

هل اشعياء 53 هو في تفسير اليهود

عن شعب اسرائيل وليس عن المسايا

؟

Holy\_bible\_1

الشبهة

يعتبر الإصحاح 53 من سفر اشعيا أحد الاصحاحات المحببة لدى النصارى ، حتى ان البعض منهم يسميه بالانجيل الخامس لما يرون فيه على حد زعمهم من نبوءة تتعلق بالمسيح المصلوب ، ويربط النصارى بينه وبين ما جاء في مرقس " فتم الكتاب القائل : " وأحصي مع أئمة " ( مرقس

(28/15)، ومقصوده كما لا يخفى ما جاء في إشعيا " سكب للموت نفسه، وأحصي مع أئمة " (ومثله في أعمال الرسل ) أعمال 22/8 - 23

: الرد

يؤكد اليهود وهم اصحاب الكتاب ولغته الأصليين أن لا علاقة بين هذا الإصحاح في إشعيا، وبين  
حادثة الصلب المزعومة للمسيح عليه السلام ، فالإصحاح يتحدث عن شعب إسرائيل، وسببه  
وذلته في بابل ثم نجاته . الأمر الذي كان بسبب معاصيهم ومعاصي سلفهم، فحاق بهم عقاب من  
الله عم صالحهم وفجارهم

الرد

تاريخيا

لا شك في أن المتكلم عنه هنا هو المسيح، وهكذا فسره اليهود من قبل الميلاد حتى القرن 12  
الميلادي او بعده بقليل ولكن البعض ظل ينقل اقوال الرباوات القديمة ويتمسك بها. لكن نتيجة  
جدالهم مع المسيحيين اضطروا أن يفتشوا عن تفسير آخر. فقال بعضهم أن عبد الرب هو شعب  
اليهود والبعض قالوا أنه أرميا والبعض يوشيا. ولقد آمن كثيرون من اليهود بالمسيح بمطالعتهم

لهذا الفصل ومقابلته بالعهد الجديد وفي الأيام الحديثة، أسقط اليهود هذا الفصل (52: 13 - 53: 12) من القراءات المنتخبة للقراءة الأسبوعية، فهو نبوءة كاملة عن الام المسيح قبل المسيح بحوالي 700 سنة. وهذه الآلام كانت حتى يفدى شعبه، لقد جعل نفسه ذبيحة إثم (53: 10) وبهذه النبوة نقترّب إلى الله وننظر إلى سرّ الفداء.

وتاكيدا لمفهوه اليهود

تعليق الربوات علي هذا العدد كثيرا

**Rabbi MOSES Alschech(1508-1600)** says:

"Our Rabbis with one voice accept and affirm the opinion that the prophet is speaking of the Messiah, and we shall ourselves also adhere to the same view."

والرأبي موسى يقول ربواتنا في صوت واحد يؤكدون ان هذا النبي في هذا العدد يتكلم عن المسيا

وكلنا ايضا نوكد ذلك

**Abrabanel (1437-1508)** said earlier:

"This is also the opinion of our own learned men in the majority of their Midrashim."

ويقول الرأبي ابرابانيل ان هذا الرأئ ( العدد عن المسيا ) هو رأئ معلمينا العلماء في مدراشهم

**Rabbi Yafeth Ben Ali ( second half of the 10th Century):**

"As for myself, I am inclined to regard it as alluding to the Messiah."

وايضاً رابي يافث بن عالي في القرن العاشر يقول وانا اوافق ان العدد عن المسيا

**Abraham Farissol ( 1451- 1526) says:**

"In this chapter there seem to be considerable resemblances and allusions to the work of the Christian Messiah and to the events which are asserted to have happened to Him, so that no other prophecy is to be found the gist and subject of which can be so immediately applied to Him."

ويقول ابراهام فاريسول هذا الاصحاح ( عن المسيا ) ولكنه لخبط المسيحيين بان هذا حدث له

ويقولوا انه لا توجد نبوه اقوي من هذه في تطبيقها عليه مباشره

**Targum Jonathan ( 4th Century ) gives the introduction on Isa. 52:13:**

"Behold, my servant the Messiah..."

