

Jesaja 53 juutalaisessa ja kristillisessä tulkintatraditiossa

STI 22.3. 2018, Antti Laato

Taustana luennoilla on tutkimus: Antti Laato, *Who Is the Servant of the Lord? Jewish and Christian Interpretations on Isaiah 53 From Antiquity to the Middle Ages* (SRB 4; Winona Lake: Eisenbrauns, 2012).

1 Masoreettinen heprean teksti

YHWH'S SPEECH ABOUT THE SERVANT 52:13-15

13 Look, my servant will prosper,
will be raised and lifted up and highly exalted.
14 As many were aghast at him –
he was so inhumanly disfigured
that he no longer looked like a man.
15 So he will sprinkle⁵⁴ many nations
and kings will stay tight-lipped before him,
seeing what had never been told them,
understanding what they had not heard before.

“WE”-GROUP SPEAKS IN 53:1-10

1 Who has believed our message?
And the arm of Yhwh – over whom has it been revealed?
2 Like a shoot he grew up before him,
like a root in arid ground.
He had no form or charm,
we saw him but he had no appearance that we should
desire him;
3 he was despised, forsaken by the men,
a man of sorrows, familiar with suffering,
Like one from whom people hide their faces,
he was despised, and we held him in low esteem.
4 Yet ours were the sufferings he was bearing,
ours the sorrows he was carrying,
while we thought of him as someone being punished
and struck down by God and afflicted;
5 whereas he was being pierced for our rebellions,
crushed because of our guilt;
the punishment which gives us peace fell on him,
and we have been healed by his wounds.
6 We had all gone astray like sheep,
each taking his own way,
and Yhwh laid on him
the iniquity of us all.
7 He was oppressed and afflicted,
but he never opened his mouth,
like a lamb led to the slaughter-house,
like a bound sheep dumb before its shearers

he never opened his mouth.

8 Without restraint and without justice he was taken away,
yet who of his generation considered it?

For he was cut off from the land of the living,
for the rebellions of his people he was stricken.

9 He was given a grave with the wicked,
and his tomb is with the rich,
although he had done no violence,
had spoken no deceit.

10 Yet it was Yhwh's good pleasure to crush him, making
him sick.

If you accept his life as a guilt offering,
he will see his offspring and prolong his life,
and through him Yhwh's good pleasure will be done.

YHWH'S SPEECH ABOUT THE SERVANT IN 53:11-12

11 Because of his humiliation he will really see it and be content.
By his knowledge, the righteous one, my servant will justify many
by taking their guilt on himself.

12 Hence I shall give him a portion with the many,
and he will share the booty with the mighty,
because he poured out his life unto death,
and was numbered with the transgressors.

For he bore the sin of many,
and interceded for the rebellious.

2 Septuagintan (LXX) teksti

Seuraava teksti on Rahlfsin editiosta; paras on Joseph Zieglerin editio *Isaias*; Septuaginta, Vetus Testamentum Graecum, Göttingen: Vandehoeck & Ruprecht 1967.

¹³ ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα

¹⁴ ὃν τρόπον ἐκστήσονται ἐπὶ σέ πολλοὶ οὕτως ἀδοξήσῃ ἀπὸ ἀνθρώπων τὸ εἶδος σου καὶ ἡ δόξα σου ἀπὸ τῶν ἀνθρώπων

¹⁵ οὕτως θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν

^{LXT} **Isaiah 53:1** ¶ κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν καὶ ὁ βραχίον κυρίου τίνοι ἀπεκαλύφθη

² ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον ὡς ρίζα ἐν γῆ διψώση οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα καὶ εἶδομεν αὐτόν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος

³ ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλείπον παρὰ πάντας ἀνθρώπους ἄνθρωπος ἐν πληγῇ ὢν καὶ εἰδῶς φέρειν μαλακίαν ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ ἠτιμάσθη καὶ οὐκ ἐλογίσθη

⁴ οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται καὶ ἡμεῖς ἐλογισάμεθα αὐτόν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει

⁵ αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν

⁶ πάντες ὡς πρόβατα ἐπλανήθημεν ἄνθρωπος τῇ ὁδῷ αὐτοῦ ἐπλανήθη καὶ κύριος παρέδωκεν αὐτόν ταῖς ἀμαρτίαις ἡμῶν

⁷ καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτόν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ

