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He Was Oppressed and Afflicted, Yet He Did Not Open His Mouth

53: 7-9

He was oppressed and afflicted, yet He did not open His mouth **DIG: If all you knew about the Servant's adult life were summed up in these verses, what would you assume must have happened to Him? How does this relate to the picture of the Servant in 53:6? Why was this needed? Why did He go silently like a meek little lamb? What will He be like when He returns (see Revelation 5:5)? Why?**

REFLECT: When was the last time you gave yourself sacrificially to others? What was the result? How did it affect you? Can you "hold your tongue" if you feel like you are suffering an injustice? How would your situation be different than the one we see here? How is it the same? When you read these Scriptures, how does it affect you personally? How has the Word of God changed your life?

In 53:1-9 we finish up with Isra'el's national prayer and confession at the end of the Great Tribulation (see the commentary on **Revelation, to see link click [Ev - The Basis for the Second Coming of Jesus Christ](#)**). The actual words of this prayer are found in four key passages of Scripture, first, in **Psalm 79**, secondly in **Psalm 80**, thirdly here, and lastly in **Isaiah 63:7 to 64:12**. All tenses are prophetic perfects, or future events looked upon as already taken place. This is the fourth of **five messages** in this section.

Jesus was determined to fulfill **His** ministry on earth. As a child, **God the Father** had raised **God the Son morning by morning** and **instructed Him** concerning **His** purpose in coming to this earth (**50:4**). As **Jesus grew in wisdom and stature, and in favor with God and men (Luke 2:52)** **He** became more and more determined. **Yeshua** was confident that **He** would **not** be **disgraced** because **God the Father** would come to **His** aid. And **He** was so sure of this that, **He set His face like a flint** to the cross to suffer because **He** knew that **He** would **not** be **put to shame**. The reason **He offered His back to those who beat Him**, the reason **He offered His cheeks to those who pulled out His beard**, the reason **He did not hide His face from mocking and spitting** was because **He** recognized that **the Father** was with **Him (50:7-8)**.

Isaiah takes up the **sheep** metaphor from **53:4-6**, and uses it to underline the point being made throughout this national confession: the contrast between a sinful **people** and an innocent **Servant**. When we are compared to **sheep**, **their** ability to get lost is emphasized: **We all, like sheep, have gone astray, each of us has turned to our own way (53:6)**. But when **the Messiah** is compared to **sheep**, **their** non-defensive, submissive nature is emphasized. Both **He** and we may be compared to **sheep**, but two very different pictures emerge. The negative characteristics are seen in us, while the positive ones are seen in **Him**. Being **human**, **He** shares our nature (without sinning), but in **Him** it is transformed.

But He was oppressed and afflicted, yet He did not open His mouth (53:7a). The construction of the sentence gives a sense of simultaneous action, *He was oppressed as He humbled Himself*. The word **oppressed** carries with it the idea of brutal physical punishment at the hand of others. **ADONAI** said: **I have seen how My people are being oppressed in Egypt and heard their cry for release from their slave-masters, because I know their pain (Exodus 3:7; also see Isaiah 3:5 and 12, 58:3)**.



Yet, He did not open His mouth. Led like a Lamb, Seh Ha'Elohim, God's Lamb (John 1:19, 29, 35) He went willingly to the slaughter (53:7b). Philip explained to an Ethiopian eunuch that **the Lamb of Isaiah** was not the prophet **Isaiah**, but was **the Messiah (Acts 8:26-35)**. It was no accident that **Isaiah** used this metaphor because **sheep** were the primary animals of sacrifice. Seeing many **sheep** sheared for **their** wool or killed as sacrifices, the Jews were well aware of the submissive nature of **sheep**. **Jesus** did not try to stop those who opposed **Him**, but remained **silent** rather than defend **Himself**. Therefore, **He** was not a victim caught up in the circumstances of life, but a **Person** of dignity in even the most degrading of circumstances. One thinks of **Jesus** setting **His** face to go to Jerusalem where **He** understood the death that awaited **Him** (see [Ir - Because the Sovereign LORD Helps Me, I Will Set My Face Like a Flint](#)).

