became righteous, had righteousness, etc. through being forgiven. Out of the many hundreds of uses of these words in the Old Testament it is possible that there could be a few places where these words are used that way, but if so they would be very exceptional uses, and, as I mentioned, I haven't been able to find any such uses.

Righteous people are the people who live before God from their hearts, in accordance with His will (based on His Word) and by His enabling grace - they have a healthy fear of God. Some limited enabling grace was available in the days of the Old Testament. Righteous judges, righteous laws, etc. are righteous because they conform to God's standard, to His definition of righteous, righteousness. Righteous judges justify people (declare them to be righteous) because they are righteous in the matter under consideration.

Under the old covenant God's enabling grace was quite limited in comparison with the new covenant. That's why the new covenant that is established on the all-important atoning death of the Lamb of God and the outpoured Righteous, Holy Spirit was needed to set us free from spiritual death and bondage to sin and demons. God could not allow

sin to continue forever! He hates sin! Sin destroys things, including divine order, and sin hurts people.

When we find out who "the Righteous One" of Isa. 53:11 is (starting with His being the eternal Son of God through whom all beings and things were created and who condescended to become the God-man to save us, including His super-difficult all-important atoning death) and we learn of God's new-covenant plan of salvation, and the fact that God hates sin, it is inconceivable to me that Isa. 53:11 prophesies only that we can be forgiven and have a right standing with God while we continue to sin against Him.

This study (I considered every use of these Hebrew words in the Old Testament in this study) using the BDB Hebrew Lexicon just deals with the Old Testament, but this use carries over to the New Testament in a big way, but there is a little room for exceptions in the New Testament. Romans chapter 4 uses these words in a different, far lesser way because of the special subject matter of that chapter. Romans chapter 4 was briefly discussed above. A follow-up paper deals with the meaning of the Greek words (the adjective *dikaios*, the noun *dikaiosune*, and the verb *dikaioo*) that are comparable in meaning with the Hebrew words that we are studying in this paper. Romans chapter 4 will be discussed in that paper. It is appropriate to include forgiveness in what the words righteous, righteousness, justify, make righteous, etc. mean in the New Testament when in a context referring to new-covenant salvation, but almost always (Romans chapter 4 and in a lesser sense, Gal. 3:6 are exceptions) the words include, and emphasize, being set free from spiritual death and bondage to sin and demons and being made righteous in the heart and life through God's saving work through the Lord Jesus and the outpoured, indwelling Righteous, Holy Spirit of life (He overpowers spiritual death and imparts the life of God).

I'm including all of the headings and subheading that BDB has under these four Hebrew words, but I am not including all of the verses they list (and I am not including all of the details they include), but I am making every effort to accurately give their definition(s) for the Hebrew words we are discussing. And I'm making every effort to list every verse that could possibly fit the idea of a narrow, forgiven, strictly legal use of these words. Like I mentioned, I haven't found even one clear example of that usage out of many hundred uses of these words. It is amazing to me that that view could be so widely accepted by so many Christians.

9.1 A STUDY ON THE MEANING OF THE HEBREW ADJECTIVE "TSADDIQ" (THE WORD TRANSLATED "THE RIGHTEOUS ONE" IN ISAIAH 53:11) USING THE BDB HEBREW LEXICON:

First I'll give some information from the "Hebrew Dictionary" in the back of *Exhaustive Concordance of the Bible* for the NASB (Lockman Foundation, 1998 edition, page 1459). *Tsaddiq*, *tsadeq*, and *tsedeqah* were all derived from a word that is not used in the Bible. The Hebrew verb *tsadeq*, *tsadoq* (BDB lists both forms of this verb; I won't deal at all with any difference between these two verbs) was derived from the Hebrew noun *tsedeq*. They give "*just, righteous*" as the basic meaning of this adjective. I'll list the ways that the NASB translated *tsaddiq*: blameless (1), innocent (1), just (5), man that the righteous [?] (1), one in the right (1), right (2), righteous (164), righteous man (19), righteous men (2), Righteous One (2), righteous one (2), righteous ones (3), righteously (1), who are in the right (1). Total uses in the Old Testament (205).

BDB gives "just, righteous" as the basic meaning of this adjective. BDB's first heading: "**1.** *just, righteous* in government: **a.** of Davidic King" I'll quote part of Jer. 23:5, which is one of the three verses they list here: Yahweh says "...I will raise up for David a righteous [*tsaddiq*] Branch [referring to the Lord Jesus Christ]; And He will reign as King and act wisely And do justice and righteousness [*tsedaqah*] in the land." "**b.** of judges" They list two verses, including Ezek. 23:45, which speaks of "righteous [*tsaddiq* (plural)] men" judging with righteous judgment. "**c.** of law" They only list Deut. 4:8, which speaks of "righteous [*tsaddiq* (plural)] laws." "**d.** of God" They list many verses here and specifically mention God's being righteous in discrimination, in condemnation, in redemption, in keeping promises, and in all His ways. "**2.** *just* in one's cause, *right*" They list quite a few verses here, including Deut. 25:1, which speaks of the need for the judges to "justify [same verb as Isa. 53:11 in the hiphil stem, but plural] the righteous [*tsaddiq*] and condemn the wicked." Righteous judges never justify those who aren't just/righteous in their cause. GOD, THE RIGHTEOUS JUDGE, CAN DECLARE US RIGHTEOUS THROUGH NEW-COVENANT SALVATION BECAUSE HE SETS US FREE FROM SPIRITUAL DEATH AND BONDAGE TO SIN AND DEMONS AND ACTUALLY MAKES US RIGHTEOUS WITH HIS IMPARTED RIGHTEOUSNESS, but we must cooperate with His grace by faith. "**3.** *just, righteous*, in conduct and character: **a.** towards God" They list quite a few verses, including Gen. 7:1, which I'll quote, "Then the LORD said to Noah, 'Enter the ark, you and all your household, for you *alone* I have seen to be righteous [*tsaddiq*] before Me in this time.'" "**b.** in gen[eral], ethically" They list a large number of uses, starting with Psalm 5:12, which includes the words "For surely, O LORD, you bless the righteous [*tsaddiq*]..." I'll also quote Isa. 3:10, "Say to the righteous that *it will go well with them*, for they will eat the fruit of their actions." *Tsaddiq* is also used twice in Isa. 57:1. "**4.** *righteous*, as justified and vindicated by Yahweh,

especially servant of Yahweh, Isa. 53:11 [God the Father "justified and vindicated" His Servant, the Lord Jesus, after He was rejected by Israel and the world. He was the Righteous One because He always was Righteous in every way, both before and after His incarnation. God the Father "justified and vindicated" Him by His resurrection, etc. Many, apparently including BDB, do not believe, or do not have any assurance, that the Servant is the Son of God. I do have that assurance.], so his people, usually plural." Christians are called and enabled to be righteous in a full new-covenant sense through God's imparted righteousness. They list Isa. 60:21, which I'll quote, "Then all your people *will be* righteous [*tsaddiq* plural]; They will possess the land forever, The branch of My planting, The work of My hands, That I may be glorified." I believe this verse is speaking of an actual righteousness of heart and life that comes to pass through God's new-covenant saving work. See Eph. 2:10.