ترجوم يوناثان في القرن الرابع

عن

سفر اشعيا 52 : 13

52 : 13 هوذا عبدي يعقل يتعالى و يرتقى و يتسامى جدا

هوذا فتاي المسيح

**Gersonides (1288-1344)** on Deut. 18:18:

"In fact Messiah is such a prophet, as it is stated in the Midrasch on the verse, 'Behold, my servant shall prosper...' (Isa. 52:13)."

وفي الجيرسونديس القرن الثالث عشر

في الواقع المسيا كنبي في المدراش في اشعيا 52: 13 خادمي

**Midrash Tanchuma:**

"He was more exalted than Abraham, more extolled than Mose, higher than the archangels" (Isa.52:13).

مدراش تانكوما

هو اسمي بكثير من ابراهيم وامجد بكثير من موسي واعلي من رئيس الملائكة

**Yalkut Schimeon ( ascribed to Rabbi Simeon Kara, 12th Century )** says

on Zech.4:7:

"He ( the king Messiah ) is greater than the patriarchs, as it is said, 'My servant shall be high, and lifted up, and lofty exceedingly' (Isa. 52:13)."

يالكوت شمون عن زكريا 4 : 7

يتكلم بالنبوه عن المسيا الملك الذي هو اعظم من الاباء وهو خادمي يتعالي ويرتقي ويتسامي جدا

**Maimonides (1135-1204)** wrote to Rabbi Jacob Alfajumi:

"Likewise said Isaiah that He (Messiah) would appear without

acknowledging a father or mother: 'He grew up before him as a tender plant and as a root out of a dry ground' etc. (Isa.53:2)."

ميمونديس في القرن الثاني عشر عن الرابي جاكوب الفاجومي

كما قال اشعيا عن المسيا سيظهر بدون اب ولا ام وينمو من ارض يابسه

53: 2 نبت قدامه كفرخ و كعرق من ارض يابسة لا صورة له و لا جمال فننظر اليه و لا منظر

فنشتهيه

**Tanchuma:**

"Rabbi Nachman says: ,The Word MAN in the passage, 'Every man a head of the house of his father' (Num.1,4), refers to the Messiah, the son of David, as it is written, 'Behold the man whose name is Zemach'(the Branch) where Jonathan interprets,'Behold the man Messiah' (Zech.6:12); and so it is said,'A man of pains and known to sickness' (Isa.53:3)."

تانخوما رابي نخمان يقول

كلمة انسان في العدد وكل رجل رئيس بيت يشير الي المسيا ابن داوود كما كتب الرجل الغصن

وكما قال يونانان الرجل المسيا في

سفر زكريا 6: 12

6: 12 و كلمه قانلا هكذا قال رب الجنود قانلا هوذا الرجل الغصن اسمه و من مكانه ينبت و

يبني هيكل الرب

## وايضا رجل الاوجاع ومختبر الحزن في اشعيا

53: 3 محتقر و مخذول من الناس رجل اوجاع و مختبر الحزن و كمستر عنه وجوهنا محتقر

فلم نعتد به

### Talmud Sanhedrin (98b):

"Messiah ...what is his name? The Rabbis say, 'The leprous one'; those of the house of the Rabbi (Jehuda Hanassi, the author of the Mishna, 135-200) say: 'Cholaja' (The sickly), for it says, 'Surely he has borne our sicknesses' etc. (Isa.53,4)."

### تلمود سنهدريم 98

المسيا ما هو اسمه يقول الرابي . الابرص والذين من بيت الرابي ( يهوذا هانسين كاتب المشنا

135 م قال كولاجا اي المتوجع بالطبع لانه يحمل اوجاعنا كما في اشعيا

53: 4 لكن احزاننا حملها و اوجاعنا تحملها و نحن حسبناه مصابا مضروبا من الله و مذلولا

### Pesiqta Rabbati (ca.845)on Isa. 61,10:

"The world-fathers (patriarchs) will one day in the month of Nisan arise and say to (the Messiah): 'Ephraim, our righteous Anointed, although we are your grandparents, yet you are greater than we, for you have borne the sins of our children, as it says: 'But surely he has borne our sicknesses and carried our pains; yet we did esteem him stricken, smitten of God and

afflicted. But he was pierced because of our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him and through his wounds we are healed'(Isa.53,4-5)."

