***The Sufferings of Moshiach***

**Yeshayahu HaNavi (Isaiah the prophet) wrote concerning**

**HaShem’s “Suffering Servant”. At the bottom of this page is**

**Isaiah’s prophecy regarding the “Servant”. It was written**

**700 years before Yahshua min-Natseret (Jesus of Nazareth)**

**was born. Notable Jewish scholars of the past have**

**concluded that the “Servant” in Isaiah’s prophecy is none**

**other than the Moshiach/Messiah. Their comments follow:**

**Concerning YHWH’s “Servant”, the Targum Yonatan says**

**in relation to Isaiah 52:13 -- *“Behold, My Servant the***

***Messiah shall prosper; he shall be exalted and great and very***

***powerful.”***

**Maimonides (The Ramba’m) said concerning Isaiah 52:15-**

**53:2 – *“Regarding the mission by which Messiah will present***

***himself… Isaiah states,*** *‘He grew like a tender plant and as a*

*root out of dry land… At him will kings shut their mouths, for*

*what had not been told unto them shall they see, and what they*

*never heard shall they understand.’”*

**In Midrash Thanhumi, Rabbi Nahman says regarding**

**Isaiah 53:3 -- “‘Man’ in the passage… refers to the**

**Messiah, the Son of David…”** [More Rabbinic

commentaries on reverse side]

**The following is taken from the Masoretic Text of the**

**T’nakh (Holy Scriptures) [Jewish Publication Society of**

**America 1917] –**

***Isaiah 52:13-15 through Isaiah 53 --***

***13 Behold, My servant shall prosper, he shall be exalted***

***and lifted up, and shall be very high****.* ***14 According as***

***many were appalled at thee--so marred was his visage***

***unlike that of a man, and his form unlike that of the sons***

***of men— 15 So shall he startle many nations, kings shall***

***shut their mouths because of him; for that which had not***

***been told them shall they see, and that which they had not***

***heard shall they perceive.***

***1 'Who would have believed our report? And to whom***

***hath the arm of the LORD been revealed? 2 For he shot up***

***right forth as a sapling, and as a root out of a dry ground;***

***he had no form nor comeliness, that we should look upon***

***him, nor beauty that we should delight in him.***

***3 He was despised, and forsaken of men, a man of pains,***

***and acquainted with disease, and as one from whom men***

***hide their face: he was despised, and we esteemed him not.***

***4 Surely our diseases he did bear, and our pains he carried;***

***whereas we did esteem him stricken, smitten of God, and***

***afflicted.***

***5 But he was wounded because of our transgressions, he***

***was crushed because of our iniquities: the chastisement of***

***our welfare was upon him, and with his stripes we were***

***healed. 6 All we like sheep did go astray, we turned every***

***one to his own way; and the LORD hath made to light on***

***him the iniquity of us all.***

***7 He was oppressed, though he humbled himself and***

***opened not his mouth; as a lamb that is led to the***

***slaughter, and as a sheep that before her shearers is dumb;***

***yea, he opened not his mouth.***

*8 By oppression and judgment he was taken away, and with his*

*generation who did reason? for* ***he was cut off out of the land***

***of the living, for the transgression of my people to whom***

***the stroke was due****.*

***9 And they made his grave with the wicked, and with the***

***rich his tomb; although he had done no violence, neither***

***was any deceit in his mouth.'***

***10 Yet it pleased the LORD to crush him by disease; to see***

***if his soul would offer itself in restitution, that he might***

***see his seed, prolong his days, and that the purpose of the***

***LORD might prosper by his hand:***

***11 Of the travail of his soul he shall see to the full, even***

***My servant, who by his knowledge did justify the***

***Righteous One to the many, and their iniquities he did***

***bear.***

***12 Therefore will I divide him a portion among the great,***

***and he shall divide the spoil with the mighty; because he***

***bared his soul unto death, and was numbered with the***

***transgressors; yet he bore the sin of many, and made***

***intercession for the transgressors.***

**MORE RABBINIC COMMENTARIES REGARDING**

**MOSHIACH’S SUFFERINGS AND GLORY:**

**R.JOSEPH ALBO OF TOLEDO[SEPHER IKKARIM**

**28:54] *The Scripture calleth the Names of Messiah also: L-rd***

***Zidkenu, because He is the Mediator through Whom we shall***

***get the righteousness of the L-rd.***

**.**

**RASH MISHLE[10:21];*Rab Huna counted amongst the***

***seven Names of Messiah also: HaShem Zidkenu, [Referring to***

***Jer.23:6].***

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**R.ELIJAH DE VIDAS: *The meaning of He was wounded for***

***our transgressions bruised for our iniquities is, that since***

***Messiah bears our inquities, which produce the effect of His***

***being bruised,it follows that whoso will not admit that the***

***Messiah thus suffers for our iniquities must endure and suffer***

***for them himself. [on Is. 53]***

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**SANHEDRIN [93B]:*Messiah...What is His Name? The***

***disciples of the school of the Rabbi [Yehudah Hanassi, the***

***author of the Mishnah] said: Cholaja [The sickly] for it***

***says[Is.53:4]: Surely He hath born our sicknesses & carried***

***our pains; and we did regard Him stricken, smitten of G-d and***

***afflicted. [See also note aa Pesiqta].***

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Rabbi Moshe el Sheikh, Chief Rabbi of Safed...

"I will do yet a third thing, and that is, that 'they shall look unto

Me,' for they shall lift up their eyes unto Me in perfect

repentance, when they see Him Whom they pierced, that is Messiah, the Son

of Joseph; for our Rabbi's, of blessed memory, have said that He

will take upon Himself all the guilt of Israel, and shall then be

slain in the war to make an atonement in such manner that it

shall be accounted as if Israel had pierced Him, for on account

of their sin He has died; and therefore,in order that it may be

reckoned to them as perfect atonement they will repent and look

to the Blessed One, saying, that there is none beside Him to

forgive those that mourn on account of Him who died for their

sin; this is the meaning of 'They shall look upon Me...'"

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***G-d will set His own crown upon the head of King Messiah,***

***and clothe Him with honor and majesty…* Midrash Tehillim**

**on Ps.21:3…*Rabbi Hann in the name of Rabbi Aha; continues***

***the thought...G-d will bestow a portion of His supernatural***

***glory on Messiah....*The Midrash then continues with two**

**designations of Messiah; *HaShem, a man of war and***

***HaShem, is our righteousness.***

**.**

**ZOHAR[TO DEUT. 6:4]: *Hear O Israel:HaShem our Gd,***

***HaShem is One. Why is there a need of mentioning the***

***Name of G-d three times in this verse?***

***The First HaShem is the Father above.The Second is the Stem***

***of Jesse, the Messiah Who is to come from the family of Jesse***

***through David. And the Third One is the Way which is below***

***[meaning the Holy Spirit Who shows us the way] and These***

***Three are One.***

**.**

**[Midrash Echa (1:51):]...*What is the Name of King Messiah?***

***To this answered Rabbi Abba bar Kahana: HaShem is His***

***Name, for it is written: 'This is the Name whereby He shall be***

***called: HaShemZidkenu'.***