Then they list Psalm 33:1 and mention that there are eight more uses like this in the psalms. I'll quote Psalm 33:1, "Sing for joy in the LORD, O you righteous ones [*tsaddiq* plural; speaking of those who believe in God, trust Him, fear Him, and for the most part live for Him, but who will be quick to admit that they need new-covenant salvation in Christ Jesus when it becomes available; they are *righteous*, but not in the full new-covenant, born-again sense. It is clear, I believe, that their being "righteous ones" speaks of a lot more than their being forgiven. (now continuing to quote Psalm 33:1)]; Praise is becoming to the upright [plural of the adjective *yashar*, which means *straight, right*." BDB (under this adjective) lists Psalm 33:1 and many other verses under the words "of the upright among the people of God as distinguished from the wicked...."

BDB also listed quite a few other verses here. I'll list and briefly discuss a few of them: Psalm 118:15 speaks of "joyful shouting and salvation [in] the tents of the righteous." Psalm 125:3 uses *tsaddiq* twice: "For the scepter of wickedness shall not rest upon the land of the righteous, So that the righteous will not put forth their hands to do wrong." (Notice the emphasis on an actual righteousness in that they do "not put forth their hands to do wrong.") Psalm 125, verses 1 ("Those who trust in the LORD Are as Mount Zion, which cannot be moved but abides forever.") and verse 4 ("Do good, O LORD, to those who are good And to those who are upright in their hearts") help demonstrate what "righteous" means. Verses like these must be balanced out with what I said in the two preceding paragraphs: The *righteous* under the old covenant still needed new-covenant salvation. Psalm 1:5, "Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous." The "wicked" are not contrasted with the forgiven ones, but with the righteous ones. Psalm 1:6 is relevant here too, "For the LORD knows [knows with favor] the way of the righteous, But the way of the wicked will perish [by God's judgment]." Isa. 26:2, "Open the gates, that the righteous nation may

enter, The one that remains faithful." "5. *right, correct*" The few verses listed here are not relevant for this study.

Conclusion. I didn't find any examples here of believers being called "righteous" or having a strictly legal righteousness because they had been forgiven by God, whether through sacrificial offerings, or not. They were actually righteous, but in an understood qualified, limited, relative, Old Testament sense. I read through all the listings under *tsaddiq* in the *Englishman's Hebrew and Chaldee Concordance* (Zondervan edition, 1970, pages 1061-1062), which includes some six to eight words of these verses in English. I didn't find any verses that don't fit what I have said here.

9.2 A STUDY ON THE MEANING OF THE HEBREW VERB *TSADEQ*, *TSADOQ* THAT I WOULD TRANSLATE "WILL MAKE RIGHTEOUS" IN ISAIAH 53:11, USING THE BDB HEBREW LEXICON. (BDB lists both forms of this verb.)

First I'll give some information from the "Hebrew Dictionary" in the back of the *Exhaustive Concordance of the Bible* for the NASB (Lockman Foundation, 1998 edition, page 1459). *Tsaddiq*, *tsadeq*, and *tsedeqah* were all derived from a word that is not used in the Bible. The Hebrew verb *tsadeq*, *tsadoq* (BDB lists both forms of this verb) was derived from the Hebrew noun *tsedeq*. They give "*To be just or righteous*" as the basic meaning of this verb. The NASB translates this verb as follows (If the translation has the word *justify* in some form I'll list the verses, and I'll quote and briefly comment on all of the verses that seem relevant for this study.): acquit (1) [Ex. 23:7, "For I will not acquit the guilty"], acquitted (1) [Job 11:2; I'll quote 11:1-2, "Then Zophar the Naamathite answered, Shall a multitude of words go unanswered, And a talkative man (referring to Job) be acquitted"], declare you right (1) [Job 27:5, Job said "Far be it to from me that I should declare you right; Till I die I will not put away my integrity from me."], do justice (1), give him justice (1), just (2), justified (5) [Job 32:2; Job 40:8; Psalm 51:4; Isa. 43:9; Isa. 45:25; the only verse of these five that could possibly fit the idea of being forgiven and declared righteous in a legal sense is Isa. 45:25, but I don't believe that is the intended meaning; Isa. 45:25 is quoted and discussed below], justifies (1), [Prov. 17:15; this verse is quoted and discussed below; it doesn't fit the idea of God forgiving and declaring people righteous, but rather that the person "who justifies the wicked" is "an abomination to the LORD."], justify (5) [Gen. 44:16; Deut. 25:1; Job 33:32; Isa. 5:23; and Isa. 53:11. Deut. 25:1; Isa. 5:23; and Isa. 53:11 are discussed below; none of these three verses, or the other two verses listed here, use justify in a way that supports the meaning forgive and declare righteous in a strictly legal sense], justifying (2) [1 Kings 8:32; 2 Chron. 6:23; the first verse is quoted below and the second verse is the equivalent of the first verse; neither verse fits the idea of forgiving

and declaring a person righteous, quite the opposite], lead the many to righteousness (1), made your sisters appear righteous [righteous in comparison with you] (by your abominations) (2) [Ezek. 16:51, 52], properly restored (1), proved right (1), proved...righteous (1), right (4) [Job 9:2, 15; 27:5; 33:12; none of the verses fit the narrow sense I am looking for in this study], righteous (9) [Gen. 38:26; Job 9:20; 10:15; 15:14; 22:3; 34:5; 35:7; Psalm 19:9; 143:2; none of the verses fit the narrow sense I am looking for in this study], vindicated (1) [Job 13:18 Job believes he will be vindicated, not forgiven], vindicates (1) [Isa. 50:8; the Lord Jesus is the Speaker here; this verse is discussed below] GOING THROUGH THESE LISTINGS, I DIDN'T FIND EVEN ONE EXAMPLE THAT WOULD SUPPORT THE IDEA THAT THIS VERB MEANS JUSTIFY IN A NARROW SENSE IN ISAIAH 53:11. By justify in the narrow sense I mean forgive and declare righteous in a strictly legal sense, which doesn't include God's actually making us righteous with His imparted righteousness. This conclusion agrees with the conclusion I reach below as we study what the BDB Hebrew Lexicon says on the meaning of this verb.

We are especially interested in the hiphil stem of this verb, but I'll give the headings that BDB has under the qal (simple) stem first (As I mentioned, I am not listing all of the verses or details that BDB includes, but I am attempting to include everything relevant to this study): "1. have a just cause be in the right." "2. be justified, in one's plea, Job 11:2" ["Shall a multitude of words go unanswered And a talkative man (Zophar is referring to Job) be acquitted (justified, shown to be in the right)?" Zophar believes the answer in no!]; Job 25:4 [I'll quote the NIV; Bildad the Shuhite is speaking of man who is a "maggot" and a "worm" (according to Bildad) in 25:6: "How then can a man be righteous before God? How can one born of woman be pure?"]; Isa. 45:25 [[I'll read 45:24-25, which is prophesying of new-covenant salvation, "They will say of Me, 'Only in the LORD are righteousness (*tsedaqah*) and strength,' Men will come to Him, And all who were angry at Him will be put to shame. (25) In the LORD all the offspring of Israel Will be justified [will be righteous] and will glory" I would list Isa. 45:25 under the next heading, #4, "be righteous in conduct and character." They will be made righteous, not just forgiven and declared righteous in a legal sense, through new-covenant salvation. I'll quote the *Amplified Bible* on Isa. 45:25, "In the LORD shall all the offspring of Israel be justified [enjoy righteousness, salvation and victory], and shall glory." It is appropriate to include the idea here that God forgives us; it is clear that He forgives us when we become Christians and that is totally important; but all the emphasis in Isa. 45:25 is on the fact that God makes us righteous through new-covenant salvation, based on the all-important atoning death of His Son and by His outpoured, indwelling Righteous, Holy Spirit of life]; "by witnesses Isa. 43:9" [I'll quote the relevant line of this verse: "Let them (the nations) present their witnesses that they may be justified [Let them bring forth witnesses to demonstrate that their gods and idols and prophets prophesied that these