### بسيكتا رابيت 845

في اشعيا 61: 10

61: 10 فرحا افرح بالرب تبتهج نفسي بالهي لانه قد البسني ثياب الخلاص كساني رداء البر

مثل عريس يتزين بعمامة و مثل عروس تتزين بحليها

اب العالم ( باتراشيث ) في يوم في الشهر وهو نيسان سيقوم والمسيح افرام مسيحا الحق ,

وبالرغم من ان جدودنا قالوا انك اعظم منهم لانك حملت خطايا اولادنا لانه بالحقيقه حمل اوجاعنا

وتحمل احزاننا ونحن حسبناه مزلول مضروب من الله ومزلول ولكنه ثقب لاجل خطايانا وجرح

لاجل اثمنا تاديب سلامنا عليه وبجرحه شفينا

53: 4 لكن احزاننا حملها و اوجاعنا تحملها و نحن حسبناه مصابا مضروبا من الله و مذلولاً

53: 5 و هو مجروح لاجل معاصينا مسحوق لاجل اثمنا تاديب سلامنا عليه و بحبره شفينا

**Rabbi Simeon Ben Jochai (2.Century)**, Zohar., part II, page 212a and III, page 218a, Amsterdam Ed.):

"There is in the garden of Eden a palace called : 'The palace of the sons of sickness, <, this palace the Messiah enters, and summons every sickness,

every pain, and every chastisement of Israel: they all come and rest upon Him. And were it not that He had thus lightened them off Israel, and taken them upon Himself, there had been no man able to bear Israels chastisement for the transgression of the law; this is that which is written, 'Surely our sicknesses he has carried' Isa.53,4)

رابي شيمون بن جوشي في القرن الثاني

زوهار الاجزاء الثاني صفحة 212 والجزء الثالث صفحة 218 في متحف امستردام

في جنة عدن مكان يدعي مكان ابن الازواج هذا المكان دخله المسيا وذكر كل الازواج وكل الالام

وكل اتعاب اسرائيل وكلهم وضعوا عليه وهو بذلك خففهم عن اسرائيل وحملهم علي نفسه ولذلك

لايوجد انسان يقدر ان يحمل اسرائيل خطايا لانه مكتوب اوجاعنا حملها

والتلمود البابلي عن اشعيا 53: 4

## Babylonian Talmud, Sanhedrin 98b

What is his [the Messiah's] name?—"The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come*. The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure forever: e'er the sun was, his name is Yinnon*. The School of R. Haninah maintained: His name is Haninah, as it is written, *Where I will not give you Haninah*. Others say: His name is Menahem the son of Hezekiah, for it is written, *Because Menahem* ['the comforter'], *that would relieve my soul, is far*. The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*"

ما هو اسم المسيا ؟ مدرسة الرابي شيلا قالت اسمه شيلوه لانه مكتوب حتي ياتي شيلوه مدرسة  
رابي ياناى قالت اسمه ينون لانه مكتوب اسمه يبقي الي الابد . . . . . وقال الراباوات اسمه  
الباحث الابرص لانه كما مكتوب احزاننا حملها واوجاعنا تحملها فحسبناه ابرص مصابا مضروبا  
من الله ومذلولا.

.- As they tell Him (the Messiah) of the misery of Israel in their captivity,  
and of those wicked ones among them who are not attentive to know their  
Lord, He lifts up His voice and weeps for their wickedness; and so it is  
written,'He was wounded for our transgressions' (Isa.53,5). Midrash (on  
Ruth 2,14): "He is speaking of the King Messiah - 'Come hither', i.e.">Draw  
near to the throne<; 'eat of the bread', i.e.>, The bread of the kingdom.' This  
refers to the chastisements<, as it is said, 'But he was wounded for our  
transgressions, bruised for our iniquities' (Isa.53,5).

