

**Vicarious Sacrifice: Isaiah 53:7: Jesus Remained Silent but Did Respond to Pilate; Isaiah Prophesies the Harsh Treatment of Jesus; Definitions of Types & Antitypes; As Sheep Were Silent at the Sacrifice or before the Shearers So Was Jesus before His Adversaries; Isaiah 53:8: *Sullambáō*: “He Was Seized Viciously” by *Mishpat*: “Government”: This Describes the Arrest in Gethsemane; “His Generation” Refers to the Incarnation and the Passion in Particular**

9. Jesus did speak to Pilate on both of His encounters with the Roman procurator, but the Lord’s comments were not complaints but responses to questions Pilate asked.
10. Isaiah prophesied Messiah would be harshly treated and that is exactly what happened. The severity of the physical attacks inflicted on Jesus, while never issuing a complaint, impressed Isaiah so that he was inspired to illustrate the Lord’s steadfast silence.
11. “Like a lamb that is led to the slaughter” contains the Hophal causative passive imperfect of **יָבַל** (*yaval*): “led as a sacrifice.” The causative passive means that Jesus was “caused to be brought as a sacrifice.”
12. Isaiah illustrates Jesus, as Antitype,<sup>1</sup> being led to the cross as fulfillment of the animal sacrifice, as type, being led to the brass altar.
13. The prophet adds an illustration that reveals Messiah remaining silent during the various ordeals He endured while being led to the cross.
14. “And like a sheep that is silent before its shearers” means that it does not resist. He submits to the shearers as they shear the wool off its body.
15. Likewise, while Jesus was being unjustly treated by His adversaries, “He did not open His mouth.”

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<sup>1</sup> “Antitype signifies a counterpart, and refers to the fulfilment of a type. Persons, events, and things, in Scripture, and especially in the Old Testament, are often types of what later appear in the New Testament. The paschal lamb, e.g., was a type, and Christ is the Antitype. In all types and antitypes there is some sort of likeness. The earlier type is a rough draught, or sketch, of the later antitype. The various kinds of types prepared the way for the antitypes—and the Antitype of antitypes is Christ” (J. K. Grider, “Antitype,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney [Grand Rapids: Zondervan Publishing House, 1976], 1:197).

16. The word “silent” is the Niphal passive perfect of **אָלַם ('alam)**: “speechless, i.e., silent.”
17. Jesus silently endured all the unjust verdicts, the scathing remarks, brutal assaults, and civil disobedience.
18. Our Lord was willing to go to the cross without comment as the sheep is willing to go before the shearers while remaining silent.
19. In Gethsemane, Jesus determined in His prayers to the Father that He was prepared to go to the cross:

**Matthew 26:39** - He fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not My will, but as You will.” (NASB)

20. And so, by remaining silent, Jesus again “did not open His mouth.”
21. Two **Niphal passive** verbs express details about the trials of Christ while two illustrations provide types of the Lord’s disposition during those trials.

**Isaiah 53:7** - He received harassment and abuse from Jewish and Roman authorities [ **Niphal perfect passive: *nagas*** ] and received severe distress from persistent suffering and unjust treatment [ **Niphal passive participle: *'anah*** ], yet He did not open His mouth [ ***lo' pathach*** ]; like a lamb caused to be brought as a sacrifice, and like a sheep willing to remain silent before its shearers [ **Niphal passive perfect: *'alam*** ], so He opened not His mouth. (EXT)

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**Isaiah 53:8** - By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? (NASB)

1. The opening line is “By oppression and judgment He was taken away.” This statement doesn’t quite reveal its intent.

2. The phrase “taken away” is the Pual passive perfect of the verb **לָקַח** (*laqach*) meaning “to seize viciously.” The Lord was handled in the most literal meaning of the modern term “police brutality.”
3. The Pual is an intensive stem which indicates in context harsh treatment. It is passive which means Jesus receives the action of this treatment.
4. The brutal arrest of Jesus was completely unnecessary since He was willing to go without resistance. John’s report of the arrest confirms the harsh treatment given:

**John 18:12** - Then the Roman cohort [squad of soldiers] and its chiliarch [garrison commander], and the temple guards [Jewish military militia] violently seized [aorist active indicative of **συλλαμβάνω** (*sullambánō*)] Jesus and chained Him up. (EXT)

5. The aorist tense of *sullambánō* is constative and means “to seize; to take into custody”:

As of persons taken by authority or force, to seize, apprehend, arrest. Stronger than the simple *lambánō*.<sup>2</sup>

6. The Hebrew word for “judgment” is the noun **מִשְׁפָּט** (*mishpat*): “government.” The King James translates this “prison” while the NASB uses “judgment.”
7. What Isaiah is describing is the Lord’s arrest in Gethsemane. It was government that apprehended Jesus. If Jesus was willing to go without offering any restraint, why did the Roman and Jewish authorities insist on a show of force?
8. The Jews wanted Jesus to be subdued publically because they considered Him a threat to the status quo of their political and religious power.

<sup>2</sup> Spiros Zodhiates, gen. ed., “συλλαμβάνω,” in *The Complete Word Study: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1325.

9. The Romans wanted Jesus to be subdued publically because they considered Him a threat to the tranquility of the community.
10. The show of force was designed to intimidate Jesus' disciples and His followers as a warning against supporting Him, potentially through civil disobedience.
11. The show of force was also designed to intimidate Gentile followers of Jesus as a warning against civil disobedience.
12. The next phrase is "as for His generation who considered." "His generation" looks forward into the future during the Incarnation and especially during the time of the Passion.
13. It is important to note at this point the meaning of the term "Passion." The term "His generation" in Isaiah's context refers to the events of the last week of Jesus' earthy life ending with the crucifixion.
14. The Hebrew word for "generation" is the noun דֹּר (*dor*): "The living adults of a certain time or place; a period as it is defined through major events, persons, behaviors, and the spirit of the age."
15. Luke indicates that the Passion includes the entirety of His suffering:

**Acts 1:3a** - To these He [Jesus] also presented Himself alive after His suffering, by many convincing proofs ...