⁸ ἐν τῇ ταπεινώσει ἢ κρίσις αὐτοῦ ἤρθη τὴν γενεὰν αὐτοῦ τίς διηγῆσεται ὅτι αἶρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον

⁹ καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ

¹⁰ καὶ κύριος βούλεται καθαρῖσαι αὐτὸν τῆς πληγῆς ἐὰν δῶτε περὶ ἀμαρτίας ἢ ψυχὴ ὑμῶν ὄψεται σπέρμα μακρόβιον καὶ βούλεται κύριος ἀφελεῖν

¹¹ ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει δικαιοῦσαι δίκαιον εὖ δουλεύοντα πολλοῖς καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει

¹² διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχὴ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη

Käännös (NETS: <http://ccat.sas.upenn.edu/nets/edition>)

13 See, my servant shall understand
and he shall be exalted and glorified exceedingly.

14 Just as many shall be astonished at you—
so shall your appearance be without glory from men
and your glory be absent from the men—

15 so shall many nations be astonished at him,
and kings shall shut their mouth,
because those who were not informed about him shall see
and those who did not hear shall understand.

53

Lord, who has believed our report?
And to whom has the arm of the Lord been revealed?

2 He grew up before him like a child,
like a root in a thirsty land;
he has no form or glory,
and we saw him, and he had no form or beauty.

3 But his form was without honor, failing beyond all men,
a man being in calamity and knowing how to bear sickness;
because his face is turned away,
he was dishonored and not esteemed.

4 This one bears our sins
and suffers pain for us,
and we accounted him to be in trouble
and calamity and ill-treatment.

5 But he was wounded because of our acts of lawlessness
and has been weakened because of our sins;
upon him was the discipline of our peace;
by his bruise we were healed

6 All we like sheep have gone astray;
a man has strayed in his own way,
and the Lord gave him over to our sins.

7 And he, because he has been ill-treated,
does not open his mouth;
like a sheep he was led to the slaughter,
and as a lamb is silent before the one shearing it,
so he does not open his mouth.

8 In his humiliation his judgment was taken away.
Who will describe his generation?

Because his life is being taken from the earth,
he was led to death on account of the acts of lawlessness of my people.

9 And I will give the wicked for his burial
and the rich for his death,

because he committed no lawlessness,
nor was deceit found in his mouth.
10 And the Lord desires
to cleanse him from his blow.
If you offer for sin,
your soul shall see a long-lived offspring.
And the Lord wishes to take away
11 from the pain of his soul,
to show him light
and fill him with understanding,
to justify a righteous one who is well subject to many,
and he himself shall bear their sins.
12 Therefore he shall inherit many,
and he shall divide the spoils of the strong,
because his soul was given over to death,
and he was reckoned among the lawless,
and he bore the sins of many,
and because of their sins he was given over.

Apostoilisen isän Kleemensin kirjeessä (1 Kleem 16) on lainattu Jes 53:1-12, ja siinä on pieniä poikkeamia Septuagintan tekstiin.

- ³ Κύριε τίς ἐπίστευσεν τῆ ἀκοῇ ἡμῶν καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη ἀνηγγείλαμεν ἐναντίον αὐτοῦ ὡς παιδίον ὡς ρίζα ἐν γῆ διψῶσα οὐκ ἔστιν αὐτῷ εἶδος οὐδὲ δόξα καὶ εἶδομεν αὐτόν καὶ οὐκ εἶχεν εἶδος οὐδὲ κάλλος ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον ἐκλείπον παρὰ τὸ εἶδος τῶν ἀνθρώπων ἄνθρωπος ἐν πληγῇ ὦν καὶ πόνῳ καὶ εἰδῶς φέρειν μαλακίαν ὅτι ἀπέστραπται τὸ πρόσωπον αὐτοῦ ἠτιμάσθη καὶ οὐκ ἐλογίσθη
- ⁴ οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται καὶ ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ καὶ ἐν κακώσει
- ⁵ αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀμαρτίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν
- ⁶ πάντες ὡς πρόβατα ἐπλανήθημεν ἄνθρωπος τῆ ὁδῷ αὐτοῦ ἐπλανήθη
- ⁷ καὶ κύριος παρέδωκεν αὐτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ἐν τῇ ταπεινώσει ἢ κρίσις αὐτοῦ ἤρθη
- ⁸ τὴν γενεὰν αὐτοῦ τίς διηγῆσεται ὅτι αἶρεται ἀπὸ τῆς γῆς ἢ ζωὴ αὐτοῦ
- ⁹ ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἤκει εἰς θάνατον
- ¹⁰ καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ καὶ κύριος βούλεται καθαρίσαι αὐτὸν τῆς πληγῆς
- ¹¹ ἐὰν δῶτε περὶ ἀμαρτίας ἢ ψυχῇ ὑμῶν ὄψεται σπέρμα μακρόβιον
- ¹² καὶ κύριος βούλεται ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει δικαιοῦσαι δίκαιον εὖ δουλεύοντα πολλοῖς καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει
- ¹³ διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχῇ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη
- ¹⁴ καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη (1CI 16:3-14 APF)