things were going to take place; there are no such valid witnesses because the gods and idols and false prophets could not do what only God can do; there were/are no valid witnesses to justify (show to be right) that false idea.], "by acquittal Psalm 143:2" ["And do not enter into judgment with Your servant (David), For in Your sight no man living is righteous." I wouldn't list this verse under acquittal, but, more importantly, there is nothing here to support the idea that people are righteous because they are forgiven and accepted by God.], Isa. 43:26 [I'll just quote 26b, "State your case that you may be proved right [or shown to be righteous]." For the record, the people of Israel couldn't be shown to the righteous.]; "by condemnation of opponent Job 40:8" [I'll quote 40:8b, God said to Job "Will you condemn Me that you may be justified (shown to be righteous/right; it is clear that Job talked to much trying to defend himself, which God pointed out to him, but Job glorified God through continuing to believe in Him; Satan had insisted that Job would curse God.) [I don't believe any of these uses under #2 support the idea that people are righteous/justified because God has forgiven them and accepted them.] "**3.** *be just:* of God in his government, in charging with sin." "**4.** *be just, righteous,* in conduct and character."

I don't believe that any of the headings or verses listed by BDB here yield any examples of this verb in the qal stem being used of people being righteous because they have been forgiven and declared righteous. (I looked up the twenty-two verses they listed here.) As I mention from time to time in this paper, when people are called "righteous" in the Old Testament, it doesn't mean that they have a righteousness that will give them access to God's new Jerusalem - we are all dependent on the saving grace of God in Christ (cf. Rev. 21:27).

Now I'll give the headings and verses that BDB has under the hiphil stem of this verb: the hiphil is used in Isa. 53:11 (I'll list all of the headings that BDB has here and all of the verses they list, but not all of the details they include): "**1.** *do justice, in administering law*" 2 Sam. 15:4 [Absalom said, "I would give him justice"; "I would see that he gets justice" (NIV)]; Psalm 82:3 ["Do justice to the afflicted and destitute"; "maintain the rights of the poor and oppressed" (NIV)]. "**2.** *declare righteous, justify*" Deut 25:1 [This verse speaks of the judges justifying the righteous (those who were righteous in the case before the judges) and condemning the wicked. There is nothing about forgiveness here.]; 1 Kings 8:32 [I'll quote 8:31-32, "If a man sins against his neighbor and is made to take an oath, and he comes and takes an oath before Your altar in this house (takes an oath, for example, declaring he is innocent of stealing his neighbor's donkey), then hear in heaven and act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness." The "righteous" is righteous in that he is not a stealer of donkeys, etc., but he still needs new-covenant salvation.]; 2 Chron. 6:23 [which is the equivalent of 1

Kings 8:32, which was just discussed]]; Ex. 23:7 ["for I (God) will not acquit the guilty"; "for I will not justify the wicked" (KJV, NKJV); God will not say that the guilty are righteous; also see Prov. 17:15 below; again, there is nothing about forgiveness here.]; Isa. 5:23 [I'll read 5:22-23, "Woe to those who are heroes in drinking wine and valiant men in mixing strong drink, (23) who justify the wicked for a bribe, and take away the rights of the ones who are in the right ("the ones who are in the right" is the plural of *tsaddiq*; "rights" is a form of the Hebrew noun *tsedaqah*)."]; Prov. 17:15 ["He who justifies the wicked (declares that they are righteous) and he who condemns the righteous (*tsaddiq*), Both of them are an abomination to the LORD."]; "[not] justify accusers, by recognizing charge as just Job 27:5 ["Far be it from me that I should declare you right (or justify you)"; Job is speaking to his "comforters" who insist that he has to be guilty of serious sin.] "3. justify, vindicate the cause of, save" Isa. 50:8 (of God) [[I'll quote 50:8-9 (The Speaker is the Lord Jesus Christ), "He who vindicates Me ["justifieth me" (KJV); "justifies Me" (NKJV); "He who gives me justice" (New Living Translation); however we translate this verb here, the Son knows that God the Father will show that He was/is the Righteous One and that He will exalt Him and totally overthrow His enemies. There is nothing here about His being forgiven and being given a right standing with God] is near; Who can contend with Me? Let us stand up to each other [before the Ultimate Judge]; Who has a case against Me? Let him draw near to Me. (9) Behold the Lord GOD helps Me; Who is he who condemns Me? Behold, they will all wear out as a garment, the moth will eat them."]]; Isa. 53:11 (of servant [Servant] of Yahweh) [[(This double bracket goes on for four paragraphs. The meaning of the Hebrew verb used in Isa. 53:11 is the most important topic of this paper.) This is the only other verse BDB lists under this heading (#3). They point out that the "servant [Servant] of Yahweh" will accomplish this for "the many" of 53:11. The Righteous One will make righteous the many. He will make them righteous with His imparted Righteousness, which is the Righteousness of God. It is obvious that this use is quite different than the use in 50:8, where the Lord Jesus Christ was totally Righteous, but needed for the Father to vindicate Him, to make things right for Him and to manifest the glorious results of His sinless life and all-important atoning death, starting with His resurrection and ascension; then the pouring out of new-covenant salvation, which will fully save all believers and take them to heaven to reign forever, and including the removal of all rebels from God's kingdom forever.

I don't believe there is any way we can translate "the Righteous One will justify the many" and understand "justify" in the widely accepted (but wrong) narrow sense of being forgiven (though it is true that we are forgiven when we become Christians) and having a strictly legal, right, positional standing that does not include our being set free from spiritual death and bondage to sin and demons, and being made righteous with the imparted righteousness of God. In the ideal we will walk with the victory over all sin and

demons from the time we become Christians. This is not an unrealistic ideal, according to the New Testament, but forgiveness is provided for us when we repent if we should sin after we become Christians. God, the RIGHTEOUS JUDGE, can rightly call us righteous when we become Christians, because through that transaction He is making us righteous. It must be understood, of course, that we must understand and submit with faith in our hearts to the new covenant that God has made with us and walk in line with His Word and by His Holy Spirit on a continuous basis by grace through faith.

The heart of the gospel of new-covenant salvation centers in overthrowing spiritual death and sin (and Satan and the demons). This starts with God's forgiving us and declaring us righteous ((God's forgiving us and declaring us righteous is widely accepted terminology and Biblical, and, as I have mentioned, I believe it is reasonable to include our being forgiven and declared righteous when we become Christians in the meaning of this super-important verb, but the emphasis on the meaning of this verb in Isa. 53:11 is on the Righteous One making us Righteous with His Righteousness), but, again, we must understand that His declaring us righteous overthrows spiritual death and bondage to sin and demons, which makes us righteous with the very imparted righteousness of God. He imparts His righteousness after setting us free from spiritual death, sin, and Satan and his kingdom by giving us the Righteous, Holy Spirit to dwell in us and by calling us, and enabling us, to walk by His Spirit on a continuous basis. Unlike the Righteous One of Isa. 50:8, we were not righteous; we desperately needed to become righteous with the imparted righteousness of God. We clearly needed to be forgiven, but we needed a whole lot more than forgiveness. As the apostle Paul showed in Romans 5, for example, we needed to be redeemed out from under the condemnation (spiritual death and bondage to sin and demons) that resulted from Adam's sin. We needed to be born again and made righteous with the imparted righteousness of the Righteous One and the One who sent Him to save us.

