

Vicarious Sacrifice: Isa 53:3, “We did not add up the facts”; Isa 53:4, Jesus’ Work on the Cross, Philip’s Encounter with the Ethiopian Eunuch, Acts 8:28–32; the Lord’s Scream from the Cross, Matt 27:46; Man’s Condition & the Cross, Isa 53:5–6; Ten Principles on Total Depravity; Moral & Immoral Degeneration & the Cosmic Systems

1. The etymology of the word *chashav* contains the elements of calculation: “account, compute, settle.” Secondly are the concepts of planning: “to think out, to conceive, to invest.”
2. In the situation whereby the people are evaluating Jesus, their only “calculation” is that He is an imposter, a false Christ, or a blasphemer.
3. The concept behind the meanings of *chashav* is “to think through what you know and then compute the facts in order to reach a conclusion.”
4. This they did not do so that the NASB concludes the verse with “we did not esteem Him.”
5. Our expanded translation observes the more in-depth translation, “we did not add up the facts about who He was.”
6. In the New Testament, fulfillment of the last two prophecies are mentioned in Matthew 27:30–31 and John 1:10–11:
 - (1) “He received our condemnation”:

Matthew 27:30 - They spat on Him. And took the reed and began to beat Him on the head.

v. 31 - After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.

- (2) “We did not add up the facts about who He was”:

John 1:10 - He was in the world, and the world was made through Him, and the world did not know Him.

v. 11 - He came to His own, and those who were His own did not receive Him.

23. Isaiah 53:4 is next. It sets up verse 5 and 6 which deals with the Lord’s substitutionary atonement.

Isaiah 53:4 - Therefore, He Himself has lifted up and carried away the afflictions of our sins; he carried the heavy burden of our afflictions. Consequently, the Jews considered or assumed Him struck down by judgment, He was caused to be continuously pommelled by God, and made to labor intensively on the cross. (EXT)

1. The NASB translates the opening clause, “Surely our griefs He Himself bore.” The verb “bore” is the Qal perfect of **חָשַׁב (hasa’)**: “to lift up and carry away.”
2. The word “afflictions” is the noun **חֹלִי (choli)**: “disease or sickness.” Regarding physical conditions, the general term “afflictions” is better, but the most debilitating condition is personal sin.
3. On the cross, the Lord lifted up our afflictions of sins upon Himself and carried them away by means of being punished for them.
4. Man’s side of the cross is addressed next. The Jews’ evaluation of what was taking place is stated by three verbs.

5. First is the second use of the verb that closed verse 3, the Qal perfect of **חָשַׁב** (*chashav*): “to reckon, to calculate, to account.” We translated the word in that context, “We did not add up the facts.”
6. This context not only finds the Jews adding up the facts but in doing so, getting it all wrong. Instead of translating it as “not adding up the facts,” it is better to recognize conclusions were drawn but without justification.
7. *Chashav* can be translated here by the word *consider*: “May suggest giving thought to in order to reach a suitable conclusion, opinion, or decision.”
8. To do this without “adding up the facts,” means the consideration given results in an assumption being drawn.
9. Further clarity is given by use of the word *assume*: “To take for granted as true: suppose.”¹
10. The Jews have considered and then assumed that three things are happening to Jesus while on the cross. First that Jesus is “struck down by judgment from God.”
11. “Struck down” is the Qal passive participle of **נָגַע** (*naga'*) which indicates the Jews observed the Lord being repeatedly stricken.
12. “He was caused to be pommelled” is the Hophal passive participle of **נָחַח** (*nachah*) indicating that Jesus was caused to continuously receive the judicial imputation of human sins upon Himself.
13. The final description is the Pual passive participle of **אָנַח** (*'anah*): “to labor on the cross.”

[The meaning of the verb *'anah* goes back to] the root *'nh*, “exert oneself.” (In Christian Palestine, we find the participle *'nyn*, “busy people, laboring people.”²

14. The Lord’s duty before the Father was to concentrate on the divine judgment of the world’s sins upon Himself. The mental energy to focus on the sins imputed and the judgment to be endured required the intense concentration demanded by the Pual passive participle.
15. Up to this point the Lord had remained silent, but the moment He received our sins upon Himself, He screamed.
16. First of all, Isaiah 53 confused the Ethiopian eunuch since he had never been taught the Scripture:

Acts 8:28 - **He [the Ethiopian eunuch] was ... sitting in his chariot, and was reading the prophet Isaiah.**

Acts 8:29 - Then the Spirit said to Philip, “Go up and join this chariot.”

v. 30 - Philip ran up and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?”

v. 31 - And he said, “Well, how could I, unless someone guides me?” and he invited Philip to come up and sit with him,

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed., s.v. “consider,” “assume.”

² F. J. Stendebach, “נָחַח,” in *Theological Dictionary of the Old Testament*, eds G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2001), 11:217.

v. 32 - Now the passage of Scripture which he was reading was this: "He was led as a sheep to slaughter; and as a Lamb before its shearer is silent, So He does not open His mouth [**Isaiah 53:7**]."

17. Although silent at first, once the world's sins were imputed to Him, the Lord screamed:

Matthew 27:46 - At about three o'clock Jesus screamed with a loud voice and kept on saying, "Ἠλί, Ἠλί, λιμὰ σαβαχθάνι?" ("Élí, Élí, limá sabachtháni?") which is translated, "My God, My God, why have You forsaken Me?"

18. When it comes to the intensive action of a verb, this was the most intensive ever received by an individual.

2. Man's Condition and the Cross, vv. 5-6

Isaiah 53:5 - But, He, the Messiah, was intensively pierced for our violations of the Mosaic Law, He as a *tole'ah* worm, was continuously crushed for our iniquitous status of unrighteousness [redemption]; the punishment for our reconciliation [removal of the barrier] fell on Him, and by His bruise we are sewn together with God [propitiation]. (EXT)

1. Mankind's unsaved condition was and remains one of total depravity. Here are ten principles on this doctrine:
 - (1) Total depravity includes the trend toward both moral and immoral degradation.
 - (2) Dead works depend upon the power and ability of the spiritually dead person.
 - (3) Spiritual death at physical birth means total depravity, total separation from God, and total helplessness.
 - (4) The laws of divine establishment are a restraint on total depravity so that the human race does not destroy itself under the two categories of moral and immoral degeneration.
 - (5) Spiritual death is not only brain death, but total depravity, total separation from God, and total helplessness to do anything about it.
 - (6) Personal sin is not an issue, not even at the Last Judgment, because all sins in history were judged at the cross.
 - (7) Personal sin is an issue in total depravity of spiritual death, but personal sin is never an issue in the gospel.
 - (8) Under total depravity, the unbeliever is unable to understand spiritual phenomena or do anything to have a relationship with God.
 - (9) Being spiritually dead, the unbeliever is under total depravity with his sin nature in control.
 - (10) There is no system of works a spiritually dead person can do by which he can gain the approbation of God. That is all done for him at the cross.
2. Mankind's total depravity is why the Lord had to become a man.
3. Only a perfect Man, inseparably united with undiminished deity, could become a vicarious sacrifice for the human race.