

word for word translation does not give the meaning, it certainly is much more helpful to the average person to find a translation that expresses what it really means. Here we find in the NIV instead of saying, "Go in peace" it says that Jethro said to him, "Go and I wish you well." I think that gives the idea pretty closely. I wish you well. May you have well-being. May things work out fine for you.

So when the chastisement of our peace was upon Christ, I think that the word peace means more than the cessation of war though that certainly is in it. We are no longer at enmity with God. That is very important and the whole chapter deals with that. But this is much more than that. The chastisement that brings us well-being, brings us into the state of blessing, that brings us not only the wonderful blessings of salvation but brings us all the blessings of the Christian life, and of eternal joy with Christ. All this is involved in what Jesus Christ purchased for us not only through his death upon the cross, but by all his activities during his life on earth and afterwards also.

The punishment that brought us peace. I think the word punishment in NIV is a little too narrow to give us the meaning of the Hebrew here. The Hebrew word here is musar. This word is used 51 times in the OT. There are only three cases where the NIV has translated it as punishment. The word is used in a much broader sense than that. I question whether this particular word here does mean punishment. I think it has a much larger meaning. I think chastisement comes somewhat nearer but is not exactly it.

These 51 times when the word occurs in the KJV, it is translated "chastening" 3 times; "Chastisement" 3 times; "discipline" once; "Correction," 8 times; "instruction" 30 times. How do all these various ideas come together in the one word? The word musar. The NIV renders it "discipline" a good many times, though it is only rendered that way once in KJV. But I think that comes a little nearer to the meaning of this particular word than "chastisement" and far nearer than the word "punishment." It expresses what Jesus did when he poured himself out, when he gave his life on the cross but also what he did in the preparation for the cross. What he did in his active obedience to God as he lived a perfect life here and went through great labors and sufferings and misery for our sakes.

We read a statement in the book of Hebrews about what Jesus suffered during that time. We read the statement in Heb. 5:7-9, where it speaks--in ch. 5:7-9, of Jesus it says, Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a son yet learned he obedience by the things which he suffered.

I believe that the musar of Christ is much more than his sufferings, much more than his death on the cross. I am particularly impressed with that because that's the way it is used in the book of Proverbs. Prov. 1:2 we read one of the purposes of the Book of Proverbs is to know musar, and wisdom. In v. 3 of ch. 1 it is to receive musar of wisdom. Prov. 4:13 says "take fast