Isaiah 53:11 would fit better under BDB's #4, *make righteous*, but as we have discussed, the translation "justify" is adequate if we understand "justify" in the full sense that includes being set free from spiritual death and bondage to sin and demons, born again, and made righteous with the imparted Righteousness of the Son of God and the One who sent Him.]] "4. *make righteous, turn to righteousness*, Dan. 12:3" [This is the only verse that BDB lists under this subheading. It is a helpful cross-reference, but it is also quite different than the use of this verb in Isa. 53:11. I'll read Dan. 12:3 and make a few comments: "Those who have insight [or, "the instructors" (margin of NASB)] will shine brightly like the brightness of the expanse [or, "firmament"] of heaven, and those who lead the many to righteousness, like the stars forever and ever." The words "Those who have insight" are used in parallel with the words "those who lead the many to righteousness." And the words "will shine brightly like brightness of the expanse of

heaven" are used in parallel with "like the stars forever and ever." They will shine with the glory of God in the age to come. Those who have insight lead the many (all who will repent and submit to God in faith) to salvation. Unlike the Righteous One of Isa. 53:11, they cannot make people righteous, but they can help lead them to repentance and God's righteousness and salvation through faith.]

Summary Regarding what BDB Says on the Meaning of the Verb that I would Translate "Will Make Righteous" in Isaiah 53:11. As far as I can see they don't list any verses that support the widely accepted - but I'm sure is wrong - idea that Isa. 53:11 just teaches that the Righteous One, the Lord Jesus, will forgive/pardon, declare believers righteous, and give them a right standing with God, or impute to them His [Christ's] righteousness. I'm quite sure that widely accepted idea is missing the main point: that He sets us free from spiritual death and bondage to sin and demons through bearing the penalty for Adam's one great transgression and makes us Righteous with His imparted Righteousness. Many Christians use the words "make righteous" but only mean forgive/pardon, declare righteous, give believers a right standing with God, or acceptance with God. THIS IS A TOPIC OF EXTREME IMPORTANCE! IT IS AT THE HEART OF THE GOSPEL! I also read through all of the uses of this verb in the Old Testament using the *Englishman's Hebrew and Chaldee Concordance*. I didn't find even one example that seems to fit what I consider to be the wrong viewpoint.

9.3 A STUDY ON THE MEANING OF THE HEBREW NOUN *TSEDEQ* THAT IS MOST OFTEN TRANSLATED "RIGHTEOUSNESS," USING THE BDB HEBREW LEXICON. Originally I didn't intend to include the Hebrew nouns *tsedeq* and *tsedaqah* (both are typically translated "righteousness"), but it is extremely important for us to understand these words, along with the closely related words we studied above (the adjective *tsaddiq* and the verb *tsadeq, tsadoq*); all four of these words have the same three consonant root ("ts," which is one letter in Hebrew, "d," and "q"). I'm especially concerned in this paper with how the comparable Greek words are used in the New Testament. A primary problem, from my point of view, is that large numbers of Christians think that these words typically speak of a narrow, forgiveness, strictly legal, positional righteousness that doesn't relate to what we think in our hearts or how we live when used in a new-covenant salvation context, including in the many Old Testament prophecies that deal with new-covenant salvation.

This one error (I'm sure it is an error) greatly distorts the message of the gospel of new-covenant salvation. To have a forgiven status before God (including the widespread idea that Christ's righteousness is imputed to us in a strictly legal sense that enables us to have a right relationship with God) is VERY DIFFERENT than actually being made

righteous with the imparted righteousness of God through new-covenant salvation. We cannot appropriate the grace to walk with the victory over sin based on verses that supposedly teach only that we can be forgiven and have right standing with God. We must, of course, cooperate with the grace of God by grace by faith based on what His Word actually teaches.

First I'll give some information from the "Hebrew Dictionary" in the back of the *Exhaustive Concordance of the Bible* for the NASB (Lockman Foundation, 1998 edition, page 1459). *Tsaddiq, tsadeq, and tsedeqah* were all derived from a word that is not used in the Bible. The Hebrew verb *tsadeq, tsadoq* was derived from the Hebrew noun *tsedeq* that we are discussing here. I'll list the ways that the NASB translated the Hebrew noun *tsedeq*: (they give "rightness, righteousness" as the basic meaning of the word): accurate (1), fairly (1), just (10), just cause (1), justice (3), righteous (15), righteously (6), righteousness (76), righteousness' (1), rightly (1), vindication (1), what is right (3), for a total of 119 uses.

BDB gives "rightness, righteousness" as the basic meaning of this noun. "**1.** *what is right, just, normal; rightness, justice, of weights and measures*" They also mention "right paths" (paths of righteousness) with Psalm 23:3. "**2.** *righteousness, in government: a.* of judges, rulers, kings" "**b.** of law" "**c.** of Davidic king, Messiah Isa. 11:4, 5; 16:5; Psalm 45:5 [45:4]; Psalm 72:2" "**d.** of Jerusalem, as seat of just government" Isa. 1:26 *city of righteousness*; Isa. 1:21 *righteousness used to lodge in her*; Eccl. 3:16 *the place of righteousness*. "**e.** of God's attribute as sovereign Job 36:3, husband of Israel Hos. 2:21 [2:19]" "righteousness as his personif[ied] agent Psalm 85:11, 12, 14 [10, 11, 13]; foundation of his throne Psalm 89:15 [89:14]=97:2; in his government Psalm 9:9 [9:8] [and other verses]; promise Isa. 45:19 [God speaks truth/rightness]; administration of justice Job 8:3 [and other verses]; vindication of his people Psalm 9:5 [9:4]; "For you have maintained my just cause; You have sat on thy throne judging righteously (5) You have rebuked the nations...."; Psalm 35:24, 28 [These verses speak of God, in His righteousness, vindicating His servant David against his enemies.]; raising up Cyrus Isa. 45:13; calling his servant [Messiah] Isa. 42:5 [42:6]; God of my righteousness (who vindicates me) Psalm 4:2 [4:1, God relieved David in his distress]" and Yahweh's righteousness is everlasting Psalm 119:142. "**3.** *righteousness, justice in a case or cause*" Job 6:29 and others; Psalm 7:9 [7:8 God] *judges according to righteousness* ["Judge me , O LORD, according to my righteousness"]; others including Psalm 18:21 [18:20 "The LORD has rewarded me according to my righteousness"]. "**4.** *righteous, in speech*" "**5.** *Righteousness, as ethically right*" I'll just quote one of the many verses they list here, Isa. 64:4 [64:5], "You meet him who rejoices in doing righteousness, Who remembers You in Your ways...." "**6.** *righteousness as vindicated, justification in controversy with enemies and troubles, deliverance, victory, prosperity: a.* of God as covenant keeping, in redemption, Isa. 41:10" "I will strengthen you, surely I will help

