

Vicarious Sacrifice: Isaiah 53:8: Definition of “Passion”: The Events of the Last Few Hours of Jesus’ Life; “His Generation” Refers to the Incarnation; “Who Considered” Asks Who Will Testify to Jesus’ Passion; the Answer is Peter, Stephen, Philip, Paul, & Others; “He Was Cut Off from the Land of the Living”; the Words “Cut Off” Mean “from Life Itself”; This Establishes the Doctrine that Jesus Died Twice on the Cross; *Gazar* in Passive Voice Is Spiritual Death; in Luke 23:46, *Paratithēmi* in Middle Voice is Physical Death

1. The word “suffering” is a hapax legomenon, a word that occurs only once in a manuscript, in this case the aorist active infinitive of the verb **πάσχω (páschō)**: “to suffer.”

An analysis of the contents of any or all of the four gospels will demonstrate that the broadest coverage is given to the events of the last week of Jesus’ life and public ministry. It is the last few days of this—the betrayal, arrest, trial, scourging, journey to Golgotha, and crucifixion—that is meant by “passion.” The fact that the Passion is mentioned in the opening of the Acts shows that it was the central core of the message taught throughout the apostolic period.¹

2. So during the Passion, who among the disciples and followers protested His treatment? Judas betrayed Him, Peter denied Him, and the rest abandoned Him.
3. Yet Peter recovered and went on to answer Isaiah’s question. His two responses may be presented as negative and positive:

Negative on the day of Passover:

- (1) He did almost everything wrong during the six trials.
- (2) He denied the Lord three times.
- (3) He followed the Lord but from afar off.
- (4) He failed in prayer.
- (5) He operated on his own power.

Positive from his sermons recorded in the Book of Acts:

- (1) On Pentecost Sunday recorded in Acts 2:22–36.
- (2) At the portico of Solomon in Acts 3:11–26.

¹ W. White, Jr., “Passion,” in *The Zondervan Pictorial Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 4:605.

- (3) At Samaria in Acts 8:14–25.
4. Other disciples engaged in the duty of informing people of Jesus as Messiah including Stephen in Acts 6:8–15, Philip in Acts 8:5–13, and Paul in numerous passages in Acts.
 5. The next prophecy in the verse is the clause, “He was cut off from the land of the living.”
 6. The verb “cut off” is the Niphal perfect passive of **גָּזַר (gazar)**: “to be cut off from life itself.”
 7. But what category of life is indicated in this context? This is where a major doctrine can be established by the verbal stem used.
 8. Jesus Christ suffered two categories of death on the cross: (1) spiritual death and (2) physical death.
 9. Jesus was crucified at 9:00 A.M., the judgment of our sins began at 12:00 noon, and He gave up His physical life just after 3:00 P.M.
 10. The verb *gazar* is in the passive voice indicating that it was God the Father that imputed spiritual death to Jesus. In other words, the Lord received the action of the verb of dying.
 11. Yet, He was still alive while being judged for our sins during which He is recorded as saying in:

Matthew 27:46 - About the ninth hour [**3:00 P.M.**] Jesus cried out, saying, “*Eli, Eli, lama sabachthani?*” that is, “My God, My God, why have You forsaken Me?”
 12. This cry indicates that the action of our sins being imputed to Him was produced by God the Father. Jesus received death, therefore the Niphal stem is in the passive voice meaning Jesus received spiritual death not His physical death.
 13. Thus the Niphal stem indicates spiritual death, not physical death. This confirms the doctrine that Jesus died twice on the cross.

14. In the New Testament, His final statement from the cross occurs in:

Luke 23:46 - And Jesus, crying with a loud voice, said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last.

15. Two words in this verse indicate a second death which occurs after the Lord's work is completed. The first is "into Your hands I commit My spirit."
16. The word "commit" is the present middle indicative of the verb **παραιτίθημι (paratithēmi)**: "to die." The present tense is aoristic indicating an event that is now occurring.
17. This separates the death indicated in Isaiah 53:8 and Matthew 27:46 from Luke 23:46.
18. The middle voice means "to deposit with another, to give someone charge, to commit, to entrust." Here is a detailed analysis of the Greek middle voice:

"The middle voice shows that the action is performed with special reference to the subject." Perhaps the best definition is this: "The middle calls special attention to the subject ... the subject is acting in relation to himself somehow."²

The difference between the active and middle is one of emphasis. The active voice emphasizes the *action* of the verb; the middle emphasizes the *actor* [subject] of the verb. "It, in some way, relates the action more intimately to the subject" [Dana-Manty, 157]. This difference can be expressed, to some degree, in English translation. For many middle voices, putting the subject in *italics* would communicate this emphasis.³

19. The indicative mood indicates a statement of historical fact.
20. The next verb in Luke 23:46 is found in the phrase, "He breathed His last." The verb, "He breathed," is the aorist active indicative of **ἐκπνέω (ekpnēō)**: "to breathe out."

² A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 804.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 415.

21. The constative aorist contemplates the action in its entirety. Jesus produced the action of executing His own physical death by breathing out His last. The indicative mood indicates it is a completed fact of human history.
22. In Isaiah 53:8, if the verb *gazar* had been in the Qal *active* perfect, then it would have made reference to the Lord producing the action of His own spiritual death which He did not.
23. From the Niphal passive perfect of *gazar* – “to be cut off from life itself” – in Isaiah 53:8, compared with the present middle indicative of the verb *paratithēmi* – “to die,” and the aorist active indicative of the verb *ekpneō* – “to breathe out” in Luke 23:46, we are able to establish the doctrine of the two deaths of Christ on the cross.