

Vicarious Sacrifice: First-Century Jews Did Not Add Up the Facts about Who Jesus Was, Isa 53:3; He Carried Away Our Sins & Guilt; Jews Did Not Add Up the Facts & Assumed Jesus Was Being Judged by God: Struck Down, Pommeled, & Made to Labor, v. 4

22. In addition to disrespecting the Lord they also “did not esteem Him.” The word “esteem” is the Qal perfect of the verb **חָשַׁב** (*chashav*): “to reckon, to calculate, to account.”

The Hebrew verb *chashav* exhibits two basic semantic elements. The first is the element of calculation, with its modifications “account, compute, charge, settle,” thus “count, value, calculate.” The second is the element of planning: “think out, conceive, invest.” (p. 230)

“Calculate can be understood as the center of a semantic field that comprises primarily the verbs of counting. But *chashav* goes beyond the meaning of reckoning with numbers and quantities, referring rather to values and factors in general: weighing, evaluating, calculating, rational assignment of place and rank, the technical accounting of a merchant. (p. 231)

The failure to take any notice of the Servant of God (Isa. 53:3; cf. v. 4) and the lack of regard for human life (Isa. 33:8) reveal a lamentable state of desolation.¹ (p. 235)

23. This verb *chashav* is preceded by the negative adverb **אֵין** (*lo'*): “no,” which means there was no calculation and no thought. His adversaries “did not calculate” — did not add up the facts — about the Messiah which were presented by the prophets and therefore “did not invest” in Jesus as the Christ.
24. Here is the expanded translation of the second paragraph of our passage:

Isaiah 53:2 - The Messiah shall be caused to grow up before the Father as the tender shoot of an infant, and like a genetic root of David in the dry ground of reversionistic Palestine; He has no handsome appearance of royal splendor that we should pay any attention to Him, nor was His image such that we should continue to be desirous of Him.

Isaiah 53:3 - He received contemptible insults and was rejected of men; a Man of mental pain and suffering and acquainted with afflictions of man’s personal sins and their antagonisms. We were caused to hide our faces from His brutalized condition; He received our condemnation and we did not add up the facts about Who He was. (EXT)

Isaiah 53:4 - Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. (NASB)

1. The word “griefs” is the plural of the same word we noted in verse 3, the noun **חָלִי** (*chali*): “disease; sickness.”
2. Again, this has nothing to do with illnesses, diseases, or afflictions. It refers to something far worse, the presence of the sin nature in our physical bodies.
3. This amounts to the fact we are born physically alive but spiritually dead, the latter represented by *chali*. Because of this, mankind has an innate fear of physical death.
4. The Lord is said to have borne this problem for us, the Qal perfect of the verb **נָשָׂא** (*nasa'*): “to carry away.” Our sins were imputed to Him on the cross and were carried away by His substitutionary spiritual death.

¹ K. Seabold, “חָשַׁב,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 1986), 5:230–31; 235.

5. Those who have placed their faith in Christ for salvation have no reason to any longer fear physical death. The principle of eternal security is the doctrinal rationale the believer may utilize in the second stage of the faith-rest drill.
6. Jesus carried away our afflictions in three ways:
 - (1) He died spiritually for our sins.
John 19:30 - Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.
 - (2) During our lives following salvation, He also carries away our problems.
1 Peter 5:7 - Casing all your anxiety on Him, because He cares for you.
 - (3) There are no problems in eternity.
Revelation 21:4 - "He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."
7. He carried away our afflictions and secondly "He carried away our sorrows." The word for "sorrows" is the noun מַכְאוֹב (*mach'ov*): "pain, suffering, sorrow." These are attributed to our "guilt" that He carried away.
8. The word "carried" is the verb סָבַל (*saval*): "to carry a heavy burden" and refers to our Lord taking on the heavy weight of our sins.
9. The word "esteemed" comes up for a second time, which we translated in verse 3, "we did not add up the facts about Who He was."
10. The Jews who witnessed the Lord's trials, physical abuses, and crucifixion are doing some "esteeming" in verse 4. In other words, they erroneously analyzed what was going on and they approved of it from human viewpoint.
11. They comprehended three things that are stated next in order: (1) stricken, (2) smitten, and (3) afflicted.
12. The word "stricken" is the Qal passive of the verb נָגַע (*naga'*): "to strike in an aggressive and harmful way" by divine justice.
13. The Jews while observing His passion saw the beatings and flogging. They gathered around to learn the verdicts by the six trials. They saw him brought to the balcony of Pilate's headquarters and screamed, "Crucify Him!" They were eye-witnesses to His crucifixion. They saw Him die physically.
14. The word "smitten" is the Hophal stem of the verb נָחַח (*nachah*): "He was caused to be struck by God." This refers to the imputation of the sins of the world to our Lord on the cross.
15. This process took three hours so a better English translation would be "pommel" which is "to beat or strike repeatedly."²
16. Finally, the word "afflicted," the Pual intensive passive of the word עָנָה (*'anah*): "to labor; to work."
17. Jesus Christ worked for our salvation. Even though He was struck repeatedly by the Jews and pummeled by the imputation of our sins, He was required to concentrate while He was being judged for them.

² *Oxford English Dictionary*, s.v. "pommel."

18. No matter what the task, physical work requires the mental work of concentration and awareness of the mission.
19. The Pual stem is intensive which emphasizes the maximum pressure involved in concentrating during the judgment.
20. The Pual is also passive indicating that the Lord received the imputation of our sins from God.
21. The intensity of this ordeal is reflected by our Lord's interrogative from the cross:

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

22. Verses 2-4 report on the First Advent of Messiah and the cross. Verse 4 sets up the next two verses in Isaiah's Report of the Gospel.
23. Here are the expanded translations of verses 2-4:

Isaiah 53:2 - The Messiah shall be caused to grow up before the Father as the tender shoot of an infant, and like a genetic root of David in the dry ground of reversionistic Palestine; He has no handsome appearance of royal splendor that we should pay any attention to Him, nor was His image such that we should continue to be desirous of Him.

Isaiah 53:3 - He received contemptible insults and was rejected of men; a Man of mental pain and suffering and acquainted with afflictions of man's personal sins and their antagonisms. We were caused to hide our faces from His brutalized condition; He received our condemnation and we did not add up the facts about Who He was.

v. 4 - Therefore, He Himself has lifted up and carried away the affliction of our sins; he carried the heavy burden of our guilt. Consequently, the Jews considered Him struck down by judgment, He was caused to be pommelled by God, and made to labor on the cross. (EXT)