you, Surely I will uphold you with My righteous right hand (right hand of My righteousness)."; Isa. 45:8 "Drip down, O heavens, from above, And let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness [*tsedaqah*] spring up with it. I, the LORD, have created it." This verse and the next verse speak of new-covenant salvation that is designed to make believers righteous in their hearts and lives.; 51:5 "My righteousness is near, My salvation has gone forth, And My arms will judge the peoples; The coastlands will wait for Me, And for My arm they will wait expectantly." The last line of 51:4 has, "And I will set My justice for a light of the peoples."; cf. 42:21 "The LORD was pleased for His righteousness' sake To make the law great and glorious."; Psalm 40:10 [40:9, (NIV)] "I proclaim righteousness in the great assembly; I do not seal my lips, as you know." (NIV); Psalm 119:123 "My eyes fail *with longing* for Your salvation And for Your righteous word (word of Your righteousness)."
"b. in name ["the LORD our righteousness"], of Messianic King (vindicating people's cause and giving victory) Jer. 23:6 "In His days Judah will be saved, and Israel will dwell securely; And this is His name by which He will be called, the LORD our righteousness." We can see God's poured out, imparted, new-covenant righteousness in this verse and in quite a few of the verses that follow; [in name] of city Jer. 33:16 "In those days Judah will be saved and Jerusalem will dwell in safety; and this is *the name* by which she will be called: the LORD is our righteousness." **"c.** of people as enjoying the righteousness of salvation," Isa. 62:1 "For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning."; Isa. 58:8 "Then your light will break out like the dawn, And your recovery will speedily spring forth; and Your righteousness will go before you; The glory of the LORD will be your rear guard." The Hebrew words for sin, iniquity, transgression often include the penalty for sin. The word *righteousness* sometimes includes the blessings that come with having *righteousness*. We can probably see some of that here and in the next verse listed, where righteousness is likened to glory; Isa. 62:2 "The nations will see your righteousness, and all kings (will see) your glory...."; Psalm 132:9 "Let Your priests be clothed with righteousness...." 132:16 says, "Her priests also I will clothe with salvation."; 118:19 I'll read verse 19a and 20b: "Open to me the gates of righteousness...The righteous [*tsaddiq* (plural)] will enter through it."; Isa. 61:3 "...So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified [glorified for new-covenant salvation]." **"d.** of Cyrus" Isa. 41:2 "Who has aroused one from the east Whom He calls in righteousness to His feet? He delivers up nations before and subdues kings." Cyrus (God through Cyrus) overthrew Babylon and helped Israel return to rebuild the temple, etc., and he prefigured things that which the Lord Jesus will accomplish.

Conclusion for BDB on the Meaning of *tsedeq*. It is significant that I haven't found even one example here where *tsedeq* is used to speak of the status on a person(s) having righteousness because they were forgiven and have a strictly legal, right standing

before God. And I have at least briefly considered all of the uses of *tsedeq* in the Old Testament using the *Hebrew and Chaldee Concordance of the Old Testament*. If there are any such uses of that meaning for this Hebrew noun, the use is extremely rare. It is clear that all of God's people have needed forgiveness, but the word *tsedeq* doesn't directly cover that idea. People aren't called righteous because they have been forgiven by God through a sacrificial offering or without a sacrificial offering.

Righteousness deals with an actual righteousness of God, His law, His people, etc., and this is all the more important because these same meanings carry over into the New Testament. As I have mentioned, however, we must understand that believers who lived on the earth before new-covenant salvation became available could only have righteousness in a limited, relative righteousness sense, but it was a lot more than just being forgiven and having a strictly legal righteousness before God. We need real righteousness, and that's what God has provided for us in the Sacrifice of His Son. As I have mentioned, it is also true that we (Christians) will be forgiven if we should sin through the all-important sacrifice of the Lamb of God when we repent; then, having been forgiven, we can resume our walk in the imparted righteousness of God, in line with the message of the gospel of new-covenant salvation, through the indwelling Righteous Holy Spirit, by grace through faith. Thinking about having a strictly legal righteousness becomes rather meaningless when we are called, and enabled, to have the imparted righteousness of God.

9.4 A STUDY ON THE MEANING OF THE HEBREW NOUN *TSEDAQAH* THAT IS MOST OFTEN TRANSLATED "RIGHTEOUSNESS," USING THE BDB HEBREW LEXICON.

First I'll give some information from the "Hebrew Dictionary" in the back of the *Exhaustive Concordance of the Bible* for the NASB (Lockman Foundation, 1998 edition, page 1459). *Tsaddiq*, *tsadeq*, and *tsedeqah* were all derived from a word that is not used in the Bible. I'll list the ways that the NASB translated the Hebrew noun *tsedaqah* (they give "righteousness" as the basic meaning of the word): honesty (1), justice (1), merits (1), right (2), righteous (1), righteous acts (3), righteous deeds (7), righteously (1), righteousness (136), rights (1), vindication (3). Total of 157 uses.

BDB gives "righteousness" as the basic meaning of this word. "**1.** *righteousness*, in government: **a.** of judge, ruler, king" "**b.** of law" "**c.** of Davidic king, *Messiah*" "**2.** God's attribute as sovereign"; "in government"; "administering justice"; "punishment"; "vindication of his people Mic. 7:9" "I will bear the indignation of the LORD Because I have sinned against Him, Until He pleads my case and executes justice for me. He will

bring me out to the light, And I will see His righteousness." Micah, speaking for the people of God, admits they had sinned and have been bearing the penalties for their sins (and he mentions God's pardoning them in verses 18-19. God pardons those who look to Him, who fear Him, and who repent where repentance is required. He speaks here of God's making things right for them (for the ones who looked to God, feared Him, and who repented where repentance was required), including overthrowing their enemies; they will see His righteousness manifested in vindicating/saving them, which is a whole lot more than just forgiving them. "**3.** *righteousness, in a case or cause*" Job 27:6 "I will maintain my righteousness (*tsedaqah*) and never let go of it; my conscience will not reproach me as long as I live" (NIV). Job was proclaiming his innocence. He was rightly denying that his sin caused this intense trial to come to him.; Isa. 57:12 [which, as BDB says, God is speaking irony (sarcasm) in that they didn't have righteousness, "I will declare your righteousness and your deeds, But they will not profit you."; 1 Sam. 26:23 "The LORD will repay each man *for* his righteousness and his faithfulness; for the LORD delivered you [Saul] into my hand [David's] today, but I refused to stretch out my hand against the LORD'S anointed."; Job 33:26 This verse has been interpreted several different ways. I'll just quote the last line, "and he restores to man his righteousness." It seems that Elihu was speaking of a believer who had been redeemed from the edge of death. It is assumed that the person had repented and been forgiven. I believe that the meaning of these words here is that God, in His mercy, restores this repentant believer to living in righteousness with the attendant blessings that come with this righteousness.; 2 Sam. 22:21, 25 I'll quote 22:21-25; this is a psalm of David: "The LORD has rewarded me according to my righteousness, According to the cleanness of my hands He has recompensed me. (22) For I have kept the ways of the LORD, and have not acted wickedly against my God. (23) For all His ordinances *were* before me, And *as for* His statutes, I did not depart from them. (24) I was also blameless before Him, And I kept myself from all iniquity. (25) Therefore the LORD has recompensed me according to my righteousness, According to my cleanness before His eyes.", 1 Kings 8:32 "then hear in heaven and act and judge Your servants, condemning the wicked by bringing his way on his own head and justifying (the same Hebrew verb used in Isa. 53:11 and in the same hiphil stem; it is an infinitive here) the righteous (*tsaddiq*) by giving him according to his righteousness." "**4.** *righteousness = truthfulness*"; "in word" I'll quote one line from Isa. 63:1, which is one of the verses they list here: "It is I who speak in righteousness, mighty to save."] "**5.** *righteousness, as ethically right*" Deut. 6:25 "It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us." ((BDB listed many more similar verses here, but I'll just briefly discuss two of the verses that they list here since they are unusual and quite important, Gen. 15:6 and Psalm 106:31. I'll quote Psalm 106:31 first, "And it [referring to what Phinehas the priest did, which is described in Num. 25:1-13; Psalm 106:30] was reckoned to him for righteousness, To all generations forever." What

Phinehas did was considered to be a righteous act of supreme importance that is to always be remembered. Numbers 25:12-13 speak of God's blessing/rewarding Phinehas with His "covenant of peace; and it shall be to him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel [referring to that one same righteous act]."

