

Vicarious Sacrifice: Isaiah 53:6: 7 Characteristics of Sheep; Sheep Naturally Go Astray & So Do People; Robert Burns's "To a Mouse"; when Unordered Masses Go Their Own Way They Collide: Wm. Butler Yates's "The Second Coming"; Panah: People Turn to Their Own Desires: Derek: Wheel-Tracks of Wickedness; God Caused Our Iniquities to Fall on Christ; Isaiah 53:7: Jesus Received Harassment & Abuse, Severe Distress & Unjust Treatment, but Did Not Open His mouth

12. Here are seven observations of sheep which apply to those who "professing to be wise, they became fools" (Romans 1:22):
 - (1) The benighted, like sheep, have no sense of direction and need guidance. Knowledge of divine truth serves as the shepherd.
 - (2) As a sheep that cannot clean himself, so the benighted lives in a state of sin or lost fellowship. The Lord provides salvation for the lost while the Holy Spirit restores fellowship to the believer.
 - (3) Sheep cannot help themselves when injured. Victimized by circumstances, Bible doctrine provides the necessary therapy to provide comfort.
 - (4) Sheep cannot defend themselves and must depend upon their Shepherd for protection.
 - (5) Sheep cannot find food or water on their own; they must depend on the Shepherd to provide their sustenance through logistical grace.
 - (6) Sheep are easily frightened so they need a Shepherd that is able to comfort them with recall of biblical principles.
 - (7) When a sheep produces wool – good works – the act belongs to the Shepherd, i.e., it is His Word that produces divine good. Human-good works are the staging area for evil.
13. A client nation cannot sustain itself if each generation does not possess the same principles that founded the culture in the first place.

14. Absent these ongoing replacements there is no way to keep the sheep from wandering about making human-viewpoint decisions and manufacturing evil.
15. The only means of restoring a nation entering into the fourth-generation curse is through a national crisis that causes the benighted to seek truth beginning with the gospel.
16. The overwhelming challenge is whether the free will of the benighted will respond to the challenge of national crisis or react.
17. Isaiah writes, "Every person of the human race has gone wandering about, each one of us has turned to his own way."

To a Mouse

Robert Burns

Sleek, tiny, timorous, cowering beast
why's such panic in your breast?
Why dash away, so quick, so rash,
when I would be loath to run after you
with a murderous plowstaff!

I'm truly sorry Man's dominion
has broken Nature's social union,
and justifies that bad opinion
which makes you startle,
when I'm your poor, earth-born companion
and fellow mortal!

Your tiny house lies in a ruin,
its fragile walls wind-rent and strewn!
Now nothing's left to construct you a new one
of mosses green
since bleak December's winds, ensuing,
blow fast and keen!

You saw your fields laid bare and waste
with weary winter closing fast,
and cozy here, beneath the blast,
you thought to dwell,
till crash! the cruel iron ploughshare passed
straight through your cell!

That flimsy heap of leaves and stubble
had cost you many a weary nibble!
Now you're turned out, for all your trouble,
less house and hold,
to endure cold winter's icy dribble
and hoarfrosts cold!

But mouse-friend, you are not alone
 in proving foresight may be vain:
 the best-laid schemes of Mice and Men
 go oft awry,
 and leave us only grief and pain,
 for promised joy!

Still, friend, you're blessed compared with me!
 Only *present* dangers make *you* flee:
 But, ouch!, behind me I can see
 grim prospects drear!
 While forward-looking seers, we
 humans guess and fear!¹

18. When the unordered masses turn to their *own way*, then everyone is crashing into each other. The current Zeitgeist exhibits this condition and calls to mind these lines from Yeats's *The Second Coming*:

Things fall apart: the center cannot hold; / Mere anarchy is loosed upon the world, / The blood-dimmed tide is loosed, and everywhere / The ceremony of innocence is drowned; / The best lack all conviction, while the worst / Are full of passionate intensity.²

