

## CRUSHED

In Isaiah 53 the use of the word “crushed” both by translators and commentators could do with fuller consideration. Whilst it is not to be doubted in the absolute that the word *akd* may mean “crushed” its four uses in Isaiah are heavily weighted in favour of the regular use for “contrition” as exemplified by Isaiah 57.15 which reads “I live in the holy place but also with the one who is contrite (*DACA*) in spirit, to revive the spirit of the lowly and to revive the heart of the contrite(*DACA*)”. [cf. also Isaiah 3.15 and 19.10 with 53.10]

Isaiah records that “It PLEASED [*Xp*j ] the Lord to bruise him”. The phrase is accompanied by the word “inclined” which is indicative of a willingness that had to bend or curve from what would be agreeable to “cause him to” offer His own Son. The term “pleased” is not a word of cruelty or a word expressing the delight to injure or intimating any animos or wrath whatsoever but one that expresses the Father’s joy to have a very dear and perfectly obedient Son who would stand with God the Father in reconciliation and as a judicial ransom and vicariously stand with man in his need of an advocate.

Hebrew offers a range of words which are much more severe as:-

[*Xpn*] To dash to pieces

[xwɪp] To break a rock in pieces with a hammer-only  
found in future imperative & participle

The fact is God the Father was equally moved and in the silence of heaven His love and conduct in respect of the life of His Son was perfect. He was “in” or “in the circle” of the deepest suffering. He did not turn away. His love never diminished. The mutual pleasure of the Father in the Son and the Son in the Father were maintained. Jesus testified “You love me always”. When the terms “He put him to grief” occur the expression in Hebrew is unique. The word is [yl hh] has only two other parallels which anyone may check in the English Bible in Micah 6.13 and Hosea 7.5. The respective texts read “*I have caused me to be weak* by the desolation of /by the sickening of your divine blow on account of sin” and “In the day of our king the princes *have made themselves sick*”. The expression is as I have said “unique” in the sense that it is a “causal” device but it also bears a rare “reflexive” sense so it may be best described as a Hebrew Hiphal with Niphil connotation. What we are seeing in Isaiah 53 is the near impossibility of language to describe how the cross entered into the heart of God Almighty who stood nearer than Mary “in under the cross” right at the heart of the Atonement.

No prejudice is done to the eternal purpose of redemption. God’s “inclination” was an imperative of the future which He imposed upon him in his great

love when he made man. When God made ADAM he said “Let us make man” and the verb to make means “let us be sacrificial”. God traveled eternally with the NEW MAN and His great “stoop” at the cross was his inclination toward Christ the servant king and never was His heart so delighted as when it was broken for even then it conquered supremely and won a bride and tumbled the house of cards that was Satanic and human pride.

Solomon once used HAPAZ “to be pleased” saying “There is an opportunity for every “pleasing or loving affair[HAPAZ]under the sun

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