I'll quote Gen. 15:5-6, "And He [God] took him [Abraham] outside and said, 'Now look toward the heavens, and count the stars, if you are able to count them.' And He said to him, 'So shall your descendants be.' Then [We could translate "And" or leave the conjunction untranslated (which is often done) with the NIV and some other translations.] he believed in [The preposition for "in" is included in the Hebrew.] the LORD; and He reckoned it to him as righteousness." I'll quote what Bruce K. Waltke (*Genesis* [Zondervan, 2001], page 242) says regarding "believed" here: "The Hebrew is better translated 'trusted.' Abraham considers God true, reliable, and trustworthy. Abraham is the father of all who believe (see Rom. 4:11; Gal. 3:7)." I'll quote part of what Allen P. Ross (*Creation and Blessing* [Baker Books, 1998], pages 309-310) says here: "...several English translations begin [verse 6] 'and Abram believed in the LORD.' The NIV leaves the conjunction 'and' untranslated to avoid the implication that verse 6 resulted from or followed verse 5 chronologically. A close study of the Hebrew construction 'and he believed' reveals that the writer did not intend the verb to be understood as a result of the preceding section. ... We must conclude that the narrator did not want to show sequence in the order of the verses; rather, he wished to make a break with the narrative in order to supply this information about the faith of Abram." (In other words, it wasn't just that Abraham believed that one promise, but that he was a believer.) BDB under the Hebrew verb *chashab*, the verb translated "He reckoned" in Gen. 15:6 says, "the habit of believing in Yahweh *he reckoned* to Abram as righteousness." Abraham was a believer ("he believed in the LORD"); he had been a believer in God long before the events of Gen. 15:1-6 took place, and it is obvious that an abiding faith in God is required, but there undoubtedly is some emphasis here on Abraham's believing what God promised in 5:4-5. Abraham didn't *earn* God's favor by works, but He submitted to Him from his heart in faith and believed what He promised. Phinehas acted through His faith in God too. He wasn't trying to *earn* or *merit* God's blessings or salvation. Above in this paper I have a section titled "A Few Comments on the Use of the Words "Righteousness" and "Justify" in Romans Chapter 4. I briefly discuss the apostle Paul's use of Gen. 15:6 in Romans chapter 4 there.)) "6. *righteousness* as vindicated, *justification*, *salvation*, etc." "a. of God." BDB lists Isa. 45:8; 46:13; 51:6 and they point out that *tsedaqah* is used in parallel with salvation (new-covenant salvation). God is pouring out His new-covenant *salvation* in these verses (these prophecies could not be fulfilled in the full sense before new-covenant salvation was poured out): Believers are made righteous with the poured out, imparted

righteousness of God (cf. Isa. 53:11), and all of their enemies are overthrown (the enemies are not totally overthrown until the end of this age). They list Psalm 24:6 [24:5], and point out that *tsedaqah* is used in parallel with blessing in this verse: "He shall receive a blessing from the LORD And righteousness from the God of his salvation." The preceding verse spells out the kind of person that will receive this blessing: "He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood." It isn't surprising that *tsedaqah* sometimes includes the idea of blessing: The Hebrew words for sin include the punishment/penalty for sin and the word righteousness sometimes includes the blessing(s) that come with righteousness. They list Isa. 54:17, "'No weapon that is formed against you will prosper; And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, and their vindication [righteousness] is from Me,' declares the LORD." God will make His people righteous through new-covenant salvation (see Isa. 54:12-13, for example) and He will watch over them and protect and bless them (see Isa. 54:14-17, for example). BDB then has "Yahweh delivers, guides, exalts his people" and they list several verses, including Psalm 31:2 "In You, O LORD, I have taken refuge, Let me never be ashamed; In Your righteousness deliver me." Psalm 71:2, "In Your righteousness deliver me and rescue me...." Psalm 71:1 says, "In You, O LORD, I have taken refuge...." BDB has "after verbs of declaring, etc., *his saving (delivering) righteousness*" and lists quite a few verses, including Psalm 22:32 [22:31] "They will come and will declare His righteousness...." and they also mention Psalm 111:3b, "And His righteousness endures forever." "b. of people, = prosperity" Prov. 8:18, "Riches and honor are with me [wisdom], Enduring wealth and righteousness ["prosperity" NIV]." Apparently *tsedaqah* is used here of the blessing of prosperity that comes with their righteousness. BDB also listed Joel 2:23 here. "7. plural *righteous acts: a.* of God" Jud. 5:11 (twice), "At the sound of those who divide *flocks* among the watering places, There they shall recount the righteous deeds of the LORD, The righteous deeds for His peasantry in Israel...."; "vindication of right Psalm 103:6," "The LORD performs righteous deeds [marginal note: "or deeds of vindication"] and judgments for all who are oppressed."; "redemptive Isa 45:24" (referring to salvation through the Lord Jesus), "They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, And all who were angry at Him will be put to shame." They also listed Dan. 9:16 here. "b. of man's moral conduct Isa. 64:5," "You meet him who rejoices in doing righteousness, Who remembers You in Your ways." And they listed some other verses.

Conclusion Regarding the Meaning of *Tsedaqah* Based on the BDB Hebrew Lexicon. I don't see any evidence in what BDB says under *tsedaqah* to support a being forgiven, strictly legal type of righteousness. As with the other three Hebrew words that we discussed above, so here, I considered all of the uses of this Hebrew noun in the Old Testament using the *Hebrew and Chaldee Concordance of the Old Testament* with the

same results. Some might argue about a verse or two, but I believe it is quite possible, even probable, that out of the 157 uses of *tsedaqah* in the Old Testament this noun is never used of a strictly legal righteousness that is based only on being forgiven. However, as I have mentioned, the righteousness of God's people in the years before the Lamb of God had overthrown spiritual death and bondage to sin and demons must be a limited, relative righteousness, but an actual righteousness that is related to what is in their hearts and what they do (works).

I HAVE DECIDED THAT I NEED TO DO A FOLLOW UP WORD STUDY ON THE THREE GREEK WORDS *DIKAIOS*, *DIKAIOSUNE*, AND *DIKAIOO* THAT ARE USED IN THE NEW TESTAMENT THAT ARE COMPARABLE IN MEANING WITH THE HEBREW WORDS THAT ARE DISCUSSED IN THIS PAPER. *Dikaios* is an adjective and is most often translated "righteous." *Dikaiosune* is a noun and is most often translated "righteousness." And *dikaioo* is a verb and is most often translated "justify." That word study will be separate follow-up paper.

