

[15] So yazzeh Goyim rabbim (he [*Moshiach*] will sprinkle many nations); the melachim (kings) shall shut their mouths because of him; for that which had not been told them shall they see; and of that which they had not heard shall they have binah (understanding).

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

[2] For he shall grow up before him as a tender plant, and as a Shoresh (Root, *Shoresh Yishai, 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, Tehillim 22:17 Targum Hashivim*] for our transgressions, he was bruised mei'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 Eretz Chayyim [*this refers to the mot of Moshiach Ben David, see v. 12*] mipesha ami (for the transgression of my people [*Yisroel!*]) –nega (plague *cf Ps 91:10*) lamo (*[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". Cf Gen 9:26-27; Deut 33:2; Isa 44:15; also compare Divrey Hayamim Alef 21:17]*).

[9] And he made his kever (grave) with the resha'im, 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 (zera); the Techiyas 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 HaShivim]

[10] Yet it pleased Hashem to bruise him; He hath put him to suffering; when Thou shalt make his nefesh an ashram offering for sin, he (*Moshiach*) shall see zera [*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.

[11] He [*Hashem*] shall see of the travail of his [*Moshiach's*] nefesh, and shall be satisfied; by knowledge of him [*Moshiach*] shall Tzadik Avdi [*"My Righteous Servant," Moshiach, Zecharyah 3:8, Yirmeyah 23:5; Zecharyah 6:11-12, Ezra 3:8 Yehoshua, Yeshua shmo*] justify many (Ro 5:1); for he [*Moshiach*] shall bear their avon (iniquities).

[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 mafgi'a, intercessor*] for the transgressors [*see Lk 23:34 OJBC*].

54 Sing, O akarah (barren woman [*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 rabbim bnei shome'mah (more are the children of the desolate woman [*i.e. referring to those of Jerusalem making aliyah from the Golus so that Moshiach's Kehillah can come forth at Jerusalem—Ac 2:41*]) than the bnei 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