3 Salomon Viisus (VT:n apokryfikirja) 2:1-5:23

Käännös (NETS: <http://ccat.sas.upenn.edu/nets/edition>)

2

For they did not reason rightly and said among themselves:
"Short and sorrowful is our life,

and there is no remedy
 when a human being dies,
 and no one is known who has returned from Hades.
 2 Because we came into being by chance
 and hereafter we shall be as though we had never existed,
 because the breath in our nostrils is smoke
 and reason is a spark within the beating of our hearts,
 3 when it is extinguished, the body will turn to ashes,
 and the spirit will be dispersed as thin air.
 4 And our name will be forgotten in time,
 and no one will remember our deeds;
 our life will pass away as the traces of a cloud
 and will be scattered as mist
 that is chased by the rays of the sun
 and weighed down by its heat.
 5 For our allotted time is the passing of a shadow,
 and there is no putting back of our death,
 because it has been sealed and no one turns it back.
 6 "Come, therefore, let us enjoy the good things that exist,
 and let us make good use of the creation as in youth;
 7 let us take our fill of costly wine and perfumes,
 and let no flower of spring pass us by.
 8 Let us crown ourselves with rosebuds before they are withered.
 9 Let none of us be without share in our revelry;
 everywhere let us leave signs of enjoyment,
 because this is our portion and this our lot.
 10 Let us oppress the righteous poor man; let us not spare the widow
 nor have any regard for the hairs, gray with long years, of the old man.
 11 But let our strength be the standard of what righteousness is,
 for what is weak is proved to be useless.
 12 "Let us lie in wait for the righteous man,
 because he is inconvenient to us,
 and he opposes our actions
 and reproaches us for sins against the law
 and ascribes to us sins against our training.
 13 He professes to have divine knowledge
 and calls himself a child of the Lord;
 14 he has become a reproof to us of our thoughts;
 (15) he is a burden to us even to see,
 15 because his life is unlike that of others
 and his behavior is different.
 16 We are considered by him to be base,
 and he keeps distant from our ways as from uncleanness.
 He calls the last end of the righteous happy
 and boasts that God is his father.
 17 Let us see if his words are true,
 and let us test what will happen at the end of his life;
 18 for if the righteous man is a divine son, he will help him
 and will rescue him from the hand of those who oppose him.
 19 Let us afflict him with insult and torture,
 that we may learn how reasonable he is
 and may put his forbearance to the test.
 20 Let us condemn him to a shameful death,
 for, according to his words, he will be watched over."
 21 Thus they reasoned, but they were led astray,
 for their wickedness blinded them,
 22 and they did not know divine mysteries

nor hoped for the wages of holiness
 nor recognized the reward for blameless souls.
 23 Because God created human beings for incorruption
 and made them the image of his own nature,
 24 but through the envy of the devil death entered the world,
 and those who belong to his party experience it.