(Now, I'll quote the last line of Isa. 53:11. These last words of 53:11 are very important.)] **As He will bear their iniquities** [plural of *awon*. I would translate **as he will bear their iniquities with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons**, or the equivalent. The Lamb of God, the Righteous One, earned the right to "make righteous" all the elect and to give them a very full and eternal salvation through His all-important atoning death.] **(12) Therefore I will allot Him** [the crucified, resurrected, and glorified Lamb of God, Son of God] **a portion with the great** [Hebrew *rabbim*; plural of the Hebrew adjective *rab*. I prefer the translation "the many," which is used in the ESV and in the margin of the NIV, and this is a common view in the commentaries. It is significant that this is the same Hebrew word translated "the many" by the NASB in 53:11, and it undoubtedly refers to the same people in both verses. Also this same word is translated "the many" later in 53:12.]. [It must be understood, of course, that the Lord Jesus will be allotted a lot more than "a portion with the many." He is the Savior and Lord of the many who are saved through His all-important atoning death, and resurrection, and ascension to the right hand of God the Father.], **And He will divide the booty** ["the spoils" NIV] **with the strong** [(This double bracket continues for three paragraphs.) **The strong** is a translation of the plural of the Hebrew adjective *atsum*. The BDB Hebrew Lexicon (under *atsum*) lists Isa. 53:12 under the subheading "numerous, countless." It further shows that this numerous multitude is used in parallel with, and equals, the "many" in 53:12. I agree with BDB. The NIV translates "the strong," but in the margin has, "or, numerous." I would translate something like "the numerous multitude."

The Lord Jesus shares with believers forgiveness, being set free from spiritual death and being in bondage to sin and demons, being born again and made righteous and holy with the imparted righteousness and holiness of God, given a place (an important place) in the Body of Christ, and eventually, at the right time, being glorified and beginning to reign with the Father and the Son in a never-ending reign in eternal glory. It is also true that the Lord Jesus will overthrow Antichrist, Babylon the great harlot, and all of His enemies at the end of this age (cf., e.g., Isa. 51:5, 9-11, 13-14, 23; 52:5-12; Rev. 11:15-18; 12:7-10; 14:8-11, 14-19; 16:1-19:3; 19:11-21). It is significant that that overthrow is based on the atoning death of the Lord Jesus (John 12:31; 16:11; Heb. 2:14).

In the narrowest sense, "the many" could be limited to the end-time remnant of Israel, but it is easy to include all of the Christians (Jews and Gentiles) who are saved throughout this present age. It would be possible to include the end-time remnant of the nations here (see Isa. 52:15; and I'll briefly comment on the end-time remnant of the nations under Isa. 54:1-3 later in this paper.); **because He poured out Himself to death** [in His all-important atoning death], **and was numbered with the transgressors** [See 53:4-10]; **yet He Himself bore the sin of many** [As I mentioned, the Hebrew behind "many" here is *rabbim*, the word used earlier in this verse and in 53:11. The Lamb of God bore the sins of all mankind (1 Tim. 2:4-6; 1 John 2:2), but that sacrifice was only effective for the elect, for the ones who will repent and submit to the gospel from the heart in faith and live for God by His grace.], **and interceded for the transgressors**. He interceded for the transgressors when He bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin and demons, in His all-important atoning death. He still intercedes for us on the merit of His atoning death (Cf., e.g., Rom. 8:34; Heb. 7:25; 9:24.)

10. ISAIAH 54:1-8. (I believe we can safely assume that the glorious transformation that we read about in chapter 54 comes about through new-covenant salvation that is based on the all-important atoning death of Isaiah chapter 53.) **"Shout for joy, O barren one, you who have no child; Break forth into joyful shouting and cry aloud, you who have not travailed [have not travailed and given birth]; For the sons of the desolate one will be more numerous Than the sons of the married woman** [cf., e.g., Isa. 49:14-23; 51:17-52:12; 62:1-5], **" says the LORD [Yahweh].** [(This double bracket continues for six paragraphs.) The **barren one** corresponds with Israel during the time of the exile that started with the Babylonian exile and doesn't end until the end-time remnant of Israel repents and submits to God the Father and the Lord Jesus Christ and new-covenant salvation at the end of this age. The return from that exile at the end of this age is often pictured in Old Testament prophetic passages, including Isaiah

chapters 51-52, for example. The **married woman** here refers to Israel before God sent His rebellious, unrepentant people into exile through the Babylonians. Ezekiel chapters 9-11 even picture God leaving the temple and Jerusalem at that time. He doesn't come back in any full sense until the end of this age.

After Israel repents and submits to God the Father and the Lord Jesus and new-covenant salvation everything will change for the good. The **desolate one** (which equals the **barren woman** mentioned earlier in this verse), who will now have been saved with new-covenant salvation, will have many more people (believers) than Israel had before being exiled by God.

I'LL MENTION TWO VERY IMPORTANT DETAILS THAT WE LEARN FROM OTHER PROPHETIC PASSAGES, EXPECIALLY FROM THE NEW TESTAMENT (God's revelation is progressive, and He reveals new details and gives a more complete picture as time goes on. We need the book of Revelation to get the full picture):

You get the impression from Isaiah chapters 51-52 (cf. 51:3, 11, 14; 52:5, 8-12) and 54:1-4 that at least most of the people of Israel are in exile, not living in Jerusalem and the land of Israel when the Lord Jesus saves them at the end of this age. We need to understand that, although large numbers of the people of Israel will apparently be scattered across the earth when the Lord Jesus returns and saves them, large numbers will be living in the land of Israel. See, for example Dan. 9:27 and Rev. 11:1. These verses show that Israel will be worshipping in the rebuilt temple in Jerusalem during the first half of Daniel's 70th week, until the time of Antichrist's abomination of desolation when he stops the sacrificial offerings in the temple. All of the passages I mention in this long paragraph (with the exception of Isaiah chapters 51-52) and the following paragraph are discussed in my two end-time books, *The Mid-Week Rapture* and *Introduction to the Mid-Week Rapture*. (The second book should typically be read first; for one thing it is easier to read, having been taken from radio broadcasts, but the first book contains a lot more information.) Rev. 11:13 shows that the end-time remnant of Israel, at least including the end-time remnant dwelling in Jerusalem in the middle of the seven years when the Lord Jesus comes to them right after the rapture, will repent and submit to Him and new-covenant salvation. Zech. 12:10-13:1 prophecy of the end-time remnant of Israel submitting to the Lord Jesus at Jerusalem when He comes to them. Zech. 14:3-5 show that the Lord Jesus will come to Jerusalem at that time. I believe He will come to the Mount of Olives and Jerusalem right after the rapture, right in the middle of Daniel's 70th week.

Another important detail that we need to discuss is that the end-time remnant of Israel will go through three and one-half very difficult years after they submit to the Lord Jesus

when He comes to them in the middle of the seven years. We certainly would not have anticipated this based on Isaiah chapter 54, or chapters 51-52, or many other prophetic passages in the Old Testament. We can see His coming to them and their submitting to Him in Zech. 12:10 with 14:3-5, and in Rev. 11:13 with 11:15, which prophecies of the seventh and last trumpet that will sound right in the middle of the seven years. We can see the end-time remnant of Israel (along with the Gentiles who submit to the Lord Jesus after the rapture) going through the very difficult days of the second half of Daniel's 70th week when, according to the plan of God, Antichrist will be reigning on the earth (cf., e.g., Dan. 7:21; 12:7-10; Zech. 13:9; Rev. 12:13-13:7; cf. Isa. 66:7-8; Rev. 20:4).

