

Isa 53:7-12
February 20, 2022

Prophetic description of His death Isa 53:7-9

7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 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? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

When He was oppressed and afflicted, He did not open His mouth.

“oppressed” = exact, exert demanding pressure; the root word connotes the exertion of demanding oppressive pressure for payment or labor.

The essential meaning of our root is exhibited in Ex 3:7 where it signifies Egyptian “overseers.” They were told not to supply straw to Israel but to maintain the work output (vv. 10, 13). They beat the Israelite “foremen” when Pharaoh’s demand was not met. The Messiah will do away with all such oppression (Isa 9:4; Zec 9:8) although he would quietly endure it himself to accomplish salvation.

“afflicted” = The primary meaning is “to force,” or “to try to force submission,” and “to punish or inflict pain upon.”

“He did not open His mouth (kept silent).” (Mt. 26:63; 27:12-14; Jn 19:9; 1Pt 2:23).

Ps 38:13-14 But I, like a deaf man, do not hear; And I am like a mute man who does not open his mouth. 14 Yes, I am like a man who does not hear, And in whose mouth are no arguments.

“By oppression and judgment He was taken away”.

oppression = i.e., a state of hardship and trouble for someone.

judgment = decision, sentence, i.e., an official proclamation in a legal verdict.

“In His humiliation His judgment (legal trial) was taken away”; the virtual sense of the Hebrew. He was treated as one so mean that a fair trial was denied Him (Mt 26:59; Mk 14:55-59).

“Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers.”

Lamb is first mentioned

Gen 22:7-8 Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?” 8 Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

Lamb is second mentioned in the Passover lamb (Ex 12:3-21).

John the Baptist identifies Jesus as “the Lamb of God who takes away the sin of the world” (Jn 1:29, 36).

1Pt 1:19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

His generation did not realize that His death was for them (Ac 3:17-20; 13:27).

“He was cut off ... for the transgression of my people, ... “

The difference between verse 5 and 8 is that in verse 5 it was suffering only, here it is death itself, which the Servant endures for man.

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, (Rom 5:10; 6:10; 1Cor 15:3; 2Cor 5:14-15; Phil 2:8; Heb 2:9; 1Pt 3:18)

“to whom the stroke was due.” = Hebrew, “the stroke (was laid) upon Him.”

“His grave was assigned with wicked men”

they intended (by crucifying Him with two thieves, Mt 27:38) that He should have His grave “with the wicked.” The denial of a honorable burial was accounted a great shame (Jn 19:31, Isa 14:19; Jer 26:23).

“He was with a rich man in His death” (Mt 27:57-60. Mk 15:43, 46. Lk 23:53. Jn 19:38-42).

The Purpose of the Father in the sufferings and death of Jesus **Isa 52:10-12**

10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

“the LORD was pleased to” -

It was the Father’s will (Jn 6:38; Heb 10:7, 9) that Jesus suffers, dies, and is resurrected.

2Cor 5:21 He made Him who knew no sin to be sin on our behalf, ...

What Jesus suffered – on our behalf:

To crush Him

“Crush” = as under a burden, the weight of sin which was laid on Him.

“No stronger expression could be found in Hebrew to denote severity of suffering – suffering unto death” (Urwick)

“putting Him to grief”

grief = cause to suffer with wounds

“He bruised him with a grievous bruising.”

“render Himself as a guilt offering”

The Servant dies as a guilt offering. A guilt offering was required in cases when a wrong was unintentionally or unknowingly committed. Once the guilt was known, the offering was necessary to atone for the sin (Lev 5:14-19).

In verse five He is a sin offering

Rom 3:23-25 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; (1Jn 2:2; 4:10)

“the anguish of His soul”

trouble, misery, i.e., that which is an unpleasant, hard, distressing experience

“He will bear their iniquities”

To carry, i.e., pick up or pull and carry an object

“He poured out Himself to death”

Christ not only died for man, but, as it were, “poured out his soul” with his own hand to the last drop. The expression emphasizes the duration and the voluntariness of Messiah’s sufferings.

Phil 2:6-8 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

“was numbered with the transgressors”

He was counted with transgressors (Lk 22:37)

He was condemned as a “blasphemer” (Mt 26:65)

He was crucified with criminals (Lk 23:32)

He was called a deceiver (Mt 27:63)

He was regarded generally by the Jews as accursed (Dt 21:23)

“He Himself bore the sin of many”

Heb 9:26-28 ... but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself ... Christ also, having been offered once to bear the sins of many, ...

“He interceded for the transgressors”

Rom 8:34 Romans 8:34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. (Heb 7:25; 9:24; 1Jn 2:1)

The glories that follow:

the secret of His sufferings. They were voluntarily borne by Messiah, in order that thereby He might “do Jehovah’s will” (Jn 6:38; Heb 10:7, 9), as to man’s redemption; so at the end of the verse, “the pleasure of the LORD shall prosper in His hand.”

He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.

He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many,

I will allot Him a portion with the great, And He will divide the booty with the strong;

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