3

But the souls of the righteous are in the hand of God,
 and no torment will ever touch them.
 2 In the eyes of the foolish they seemed to have died,
 and their departure was considered to be suffering,
 3 and their going from us to be destruction,
 but they are at peace.
 4 For even if in the sight of human beings they were punished,
 their hope is full of immortality,
 5 and having been disciplined a little, they will be greatly benefited,
 because God tested them and found them worthy of himself;
 6 as gold in the furnace, he tested them,
 and as a sacrificial whole burnt offering, he accepted them.
 7 And in the time of their visitation they will shine out,
 and as sparks through the stubble, they will run about.
 8 They will judge nations and rule over peoples,
 and the Lord will be king over them for ever.
 9 Those who trust in him will understand truth,
 and the faithful will remain with him in love,
 because grace and mercy are upon his holy ones,
 and he watches over his chosen ones.
 10 But the impious will receive punishment in
 accordance with the way they reasoned,
 those who neglected the righteous person
 and revolted from the Lord—
 11 for the one who disdains wisdom and
 instruction is wretched—
 and their hope is vain, and their labors are unprofitable,
 and their deeds useless;
 12 their wives are foolish, and their children evil;
 (13) their offspring accursed.
 13 Because blessed is the barren woman who is undefiled,
 she who has not known intercourse that
 involved transgression,
 for she will have fruit at the visitation of souls.
 14 And blessed is the eunuch who has done no lawless deed with his hands
 nor thought evil things against the Lord,
 for special favor will be given him for his faithfulness,
 and a very delightful lot in the shrine of the Lord.
 15 For the fruit of good labors is renowned,
 and the root of understanding does not fail.
 16 But the children of adulterers will not reach maturity,
 and the offspring of unlawful intercourse will perish.
 17 Even if they live long, they will be held of no account,
 and finally their old age will be without honor;
 18 if they die early, they will have no hope
 nor comfort on the day of decision,
 19 for the end of an unrighteous generation is grievous.

4

Better is childlessness with virtue,
 for in the memory of it is immortality,
 because it is recognized both by God and by human beings.
 2 When it is present, they imitate it,
 and they long for it when it has gone,
 and through all time it marches wearing the crown,
 having won the victory in the contest for the prizes that are undefiled.
 3 But the prolific brood of the impious will be of no use,
 and illegitimate seedlings from them will
 not strike deep root or take firm hold;
 4 for even if for a time they sprout and produce branches,
 growing unstable, they will be shaken by the wind,
 and by the force of the winds uprooted.
 5 The branches will be broken off before they come to maturity,
 and their fruit will be useless,
 too unripe to eat and fit for nothing.
 6 For children born of unlawful intercourse
 are witness of evil against their parents
 when they are examined.
 7 But the righteous, even if they die
 prematurely, will be at rest.
 8 For an honored old age does not consist in length of time,
 nor is it measured by number of years,
 9 but understanding is gray hair for human beings,
 and a spotless life is ripe old age.
 10 One who became well-pleasing to God was beloved,
 and, while living amongst sinners, was taken;
 11 he was seized in order that wickedness
 should not affect his understanding
 or guile deceive his soul.
 12 For the fascination of wickedness obscures
 the things that are good,
 and roving desire undermines an innocent mind.
 13 But being perfected in a short time, he fulfilled long years;
 14 for his soul was pleasing to the Lord,
 therefore he hastened from the midst of evil.
 (15) But the peoples saw and did not understand
 nor take such a thing to heart,
 15 [that grace and mercy are upon his chosen ones
 and he watches over his holy ones.]
 16 But the righteous who are dead will
 condemn the impious who are living,
 and youth that is quickly made perfect, the
 prolonged old age of the unrighteous,
 17 for they will see the end of the wise
 and will not understand what the Lord planned for them
 and for what he kept them safe.
 18 They will see and will be contemptuous,
 but the Lord will laugh them to scorn.
 19 And after this they will become dishonored corpses
 and an object of outrage amongst the dead for ever,
 (19) because he will dash them speechless to the ground
 and shake them from the foundations,
 and they will be left utterly dry and barren
 and will be in anguish,
 and the memory of them will perish.
 20 And they will come with dread at the reckoning of their sins,

and their lawless deeds will convict them to their face.

5

Then the righteous will stand with great confidence
in the presence of those who have afflicted them
and those who make light of their labors.

2 When they see them, they will be troubled with terrible fear
and will be amazed at the unexpected salvation of the righteous.

3 Repenting, they will say amongst themselves
(and through distress of spirit will groan):

4 "These are they whom we once held in derision
and as a byword of reproach—we fools!

We thought their life to be folly
and their end to be without honor.

5 How have they been counted amongst divine sons,
and how is their lot amongst the holy ones?

6 Surely we strayed from the way of truth,
and the light of righteousness did not shine on us,
and the sun did not rise on us.

7 We were entangled in the thorns of
lawlessness and destruction
and journeyed through trackless wastes,
but the way of the Lord we did not know.

8 What has our arrogance profited us?

And what good has our boasted wealth brought us?