The apostle Paul's quotation and use of Isa. 54:1 in Gal. 4:27 (see Gal. 4:21-31) does not obscure the fact that this verse in its context refers first and foremost to God's new-covenant salvation of the end-time remnant of Israel. His salvation of the end-time remnant of the nations is included too, as it often is in many Old Testament prophecies.]] **(2) "Enlarge the place of your tent; stretch out the curtains of your dwellings, spare not; Lengthen your cords And strengthen your pegs.** [Jerusalem (Israel) must prepare for the very large numbers of people (believers) who will be coming at that time, when they repent and God saves them and the end-time remnant of the nations at the end of this age. The next verse speaks of their (including the end-time remnant of the nations) coming to Jerusalem (Israel).] **(3) For you will spread abroad to the right and to the left** [They will spread abroad in every direction. They will eventually cover the earth. See the rest of this verse.] **And your descendants will possess nations And will resettle the desolate cities** [(This double bracket continues for four paragraphs.) The desolate cities (and nations) will have come to pass through God's end-time judgment of the world. The Hebrew noun translated **descendants** here is *zera*, which is translated "descendants" 105 times, "offspring" 38 times, "seed" 38 times, and other ways too, but all with significantly less usage, by the NASB. It is significant that this Hebrew noun can, and sometimes does, include the remnant of the nations that will come to God after His end-time judgment of the world. *Zera* is used in Isa. 53:10 of the offspring (apparently all of the offspring) who are ultimately saved through the all-important atoning death of the Lord Jesus Christ. (On the remnant of the nations becoming the people of God at the end of this age, see, for example, Isa. 2:2-4; 52:15; and this is a common theme in Old Testament prophecy; it is not a common theme in the New Testament, but we can see it in Rev. 15:2-4; 20:3; cf. Rev. 21:3, 24-27].) I'll give some examples of prophecies where *zera* is used of the saved end-time remnant of the nations:

Zera is used of the end-time remnant of the nations becoming the people of God in Isa. 44:1-5. (The end-time remnant of the nations are at least included here. These verses

are discussed on pages 89-90 of my paper titled *Verse-by-Verse Studies of Selected Eschatological Prophecies from the Book of Isaiah: Most of These Prophecies Deal with God's Salvation Plans For the Remnants of Israel and of the Nations After His End-Time Judgment of the World* that is on my internet site (Google to Karl Kemp Teaching). I'll quote ISAIAH 44:3-5; God is speaking to Israel/Jacob: **For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring** [Hebrew *zera*] **And My blessing on your descendants** [a different Hebrew noun, *tseetsa*]; **(4) And they will spring up among the grass Like poplars by streams of water. (5) This one will say, 'I am the LORD'S'; And that one will call on the name of Jacob** [I prefer the translation of the NIV, "another will call himself by the name of Jacob."]; **And another will write on his hand, 'Belonging to the LORD,' And will name Israel's name with honor.** Many passages (Isa. 14:1-2, for example) show that the end-time remnant of the nations will be subordinate to Israel (true Israel). I believe we can see this subordination of the nations to true Israel in the last two chapters of the Bible too, Revelation chapters 21-22.

Zera is also used on the end-time remnant of the nations becoming the people of God in Isa. 45:19 and 25. (The end-time remnant of the nations are at least included here. Isaiah 45:14-25 are discussed on pages 91-97 of my paper titled *Verse-by-Verse Studies of Selected Eschatological Prophecies from the Book of Isaiah: Most of These Prophecies Deal with God's Salvation Plans For the Remnants of Israel and of the Nations After His End-Time Judgment of the World* that is on my internet site. I suggest you read that detailed discussion.

Isaiah 59:21 is another important, interesting prophecy that uses *zera*. I suggest you read the detailed discussion of Isa. 59:10-21 on pages 75-78 of the paper on Isaiah I mentioned in the preceding paragraphs.]] **(Isaiah 54:4) Fear not, for you will not be put to shame** [cf., e.g., Isa. 45:17]; **And do not feel humiliated, for you will not be disgraced; But you will forget the shame of your youth, And the reproach of your widowhood** [See verse 1 on this "widowhood." This verse and a very large number of similar verses in Isaiah and other Old Testament prophets show that Israel is saved here with an everlasting salvation at the end of this age. They have been redeemed with new-covenant salvation.] **(5) For your husband is your Maker, Whose name is the LORD of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth.** [These words are aimed to the end-time remnant of Israel, but this Redeemer and God of all the earth is the Redeemer and God of all true Christians based on the all-important atoning death of the Lamb of God.] **(6) For the LORD has called you, Like a wife forsaken and grieved in spirit, Even like a wife of one's youth when she is rejected,"** [See verses 1 and 4.] **Says your God. (7) "For a brief moment I forsook you, But with great compassion I will gather you** [These words and the first half of the next verse fit very well with the idea that everything will change

with the return from the Babylonian captivity, but a very large number of passages (including the second half of the next verse and verses 9-10) show that Israel will not be saved in the full sense pictured here until the end of this age (see under 54:1). If this wasn't clear in the days of Isaiah (and Isaiah wrote before Israel/Judah suffered the Babylonian captivity), it is clear now.] **(8) In an outburst** [margin of NASB, "Lit[erally overflowing"] **of anger I hid My face from you for a moment, But with everlasting lovingkindness** [cf. Isa. 54:10; 63:7] **I will have compassion on you," Says the LORD your Redeemer** [cf., e.g., Isa. 54:5].

11. SEQUENCE OF SOME KEY EVENTS AT THE END OF THIS AGE:

All true Christians who will have died before the Lord Jesus returns and all of the believers from the days of the Old Testament will be resurrected, glorified, and raptured when He returns in the middle of the seven-years, at the sounding of the seventh and last trumpet. The true Christians who will be living on the earth when the Lord Jesus returns never will die but they will be glorified and raptured with the rest of the saints.

Israel (the end-time remnant of Israel) will repent and submit to God and His Son and new-covenant salvation in the middle of Daniel's 70th week, but not in time to be taken in the rapture. They will go through the very difficult days of the second half of the seven-year period, but God will be with them and it will work for the glory of God and for their good.

The Christians (this includes those of the saved end-time remnant of Israel and the Gentiles who join them by becoming Christians after the rapture) who will be martyred during that three and one-half year period will be resurrected and glorified at the end of the seven years (Rev. 20:4; cf. Rev. 15:2). I believe that the Christians who will still be alive at the end of the seven years will be glorified at that time (cf., e.g., Rev. 15:2; Isa. 66:8). So, all of the members of God's true Israel (which includes all of the believers from the days of the Old Testament and all true Christians) does not include those of the nations who will be saved at the end of this age.

The end-time remnant of the nations will repent and come to God at the end of the seven years and the beginning of the millennial kingdom. They will enter the millennial kingdom in their natural bodies.

The Old Testament doesn't carefully distinguish between the millennial kingdom and the eternal state that follows the millennial kingdom like the New Testament does. (We can see the millennial kingdom in Revelation chapter 20 and the eternal state in Revelation chapters 21-22). We can see the millennial kingdom in Isa. 65:17-25. Even though

65:17 speaks of the new heavens and new earth, and those words fit the eternal state of Rev. 21:1, it is clear that these verses in Isaiah don't prophecy of the eternal state because death will still exist then, unlike in the eternal state of Revelation chapters 21-22 (cf. Rev. 21:4). Apparently we can see the eternal state at least included in Isa. 66:9-24. Isaiah 66:21 mentions the new heaven and new earth. Isaiah 11:6-9 could include the eternal state. (These passages from the book of Isaiah are all discussed in my paper on Isaiah on my internet site.)

I'll quote ISAIAH 54:11-12, **O afflicted one, storm tossed, *and* not comforted, Behold, I will set your stones in antimony, And your foundations I will lay in sapphires. (12) Moreover, I will make your battlements [or pinnacles] in rubies, And your gates of crystal, And your entire wall of precious stones.** These verses could fit the eternal state (except maybe for the "battlements"; see Rev. 21:11, 18-21), but 54:15-17 don't fit the eternal state.

May God be glorified through this paper, His will be fully accomplished, and His people be edified!

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