ولهذا يقولون للمسيا تعاسة اسرائيل في اسرهم والذين هم اشرار والذين بينهم البعض لا يريد ان  
يعرفون ربهم هو رفع صوته وناح علي خطياهم ولذلك مكتوب هو مجروح لاجل معاصينا

وفي مدراش ( في راعوث 2 : 14 )

: 14 فقال لها بوعز عند وقت الاكل تقدمي الى ههنا و كلي من الخبز و اغمسي لقمتك في الخل

فجلست بجانب الحصادين فناولها فريكا فاكلت و شبعت و فضل عنها

انه يتكلم عن الملك المسيا اقترببي الي العرش كلي الخبز خبز المملكه يشير الي التاديب ومكتوب

انه

جرح لاجل معاصينا سحق لاجل اثمنا

Rabbi Elijah de Vidas (16.Century) :

"The meaning of 'He was wounded for our transgressions, bruised for our iniquities' is, that since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoever will not admit that Messiah thus suffers for our iniquities must endure and suffer for them himself."

رابي ايليا دي فيداس القرن 16

معني انه جرح لاجل معاصينا وسحق لاجل اثمنا انه منذ ان المسيا حمل خطايانا هذا بالحقيقه

سحق له وهذا يجعل من لا يقر بان المسيا سيتالم لاجل خطايانا يجب ان يعاقب ويعاني بنفسه )

بمعني انه رفض ان يعترف ان المسيا حمل الامه )

**Siphre:**

"Rabbi Jose the Galilean said, 'Come and learn the merits of the King Messiah and the reward of the Just - from the first man who received but one commandment, a prohibition, and transgressed it. Consider how many deaths were inflicted upon himself, upon his own generation, and upon those who followed them, till the end of all generations. Which attribute is greater, the attribute of goodness, or the attribute of vengeance?'- He answered, 'The

attribute of goodness is greater, and the attribute of vengeance is the less.' -  
'How much more then, will the King Messiah, who endures affliction and  
pains for the transgressions (as it is written, 'He was wounded,'etc.), justify  
all generations. This is the meaning of the word, 'And the LORD made the  
iniquity of us all to meet upon Him' (Isa.53:6)."

رابي جوسي الجليلي

تعالى وتعلم استحقاقات المسيا ومكافئة العدل من اول انسان استلم وصيه واحده ومنع وخالفها )  
يقصد ادم ( واعتبر كم حكم موت وضع عليه ومن نسله ومن الذين اتبعوه حتى نهاية الاجيال اي  
مجموعه اعظم مجموعة الحق ومجموعة الثار الاقل ومن هو الاعظم هو المسيا الملك الذي حمل  
الام المخطئين لانه مكتوب انه جرح

مببر كل الاجيال وهذا معنى الرب وضع عليه اثم جميعنا

**Rabbi Eleazer Kalir (9.Century)** wrote the following Musaf Prayer:

"Our righteous Messiah has departed from us. Horror has seized us and we  
have no one to justify us. He has borne our transgressions and the yoke of  
our iniquities, and is wounded because of our transgressions. He bore our  
sins upon His shoulders that we may find pardon for our iniquity. We shall  
be healed by His wounds, at the time when the Eternal will recreate Him a  
new creature. Oh bring Him up from the circle of the earth, raise Him up  
from Seir, that we may hear Him the second time."

رابي العازر كالير كتب عن صلاة موساف

مسيحنا المستقيم رحل مننا. الخوف قضي علينا ولا يوجد احد يبررنا هو حمل خطايانا وحمل اثمنا  
علي كتفيه لنجد عزر لاختائنا ونحن سوف نشفي بجراحه في الابدية عندما يعاد تكوينه ككيان  
جديد الذي يحضر من دائرة الارض ويرفع من السير ونسمعه مره اخري

**Rabbi Moses, 'The Preacher'(11. Century)** wrote in his commentary on  
Genesis (page 660):

"From the beginning God has made a covenant with the Messiah and told  
Him,'My righteous Messiah, those who are entrusted to you, their sins will  
bring you into a heavy yoke'..And He answered, 'I gladly accept all these  
agonies in order that not one of Israel should be lost.' Immediately, the  
Messiah accepted all agonies with love, as it is written: 'He was oppressed  
and he was afflicted'."