9 "All those things have passed away like a shadow
and like a rumor that runs by,

10 like a ship that passes through the billowy water,
of which, when it is has gone by, no trace can be found,
no track of its keel in the billows,

11 or, as when a bird flies through the air,
no evidence of its passage is found,
but the light air, lashed by the beat of its pinions
and pierced by its violent rush,

is traversed by the movement of its wings,
and afterwards no sign of its coming is found there,

12 or as, when an arrow is shot at a target,
the air, thus cut through, immediately comes together
so that no one knows its pathway,

13 so we, as soon as we were born, ceased to be,
and we had no sign of virtue to show
but were consumed in our wickedness."

14 Because the hope of the impious is as dust
that is carried by the wind

and as light frost that is driven away by a hurricane,
and it is scattered like smoke by the wind
and passes like the remembrance of a guest
who stays for only one day.

15 But the righteous live for ever,
and in the Lord is their reward,
and the care of them with the Most High.

16 Therefore they will receive a glorious crown
and a beautiful diadem from the hand of the Lord,
because with his right hand he will protect them
and with his arm he will shield them.

17 He will take his zeal as his whole armor
and make creation his weapons for vengeance on his enemies;

18 he will put on righteousness as a breastplate
and wear impartial justice as a helmet;
19 he will take holiness as an invincible shield
20 and will sharpen stern anger for a sword,
and creation will fight with him against those without sense.
21 Well-aimed shafts of lightning will fly out
and from the clouds, as from a well-drawn bow, will leap to the target,
22 and hailstones full of wrath will be hurled as from a catapult;
the water of the sea will rage against them,
and rivers will overwhelm them relentlessly;
23 a mighty wind will rise against them
and like a hurricane will winnow them away.
And lawlessness will make the whole earth a desert,
and evil-doing will overturn the thrones of rulers.

4 Targum (arameankielinen) Jesaja käännös

Käännös on teoksesta: B. Chilton, *The Isaiah Targum* (The Aramaic Bible 11, Wilmington: Glazier 1987)103-105.

52:13 Behold, my servant, *the Messiah*, shall prosper, he shall be exalted and *increase*, and shall be very *strong*.
52:14 *Just as the house of Israel hoped for him many days – their appearance was so dark⁵ among the peoples, and their aspect beyond that of the sons of men –*
52:15 so he shall *scatter* many *peoples*; kings shall *be silent* because of him, *they shall place their hands upon* their mouth; for *things* which have not been told to them they have seen, and that which they have not heard they have understood.
53:1 Who has believed *this* our *report*? And to whom has *the strength* of the *mighty* arm of the LORD been so revealed?
53:2 And *the righteous⁶* shall be exalted before him, *behold*, like *tufts* which sprout, and like a tree which sends its roots by streams of waters, so holy generations will increase on the land which was needing him; his appearance is not a common appearance and his fearfulness is not an ordinary fearfulness, and his brilliance will be holy brilliance, that everyone who looks at him will consider him.
53:3 Then the glory of all the kingdoms will be for contempt and cease⁷; they will be faint and mournful, behold, as a man of sorrows and appointed for sicknesses; and as when the face of the *Shekinah* was taken up from us, they are despised and not esteemed.
53:4 Then he will beseech concerning our sins and our iniquities for his sake will be forgiven; yet we were esteemed wounded, smitten before the LORD and afflicted.
53:5 And he will build the sanctuary which was profaned for our sins, handed over for our iniquities; and by his teaching his peace will increase upon us, and in that we attach ourselves to his words our sins will be forgiven us.
53:6 All we like sheep have been scattered; we have gone into exile, every one his own way; and before the LORD it was a pleasure to forgive the sins of us all for his sake.
53:7 He beseeches, and he is answered, and before he opens his mouth he is accepted; the strong ones of the peoples he will hand over like a lamb to the sacrifice, and like a ewe which before its shearers is dumb, so there is not before him one who opens his mouth, or speaks a saying.

53:8 From *bonds and retribution he will bring our exiles near; the wonders which will be done for us in his days, who will be able to recount? For he will take away the rule of the Gentiles from the land of Israel; the sins which my people sinned he will cast on to them.*

53:9 *And he will hand over the wicked to Gehenna and those rich in possessions which they robbed to the death of the corruption, lest those who commit sin be established, and speak of possessions with their mouth.*

53:10 *Yet before the LORD it was a pleasure to refine and to cleanse the remnant of his people, in order to purify their soul from sins; they shall see the kingdom of their Messiah, they shall increase sons and daughters, they shall prolong days; those who perform the law of the LORD shall prosper in his pleasure;*

