

Logos Bible Software 4

File Guides Tools Command Search

BHS/WIVU Biblia Hebraica Stuttgartensia: SESB 2.0 Version Hebrew Bible: Andersen-Forbes Analyzed Text

Isaiah 63 Article

Isaiah > Chapter 63

63. מִיָּחָה בֵּא מֵאֲדוֹם חֲמוֹץ בְּגָדִים מִבְּצֻרָה זֶה הַדּוֹר בִּלְבוּשׁוֹ צִעָה בָּרַב כַּחוֹ אֲנִי
מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:
מְדוּעַ אָדָם לִלְבוּשׁ וּבִגְדֵיךָ כְּדֹרֶךְ בְּגָת:
פִּנְיָה דְרַכְתִּי לְבָדִי וּמַעֲמִים אֵין-אִישׁ אֶתִי וְאֶדְרַכְכֶּם בְּאִפִּי וְאַרְמָסֶם בְּחֻמָּתִי וְנִצַּחֶם
עַל-בִּגְדִי וְכָל-מִלְבוּשֵׁי אֲגָלָתִי:
כִּי יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלִּי בָּאָה:
וְאֲבִיט וְאֵין עֹזֵר וְאֲשִׁתּוֹמֵם וְאֵין סוֹמֵךְ וְתוֹשִׁעַ לִי זֶרְעִי וְחֻמָּתִי הִיא סִמְכָתִנִּי:
וְאֲבוֹס עַמִּים בְּאִפִּי וְאֲשַׁכְרֶם בְּחֻמָּתִי וְאֶזְרִיד לְאֶרֶץ נִצַּחֶם:
חֲסָדִי יִהְיֶה אֶזְכִּיר תְּהִלָּתִי יִהְיֶה כְּעַל כָּל אֲשֶׁר-גָּמְלָנוּ יִהְיֶה וְרַב-טוֹב לְבֵית
יִשְׂרָאֵל אֲשֶׁר-גָּמְלָם בְּרַחֲמֵי וּכְרַב חֲסָדָיו:
וַיֹּאמֶר אֶדְעֵמִי הֵמָּה בָּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ:
בְּכָל-צָרָתָם לֹא צָרָה וּמִלֹּאךְ פָּנָיו הוֹשִׁיעֵם בְּאַהֲבָתוֹ וּבְחֻמָּלָתוֹ הוּא גָּאֻלָּם
וַיִּנְטֹלֵם וַיַּנְשֵׂאֵם כָּל-יְמֵי עוֹלָם:
וְהֵמָּה מָרוּ וְעָצְבוּ אֶת-דְּרוֹחַ קִדְשׁוֹ וַיַּהֲפֹךְ לָהֶם לְאוֹיֵב הוּא נֶלְחַם-בָּם:
וַיִּזְכֹּר יַמִּי-עוֹלָם מִשָּׁה עִמּוֹ אִיֵּה הַמַּעֲלֵם מִיָּם אֶת רַעִי צֹאנֹהוּ אִיֵּה הַשֵּׁם בְּקִרְבּוֹ
אֶת-דְּרוֹחַ קִדְשׁוֹ:
מִלִּידָה לְיִמִּין מִשָּׁה זָרוֹעַ מִפְּאֶרְחוֹ בִּזְכוּת

Enhanced Brown-Driver-Briggs Hebrew and English Lexicon New Tab Eerdmans Bible Dictionary Isaiah: A Commentary

Isaiah 53:4-6

Isaiah 40-66 > 41. Introduction to Chapters 40-55 (Second Isaiah) > 53. Isaiah 52:13-53:12 > 3. Exposition Article

[4-6] In v. 4 the narrative continues with a series of striking contrasts in which the Hebrew *'aken* ("surely") marks the beginning of a theme. "Surely it was our sickness he bore," yet "we regarded him as plagued." "He was wounded because of our sins," yet "we have all gone astray like sheep." Two additional notes are sounded in the sorrowful recital. First, the confessing community bears testimony to what it has seen and now understands (52:15). It was for "our sins" he was tortured; it was for "our iniquities" he was bruised. "The punishment that brought us peace was on him" and "by his wounds we are healed." Second, it was God's will and purpose that the servant was dealt this affliction. Not only did God allow it (the passive voice softens the theological tension), but God is understood as the active agent of his suffering: He was "smitten by God and afflicted" (v. 4); "Yahweh laid on him the guilt of us all" (v. 6). What occurred was not some unfortunate tragedy of human history but actually formed the center of the divine plan for the redemption of his people and indeed of the world.

It is at this juncture in the interpretation of the chapter that the modern debate over the term "vicarious" suffering has set in. Some of the controversy turns on the various ways in which the term has been construed. Beuken (*Jesaja*, II/B, 214ff.) is rightly concerned that the term be used with great caution lest theological categories foreign to the witness of the Old Testament be uncritically applied. Clearly Christian interpreters should

New American Standard Bible: 1995 Update English Standard Version The New International Version

Isaiah 63:1-64:1 Display Article

Isaiah > Chapter 63

God's Vengeance on the Nations

- 1 Who is this who comes from ^aEdom,
With ^bgarments of ^cglowing colors from ^dBozrah,
This One who is majestic in His apparel,
^eMarching in the greatness of His strength?
"It is I who speak in righteousness, ^fmighty to save."
- 2 Why is Your apparel red,
And Your garments like the one who ^g"treads in the wine press?"
- 3 ^h"I have trodden the wine trough alone,
And from the peoples there was no man with Me.
I also ⁱtrod them in My anger
And ^j"trampled them in My wrath;
And ^ktheir ^llifeblood is sprinkled on My garments,
And I ^mstained all My raiment.