رابي موسي

كتب في تفسيره لسفر التكوين ص 660 ( اثار الي هذا الاصحاح وقال )

من البدء عمل الله معاهده مع المسيا وقال له مسيحي الحق هؤلاء الذين ائتمنوك خطاياهم سوف

توضع علي حملك الثقيل وهو اجاب انا اقبل بسعاده هذه الكروب لكي لايفقد احد من اسرائيل

ومباشرة المسيا قبل كل الكروب بحب لهذا مكتوب رجل اوجاع ومبتلي

ونقلا عن كتاب

المسيح في فكر الرباوات

### **Isaiah 53:4.**

Babylonian Talmud, Sanhedrin 98b.

... What is his [the Messiah's] name?—"The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come*. The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure forever: e'er the sun was, his name is Yinnon*. The School of R. Haninah maintained: His name is Haninah, as it is written, *Where I will not give you Haninah*. Others say: His name is Menahem the son of Hezekiah, for it is written, *Because Menahem [‘the comforter’], that would relieve my soul, is far*. The Rabbis said: His name is ‘the leper scholar,’ as it is written, *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*"

### **Isaiah 53:5.**

Midrash Rabbah, Ruth V, 6.

... The fifth interpretation makes it refer to the Messiah. COME HITHER: approach to royal state. AND EAT OF THE BREAD refers to the bread of royalty; AND DIP THY MORSEL IN THE VINEGAR refers to his sufferings, as it is said, *But he was wounded because of our transgressions* (Isa. LIII, 5).

### **Isaiah 53:10.**

Targum Jonathan to the Prophets.

It is the will of the Lord to purify and to acquit as innocent the remnant of His people, to cleanse their souls to sin, so that they may see the kingdom of their Messiah, have many sons and daughters, enjoy long life, and observe the Torah of the Lord, prospering according to His will. He shall save them from the servitude of the nations, they shall see the punishment of their

enemies and be sated with the spoil of their kings. By his wisdom he shall vindicate the meritorious, in order to bring many to be subservient the meritorious, in order to bring many to be subservient the Torah, and he shall seek forgiveness for their sins. Then I will apportion unto him the spoil of great nations, and he shall divide as spoil the wealth of mighty cities, because he was ready to suffer martyrdom that the rebellious he might subjugate to the Torah. And he shall seek pardon for the sins of many and for his sake the rebellious shall be forgiven.

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ولو ادعي المشكك ان النبوة تبدأ من الاصحاح 52

### **Isaiah 52:7.**

Midrash Rabbah, Leviticus IX, 9.

... The Rabbis said: Great is peace, seeing that when the Messianic king is to come, he will commence with peace, as it is said, *How beautiful upon the mountains are the feet of the messenger of good tidings that announce peace* (*ib.* LII, 7),

### **Isaiah 52:7.**

Midrash Rabbah, The Song of Songs II, 13, 4.

... AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND: Who is this? This is the voice of the Messiah proclaiming, *How beautiful upon the mountains are the feet of the messengers of good tidings* (Isa. LII, 7).

### **Isaiah 52:7.**

Pəsiqtâ də-Raḅ Kahănâ, Piska 5, 9.