53:11 *from the slavery of the Gentiles he shall deliver their soul, they shall see the retribution of their adversaries. They shall be satisfied with the plunder of their kings; by his wisdom shall he make innocents to be accounted innocent, to subject many to the law; and he shall beseech concerning their sins.*

53:12 *Then I will divide him the plunder of many peoples, and he shall divide the spoil, the possessions of strong fortresses; because he handed over his soul to the death, and subjected the rebels to the law; yet he will beseech concerning the sins of many, and to the rebels it shall be forgiven for him.*

5 Paavalin kerygma (1 Kor 15:1-13) ja Jesaja 53

Temppelein uhriteologia on vaikuttanut Jesajan kirjan 53 luvun profetian sanamuotoihin. Tekstin mukaan Herran kärsivä palvelija viedään kuin lammas teuraaksi. Hänen kuolemansa voi kuitenkin sovitusuhrina (Jes 53:10) pelastaa ne, jotka tunnustuvat palvelijan tulleen haavoitetuksi ”meidän tähtemme.” Teksti muokkasi radikaalilla tavalla kristillisen seurakunnan itseymmärrystä. Uhriteologian keskus ei ollut enää Jerusalemin temppeleissä vietettävät jumalanpalvelusmenot, vaan sanoma Jeesuksesta, joka Golgatalla on kuollut ”kansan syntien puolesta” (Jes 53:8). Lisäksi sanoma tästä tulee saattaa kaikkien kansojen ja kuninkaiden tietoon (Jes 52:14-15).

Jeesuksen ylösnousemuksen jälkeen kristillinen sanoma alkoi levitä ja sen keskeinen sisältö muotoiltiin Jesaja 53:n pohjalta. Paavali esittää varhaisen kristillisen missiosaarnan sisällön (1 Kor 15:1-7): ”Veljet, minä palautan mieleenne sen evankeliumin, jonka olen julistanut teille. Te olette ottaneet sen vastaan ja pidätte siitä kiinni, ja sen avulla te myös pelastutte, jos säilytätte sen sellaisena kuin minä sen julistin; muuten olette turhaan tulleet uskoviksi. Ennen muuta annoin teille tiedoksi tämän, minkä itse olen saanut vastaanottaa: [1] *Kristus kuoli meidän syntiemme vuoksi*, niin kuin oli kirjoitettu, [2] *hänet haudattiin*, [3] *hänet herätettiin kuolleista kolmantena päivänä*, niin kuin oli kirjoitettu, ja [4] *hän ilmestyi Keefakselle* ja sitten niille kahdelletoista. Sen jälkeen hän ilmestyi samalla kertaa yli viidellesadalle veljelle, joista useimmat ovat yhä elossa, vaikka jotkut ovatkin jo nukkuneet pois. Tämän jälkeen hän ilmestyi Jaakobille ja sitten kaikille apostoleille.” Paavali toteaa edelleen, että tämä saarna yhdistää kaikkia apostoleja ja se on uskon perusta (1 Kor 15:11): ”Näin me siis julistamme, minä niin kuin hekin, ja näin te myös olette uskoneet.”

Paavalin esittämän neliosaisen kristillinen saarna nousee Vanhan testamentin kirjoituksista, kuten kahdesti esitetty viittaus ”kirjoitusten mukaan” ilmaisee. Taustalla on Jesajan kirjan luku 53, jonka yksityiskohtia on täydennetty muilla Vanhan testamentin teksteillä. Kristillisen saarnaan kaikkiin neljään osaan voidaan löytää hyvät vastineet Herran kärsivän palvelijan tekstistä.

[1] ”*Kristus kuoli meidän syntiemme vuoksi*”: Palvelijan kohtalona on kärsiä ja kuolla kansan syntien puolesta. Paavalin käyttämä kreikan ilmaisu ”meidän syntiemme puolesta” (*hyper hamartōn hēmōn*) ei sellaisenaan esiinny Jesajan kirjan 53. luvun kreikankielisessä tekstissä (Septuagintassa). *Hyper*-prepositio on kuitenkin Kleemensin kirjeen Jesaja 53:n lainauksessa (1 Kleem 16:7). Tämä osoittaa sen, että