19. So many in our nation today have gone astray, both unbeliever and believer alike. In doing so, "each of us has turned to his own way."
20. This is exactly what sheep do. With apologies to Rodgers and Hart, they are bewitched, bothered, and bewildered.
21. The verb "turned" is the Qal perfect of פָּנָה (*panah*): "to turn and follow one's own desires."
22. Those desires are described by the noun דֶּרֶךְ (*derek*): "the path that one chooses to travel; most often used metaphorically to refer to the pathways on one's life, suggesting the pattern of life."³ Wheel-tracks of wickedness in this context.
23. Man's volition is free and thus he may act independently of God.

¹ Robert Burns, "To a Mouse," in *The Literature of England: An Anthology and a History*, eds. George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman, and Co., 1948), 2:98.

² William Butler Yates, "The Second Coming," in *The Literature of England*, 2:1051.

³ Warren Baker and Eugene Carpenter, "דֶּרֶךְ," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 248–49.

24. The only way to regain stability of soul is for the heathen to believe in Christ and believers to get back inside the bubble.
25. But the bubble would not be an available recourse for recovery had not the Father caused the sins of the people “to fall on Jesus.”
26. The verb “to fall” is the Hiphil perfect causative active voice of פָּגַעַ (paga’): “to fall upon someone with hostility.”

The Hiphil causative: “cause to strike.” Yahweh causes the punishment for the iniquity of Israel to strike the servant of God (Isaiah 53:6), so that he suffers vicariously for the people.⁴

27. God the Father took the sins of the people and caused the punishment for them to be directed upon Jesus so that He suffered vicariously the penalty for them.
28. God took the entire inventory of human sin and, at high noon on April 3, 33, caused them to fall upon Jesus after which point He screamed this interrogative from the cross:

Matthew 27:46 - About the ninth hour [3:00 P.M.] Jesus cried out with a loud voice, saying, “*Eli, Eli, lama sabachthani?*” that is, “My God, My God, why have You forsaken Me?”

29. Verses 7–9 will explain why the Lord was forsaken during the three hours of judgment.

Isaiah 53:6 - All of us like sheep have completely gone astray, each of us has completely deviated to follow wheel-tracks of wickedness; but God has caused to fall on Jesus the iniquities of us all. (EXT)

3. Messiah’s Trials and the Cross, vv. 7–8

⁴ P. Maiberger, “פָּגַעַ,” 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), 11:474.

Isaiah 53:7 - 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. (NASB)

1. The opening clause, “He was oppressed and He was afflicted,” contains two Niphal passive verbs which apply to the several trials of Jesus.
2. “Was oppressed” is the Niphal perfect passive of נָגַשׁ (*nagas*): “oppressed by others.” This gathers up all the cruel and unjust uses of power or authority administered by the Jewish and Roman authorities upon Jesus. “He was harassed and abused by Jewish and Roman authorities.”
3. “Was afflicted” is the Niphal passive participle of עָנָה (*'anah*): “to receive distress so severely as to cause persistent suffering and unjust treatment.”
4. During the entirety of His “sufferings,” Jesus received severe afflictions and suffering instead of justice.
5. Although Jesus was brought before six courts, each of which was illegal and unjust in some way, “He did not open His mouth.”
6. “Did not open” is the Piel active imperfect of פָּתַח (*pathach*): “did not [לֹא (lo')] open.”
7. On no occasion did Jesus complain about the injustices inflicted upon Him. The Piel is intensive therefore Jesus “steadfastly refused to speak.”
8. These three verbs – *nagas*, *'anah*, and *pathach* – refer to the six trials of Christ: (1) Before Annas, John 18:12–13; 19–24, (2) before Caiaphas, Matthew 26:57–68, (3) before the Sanhedrin, Luke 22:66–71, (4) before Pontius Pilate, Luke 23:1–7, (5) before Herod Antipas, Luke 23:8–12, and (6) before Pilate, John 18:29–19:16.