... Another comment: *My Beloved spoke ('anah)* and said unto me (Song 2:10). R. Azariah asked: But do not the words *spoke* and *said* mean the same thing? No, here the word *'anah* means not “spoke” but “answered,” that is, [on Mount Carmel], He answered me at Elijah’s bidding, and then through the Messiah He will say [encouraging things] to me. What will He say to me? Rise up, My love, My fair one, and come away (*ibid.*). *For lo, the winter is past (ibid.)*—that is, said R. Azariah, the wicked kingdom which enticed mortals into a wintry way has passed on, the wicked kingdom alluded to in the verse “If thy brother [Esau, from whom came Edom and Rome], the son of thy mother [Rebekah] ... entice thee ... saying: ‘Let us go and serve other gods’ ” (Deut. 13:7). *The rain is over and gone* (Song 2:11) refers to the enslavement [under Edom] that is over and gone. *The flowers appear on the earth* (Song 2:12), the flowers standing metaphorically, as R. Isaac said, for the craftsmen in the verse “And the Lord showed me four craftsmen [who wreak deliverance for Israel]” (Zech. 2:3). These craftsmen are Elijah, the king Messiah, Melchizedek. and the priest who was anointed in time of war [to exhort the armies of Israel]. By the words *The time of singing is come* (Song 2:12) is meant [the season when plants are pruned or cut back—hence metaphorically speaking], the time has come for the foreskin to be cut; the time has come for the wicked to be broken and cut down: “The Lord hath broken the staff of the wicked” (Isa. 14:5); the time has come for the wicked kingdom to be rooted out of the world; the time has come for the kingdom of heaven to be revealed: “And the Lord shall be king over all the earth.” etc. (Zech. 14:9). *And the voice of the turtle (twr) is heard in our land* (Song 2:12), words which mean, according to R. Johanan, that the voice of the king Messiah, the voice of the one who will lead us with great care through the final turnings (*tyyr*) of our journey is heard in the

land: “How beautiful upon the mountains are the feet of the messenger of good tidings” (Isa. 52:7).

**Isaiah 52:7.**

Pəsiqtâ də-Rab̄ Kahănâ, Supplement 5, 2.

... will go up [to Jerusalem] where they will be the first to bring offerings, since of them it is said *a man to stand before Me for ever*, words which include and allusion, one may infer, to the days of the Messiah.

R. Dosa said: The mountains themselves will be the first to bring good tidings to Israel, since at the time Israel were banished, they mourned for Israel, as is said *I beheld the mountains, and, lo, they trembled* (Jer. 4:24). A parable of a king of flesh-and-blood: he had two sons, one of whom died; whereupon the people of the principality donned black. The king said to the people: Since you donned black at the one’s dying, I shall have you don white at the other’s rejoicing. Likewise the Holy One said to the mountains: Since you took up a weeping at My children’s banishment, as is said *With the mountains will I take up a weeping and wailing* (Jer. 9:9), out of you, O mountains, I shall bring tidings of My children’s rejoicing, as is said *How beautiful upon the mountains are the feet of the messenger of good tidings* (Isa 52:7)

**Isaiah 52:7.**

Pəsiqtâ də-Rab̄ Kahănâ, Supplement 5, 4.

*How beautiful upon the mountains are the feet of the messenger of good tidings* (Isa. 52:7). These words mean to teach you that the Holy One will bring down Jerusalem, built anew, from heaven and will set it [as upon four pillars] upon the tops of the four mountains, Sinai, Tabor, Hermon, and Carmel [that in the time-to-come will mark the boundaries of the new

Jerusalem]. Thus, standing upon the four mountains, Jerusalem will bring to Israel the good tidings of the time set for redemption. And why will Jerusalem be established upon the mountains? Because, said God, from the kind of place where Israel received the Torah as well as transgressed it, I shall bring them good tidings. Hence *How beautiful upon the mountains are the feet of the messenger of good tidings ...* Also “beautiful upon the mountains” is he that announceth peace (Isa. 52:7), namely, Moses, supreme among Prophets: Even when the Holy One turned Sihon over to Moses to do with as he liked, he announced his wish to make peace with Sihon, saying “I sent messengers out of the wilderness of Kedemoth unto Sihon king of Hebron with words of peace” (Deut. 2:26). Also “beautiful upon the mountains” is *the harbinger of good tidings* (Isa. 52:7), namely, Isaiah, who said of himself, “The spirit of the Lord God is upon me, because the lord hath anointed me to bring good tidings unto the humble” (Isa. 61:1). Also “beautiful upon the mountains” is he that announceth redemption (Isa. 52:7), namely, the redeemer of whom it is said “The redeemer shall come unto Zion” (Isa. 59:20). Also “beautiful upon the mountains” is David, king of Israel, *who saith unto Zion: “Thy God reigneth”* (Isa. 52:7). Hence it is said *How beautiful upon the mountains* (Isa. 52:7).

### **Isaiah 52:8.**

Pəsiqtâ də-Raḅ Kahănâ, Supplement 5, 3.