prepositio *hyper* on mitä ilmeisemmin ollut varhaisissa kreikankielisissä käännöksissä, jotka kristityt ovat tehneet suoraan heprean tekstistä. Näin ollen Paavalin välittämää varhaista traditiota voidaan pitää Jesaja 53:n heprean tekstin pohjalta syntyneeksi. Ilmaisuja, joiden mukaan palvelija kärsii ”meidän syntiemme tähden” on lukuisia: ”hän kantoi meidän kipumme, otti taakakseen meidän sairautemme” (4); ”meidän rikkomuksemme olivat hänet lävistäneet ja meidän pahat tekomme hänet ruhjoneet; ”hän kärsi rangaistuksen, jotta meillä olisi rauha, hänen haavojensa hinnalla me olemme parantuneet” (5); ”Herra pani meidän kaikkien syntivelan hänen kannettavakseen” (6); ”hänet lyötiin hengiltä kansansa rikkomusten tähden” (8); ”heidän pahat tekonsa hän kantaa” (11); ”hän otti kantaakseen monien synnit, hän pyysi pahantekijöilleen armoa” (12).

[2] ”hänet haudattiin”: Palvelija vangitaan ja hän joutuu rikollisten seuraan – kuten Jeesus ristinpuulla ryövärien rinnalla – ja hänet haudataan (8-9): ”Hänet vangittiin, tuomittiin ja vietiin pois – kuka hänen kansastaan siitä välitti? Hänet syöstiin pois elävien maasta, hänet lyötiin hengiltä kansansa rikkomusten tähden. Hänet oli määrä haudata jumalattomien joukkoon. Rikkaan haudassa hän sai leposijansa. Koskaan hän ei ollut harjoittanut vääryyttä, eikä petos ollut noussut hänen huulilleen.” Jeesuksen kohtalona olisi ollut joutua joukkohautaan rikollisten kanssa, mutta rikas juutalainen mies Joosef Arimatialainen luovutti hautapaikkansa Jeesuksen käyttöön.

[3] ”hänet herätettiin kuolleista kolmantena päivänä”: Jesajan kirjan luvussa 53 ”me”-ryhmä pyytää Jumalalta (heprean tekstin mukaan): ”Jos sinä panet hänen sielunsa sovitushriksi, hän saa nähdä sukunsa jatkuvan, hän elää kauan, ja Herran tahto täyttyy hänen kauttaan” (10). Qumranin ja Septuagintan lukutavoissa puhutaan siitä, kuinka palvelija kuolemansa jälkeen näkee valon. Valo on usein kuva elämästä, tässä tapauksessa ylösnousemuksesta: ”Ahdistuksensa jälkeen hän näkee valon, ja Jumalan tunteminen ravitsee hänet” (11). Palvelija pääsee kuolemansa jälkeen suurten joukkoon. Tämä tulkittiin kristillisessä saarnassa Jeesuksen kunnia-asemaks ylösnousemuksen jälkeen: ”Minä annan hänelle paikan suurten joukossa, hän saa jakaa saalista mahtavien kanssa, koska hän antoi itsensä kuolemalle alttiiksi ja hänet luettiin rikollisten joukkoon” (12). Jeesuksen ylösnousemus tapahtui kolmantena päivänä ”kirjoitusten mukaan”. Missään kohtaa ei Jesajan kirjan 53 luvussa puhuta kolmannesta päivästä. Ilmeisesti varhaisessa kristillisessä traditiossa palvelijan kohtalon käänne kolmantena päivänä yhdistettiin toiseen Vanhan testamentin tekstiin, jossa ”me”-ryhmä odottaa Jumalan pelastushistoriallista käännettä (Hoos 6:1-3): ”Tulkaa, palatkaamme Herran luo! Hän on raadellut, mutta hän myös parantaa, hän on lyönyt, mutta hän myös sitoo haavat. Vain päivä tai kaksi, ja hän virvoittaa meidät, *kolmantena päivänä hän nostaa meidät ylös, ja niin me saamme elää ja palvella häntä*. Ottakaamme opiksemme, pyrkikäämme tuntemaan Herra! Hän tulee, se on varmaa kuin aamun koitto. Hän tulee kuin sade, kuin kevätsade, joka kastelee maan.” Opetuslasten toivo katosi Jeesuksen ristinkuoleman myötä, mutta se virkosi eloon hänen ylösnousemuksensa myötä.