*It is difficult to escape the conclusion that it is not accidental that **sheep**, the primary*

*animals of sacrifice, are mentioned here. The lambs used for offerings in the Tabernacle and the Temple were without spot or blemish. They provided atonement for the sins of the people. Thank You, **God**, for sending **Yeshua the Lamb**, who took our sins on **Himself** so we could be forgiven.*

And as a sheep before her shearers is silent, so He did not open His mouth (53:7c). All four Gospels point out that both at **His** religious and at **His** civil trial **He** suffered injustice in silence (**Matthew 26:62-62** and **27:12-14**; **Mark 14:60-61** and **15:3-5**; **Luke 23:8-9** and **John in 19:10**). In addition to the fact that **Jesus** was sinless and had done nothing wrong, twenty-one laws of the Great Sanhedrin regarding trials were all broken when **He** was tried. They were so desperate to kill **Him** (**Matthew 26:1-5**; **Mark 14:1-2**; **Luke 22:1-2**; **John 13:1**) they would stop at nothing, even their own rules (see my commentary on [The Life of Christ Lh - The Laws of the Great Sanhedrin Regarding Trials](#)).

After two unjust trials, **Jesus** was sentenced to die (**John 19:16**). **After forcible arrest and sentencing, He was taken away (53:8a CJB).** While being scourged, **He** was temporarily in Pilate's prison. After being scourged **He** went through the process of a trial. It was a judicial trial. After that **He was taken away** to be killed. **Yet who of his generation protested (53:8b)? Christ's** generation had failed to recognize **Him** for who **He** was. But the faithful remnant at the end of the Tribulation is seen here as correcting that error.

For He was cut off from the land of the living (53:8c). The word **speak, declare, or consider** means thoughtful consideration to the fact that **He was cut off from the land of the living**. This means *death*. **This term cut off is used extensively in the Torah.** Over and over again violation of the Torah meant that you were **cut off** or killed. It is the same expression used here to mean that **Jesus** was to die a punitive sacrifice.

For the crimes of My people, who deserved the punishment themselves (53:8d CJB). Not that **He** was guilty of breaking the Torah, but **for the transgression** (or violation of specific law) **of Isaiah's people, Jesus was stricken.** Now **the wages of sin** being **death (Romans 6:23)** is bad news, but there is good news.

But God demonstrates His own love for us in this: While we were still sinners, Christ died for us (Romans 5:8). We were spiritually dead and unable to make the first move toward **God** because we inherited Adam's **sin** nature that rebelled and separated us from **Him**. So **God** made the first move toward us by sending **His** one and only **Son** to die in our place for the payment for our **sin**. We stand before **the Son of God**, guilty of **sin**, and

facing a death penalty. But Jesus, as judge (**John 5:27**), comes down from behind the seat of judgment, takes off **His** judicial robe and stands beside us. It is there that **He** says to us, "I will take your place. I will die for you." And if you were the only person in the world, **He** still would have died for you. The penalty for **sin** is death, but **Christ** died and paid for **sin** so we do not have to go to hell.

Then the burial of **the Servant** is pictured. **He was assigned a grave with the wicked and with the rich in His death (53:9a)**. The first two lines would be contradictory if we did not have New Covenant revelation. **A person who died as a criminal by Jewish law could not be buried in the family plot. He had to be buried in a special criminal's grave.** **Jesus** died as a criminal and crucifixion was a criminal's **death**. And since **He** died a criminal's **death**, **He** was assigned a criminal's **grave**. Although **He was assigned a grave with the wicked**, **He** will end up being buried in a **rich** man's tomb (**Matthew 27:57-60; Mark 15:42-46; Luke 23:50-54; and John 19:38-42**). All these passages tell us that a **rich** man named Joseph of Arimathea requested **His** body and got it. So **Jesus** ended up being buried **with the rich in His death**, and not in a criminal's **grave** to which **He was assigned** by the Jewish and Roman leaders of that day.

Though He had done no violence, nor was any deceit in His mouth (53:9b). But even though **He** had been treated as a common criminal **He had done no violence**. That means **He** was not guilty of any outward **sin**. In addition, **nor was any deceit in His mouth**. That means **He** had no inward **sin**. **Isaiah** says that **God** is going to twist history. **The Suffering Servant** was assigned a criminal's grave, but **He** will be exalted by **the Father**.

Therefore, Isra'el's national confession that Yeshua was indeed the Messiah is seen in the first nine verses of Chapter 53. The surviving remnant at the very end of the Great Tribulation will finally realize that **Jesus** was **the Messiah** and that **He** had died a substitutionary death on **their** behalf. There is only one thing that **God** will ask of **them**. And it is the same thing **He** asks of us - **faith. Because without faith it is impossible to please God (Hebrews 11:1)**.