*The voice of thy watchmen! They lift up the voice, together do they sing* (Isa. 52:8). These words are to be considered in the light of the verse *Be strong, and let your heart take courage, all ye that wait for the Lord* (Ps. 31:25). Of whom did David utter this verse? He uttered it of Israel who had been waiting and yearning for the time God would return to His Temple and thus

cause His Torah to rejoice. Indeed, the Holy One also yearns and waits for the time when He will be returning to His temple and cause Israel to rejoice. When will that time be? When He has requited wicked Edom. Then Israel will say: Master of the universe, Edom caused us much grief. It destroyed our Sanctuary, slew our Sages, put us into bondage, and consumed the fruit of our labor; and now, hungry and thirsty [for Thy requital of her], I sit and wait for the day when Thou wilt come and in my behalf punish her, as is said *My soul thirsteth for the God [of requital], for the living God* (Ps. 42:3) ... but the hope for the Messiah has no such set time. The Holy One answers: Come, and I will reassure thee, as is said *The Lord will comfort Zion, He will comfort all her waste places* (Isa. 51:3) ... *The voice of them that wait in thy behalf! They lift up the voice, together do they sing; [for they shall see, eye to eye, how the Lord returneth to Zion]* (Isa. 52:8). R. Meir said: By *them that wait in thy behalf* are meant ministering angels who have been waiting for the rebuilding of Jerusalem, weeping and mourning for Jerusalem ever since she was destroyed, as is said *The celestial beings cry, “[The Temple’s destruction] is an outrage”, the angels of peace weep bitterly* (Isa. 33:7). A parable of a king of flesh-and-blood who left his palace and went away to [makeshift residence in] an inn. The members of his household were grief-stricken, and the servants wore themselves out during the journey—in short, everyone felt bereaved because the king had left his palace. Likewise the Holy One left His palace, saying, *I have forsaken My House, I have cast off My heritage, I have given the dearly beloved of My soul into the hand of her enemies* (Jer. 12:7). What servants of His may be said to have been grief-stricken? The celestial beasts who carry the throne of glory. And what members of His household may be said to have been worn out? The ministering angels felt bereaved when the King, the King of kings, the Holy

One, went forth out of the Temple. Of His return at the time set for redemption Scripture says, *Rejoice for joy with Jerusalem, all ye that mourn for her* (Isa. 66:10). Or: In comment on: *The voice of them that wait in thy behalf! They lift up the voice; [for they shall see, eye to eye, how the Lord returneth to Zion]* (Isa. 52:8), R. 'Akiba said: By *them that wait in thy behalf* is meant the Prophets who await Israel's redemption. Even though the Prophets had spoken words of rebuke to Israel, they turned about and brought them good tidings and comforting. A parable of king's daughter: Her father appointed a guardian for her, and when she did the king's bidding, self-governance was allowed her. But when she rebelled, self-governance was not allowed her.

#### **Isaiah 52:12a.**

Midrash Rabbah, Exodus XIX, 6.

... *And thus shall ye eat it*, etc. (Ex. XII, 11), *For in haste didst thou come forth out of the land of Egypt* (Deut. XVI, 3), but in the Messianic era, we are told: *For ye shall not go out in haste, neither shall ye go by flight* (Isa. LII, 12).

#### **Isaiah 52:12b.**

Midrash Rabbah, Exodus XIX, 6.

... but in the Messianic era, I alone will proceed before them, as it says: *For the Lord will go before you, and the God of Israel will be your rearward* (Isa. loc. cit.) i.e. Isa. 52:12b.

#### **Isaiah 52:13.**

Targum Jonathan to the Prophets.

Behold, My servant the Messiah shall prosper; he shall be exalted and great and very powerful.

فهل بعد كل ذلك يصر المشكك ان يدعي ان مفهوم اليهود عن هذا الاصحاح هو ليس عن  
المسيح ؟

## والمجد لله دائما

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<sup>1</sup>Huckel, T. (1998). *The Rabbinic Messiah* (Is 53:4). Philadelphia: Hananeel House.

<sup>ii</sup>Huckel, T. (1998). *The Rabbinic Messiah* (Is 52:7). Philadelphia: Hananeel House.