53

Who hath believed our report? And to whom is the Zer'a Hashem [Yeshayah 52:10] revealed?

[2] For he shall grow up before him as a tender plant, and as a Shoresh [Root, Shoresh Yisrael, Moshiach, Yeshayah 11:10, Sanhedrin 93b] out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire [Chaggai 2:7] him.

[3] He is despised and chadal ishim [rejected by men]; a man of sorrows, and acquainted with suffering; and we hid as it were our faces from him; he was despised, and we esteemed him not.

[4] Surely he hath borne our sufferings, and nasah [carried] [Vayikra 16:22; Yeshayah 53:12] our sorrows; yet we did esteem him stricken, [i.e., like a leper is stricken] smitten of G-d, and afflicted [see verse 8 below].

[5] But he was pierced [Yeshayah 51:9; Zecharyah 12:10 Sukkah 52a, Targum HaShivim 22:17] Targum Hashavvaim for our transgressions, he was bruised me'avonoteinu [for our iniquities]; the musar [chastisement] that brought us shalom [Yeshayah 54:10] was upon him [Moshiach]; and at the cost of his [Moshiach's] chaburah [stripes, lacerations] we are healed.

[6] All we like sheep have gone astray; we have turned every one to his own derech (way; see Prov 16:25); and Hashem hath laid on him [Moshiach] the avon [iniquity, the guilt that separates from G-d] of us all.

[7] He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a seh [lamb; see Shemot 12:3] to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

[8] He was taken from prison and from judgment; and who of his generation declared? For he was cut off [Daniel 9:26; Vayikra 17:10] out of the lot of Moshiach Ben Dovid, see v.12, mipesha ami (for the transgression of my people [Yaroel] – nega [plague of Ps 91:4] lam lo [fell] on him [i.e., Moshiach; in light of Ps 11:7 and Job 22:2 we are warranted in saying the suffix is a singular, 'him,' not 'them').


[10] And he made his kever (grave) with the reshaim, and with the oisher (rich man; see Mt 27:57-60) bemotayv (in his deaths, intensive plural should be translated singular, death); because he had done no chamas (violence), neither was any mirmah (deceit) in his mouth.

T.N. We stray as sheep; we return in Moshiach as children (zero; the Tchiyvas HaMoshiach [Resurrection of Moshiach] predicted in v. 10 [Dead Sea Scrolls Isaiah Scroll says Moshiach 'will see the light of life;'] see also the Targum HaShavvaim)

[11] Yet it pleased Hashem to bruise him; He hath put him to suffering; when Thou shalt make his nefesh an asham offering for sin, he (Moshiach) shall see zero [see Psalm 16 and Yn 1:12 OJBC]. He shall prolong his yamim (days) and the chefetz Hashem [pleasure, will of Hashem] shall prosper in his [Moshiach's] hand.

[12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his nefesh unto mavet (death); and he was numbered with the transgressors; and he nasah [Lv 16:22, carried] [like the Yom Kippur scapegoat] the sin of many, and made intercession [did the work of a mal'gia, intercessor] for the transgressors [see Lk 23:34 OJBC].

54

Sing, O akarah [i.e., Yerushalayim emptied out by the Golus that Isaiah sees coming], thou that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child; for rabbin be'ulah [more are the children of the desolate woman [i.e. referring to those of Jerusalem making aliya from the Golus so that Moshiach's kehilah can come forth at Jerusalem—Ac 2:41]] than the be'ulah [children of the married woman; i.e., Jerusalem as the Sarah at first barren then greatly fruitful; see Gn 17:16], saith Hashem [see Ga.4:27 OJBC].

[2] Enlarge the makom (place, living area) of thy ohel, and let them stretch forth the