[4] ”hän ilmestyi”: Palvelijasta sanotaan aivan aluksi (Jes 52:13): ”Katso, minun palvelijani menestyy: hänestä tulee korkea, ylhäinen ja suuri.” Sitten jatkossa puhutaan hänen kärsimyksensä (52:14) ja kuinka hän ilmestyy monille (52:15): ”Mutta hän saattaa vielä ihmyksiin kansat, *hänet nähdessään* kuninkaat mykistyvät, sillä sen, mitä heille ei koskaan kerrottu, sen *he saavat nähdä*, mistä he eivät ikinä ole kuulleet, sen he saavat nyt kokea.” Kristityt näkivät tässä todistuksen siitä, kuinka Jeesus ilmestyi kuolemansa jälkeen monille.

Temppeleuhrien keskeisyys on kristillisessä julistuksessa korvattu evankeliumin saarnalla, joka synnyttää uskon Jeesukseen. Jeesuksen kuoleman merkitys on Heprealaiskirjeessä tulkittu yksityiskohtaisesti Tooran uhrilakien, erityisesti suuren sovituspäivän uhrirituaalin täyttymyksenä. Paavali kutsuu Jeesusta ”armoistuimeksi” (hepr. *kapporet*, kreik. *hilasterion*) eli liitonarkun päälle olevaksi sovituspaikeksi. Lutherin valitsema käännösvastine ”armoistuin” tai ”armon valtaistuin” (*Gnadenstuhl*) juontaa juurensa Hepr 4:16:sta. Ilmeisesti jo Heprealaiskirjeen kirjoittaja on tehnyt tietoisesti vaihtoehtokäännöksen vaikealle heprean termille *kapporet*. Vaihtoehtokäännöksen perustana on kaksi *kapporet*in liitettyä teologista käsitettä. Ensinnäkin Vanha testamentti liittyy Jumalaan usein epiteetin ”hän, jonka valtaistuinta kerubit kannattavat” (1 Sam 4:4; 2 Sam 6:2; 2 Kun 19:15; Jes 37:16; Ps 80:2). *Kapporet* oli tehty kullasta ja siihen oli muotoiltu kaksi kerubia. Jumalan näkymättömän valtaistuimen uskottiin sijaitsevan liitonarkun päällä. Liitonarkun siirtyminen israelilaisten mukana merkitsi Jumalan läsnäoloa (4 Moos 10:33-36) ja sen saapuminen Israelin sotaleiriin uskottiin tuovan menestyksen sodassa (1 Sam 4). Toisaalta *kapporet* oli Suurena sovituspäivänä armollisen Jumalan ilmestymisen paikka (3 Moos 16:2): ”Sano veljellesi Aaronille,

että hänen tulee kuoleman uhalla varoa astumasta muulloin kuin määrääaikana pyhäkön sisäosaan väliverhon taakse, liitonarkun eteen, sillä minä ilmestyn liitonarkun kannen [*kapporet*, 'armoistuin'] yläpuolella pilveen verhoutuneena." Näin ollen kapporetia voitiin kutsua "armon valtaistuimeksi". Paavali kirjoittaa (Room 3:25): "Hänet Jumala on asettanut armoistuimeksi (*hilasterion*), hänen verensä tuo sovituksen uskossa vastaanotettavaksi." Kristus-uhri korvaa näin toistettavat tempeliuhrit.

6 Jesaja 53 ja kasterituaali

Barnabaan kirje (apostolinen isä; n. 130-luvulta jKr) 5:1-3:

Εἰς τοῦτο γὰρ ὑπέμεινεν ὁ κύριος παραδοῦναι τὴν σάρκα εἰς καταφθοράν ἵνα τῇ ἀφέσει τῶν ἀμαρτιῶν ἀγιοσθῶμεν ὃ ἐστὶν ἐν τῷ ῥαντίσματι αὐτοῦ τοῦ αἵματος

² Γέγραπται γὰρ περὶ αὐτοῦ ἃ μὲν πρὸς τὸν Ἰσραὴλ ἃ δὲ πρὸς ἡμᾶς λέγει δὲ οὕτως Ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἀφωνὸς ἐναντίον τοῦ κείραντος αὐτόν

³ Οὐκοῦν ὑπερευχαριστεῖν ὀφείλομεν τῷ κυρίῳ ὅτι καὶ τὰ παρεληλυθότα ἡμῖν ἐγνώρισεν καὶ ἐν τοῖς ἐνεστώσιν ἡμᾶς ἐσόφισεν καὶ εἰς τὰ μέλλοντα οὐκ ἐσμὲν ἀσύνητοι

For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] says thus: He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer [Isaiah 53:5, 7]. Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and has given us wisdom concerning things present, and has not left us without understanding in regard to things which are to come.