

## **Isaiah 52:3-10 + 53:4-5**

As a companion to Joseph's tale, the first section of this reading mentions "going down to Egypt":

**Isaiah 52:4** - "For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."

Tying together the exodus from Egypt with the return from Exile, the passage assures Israel that they will realize that "God reigns" in a vision of the future redemption in the days of Messiah.

**Isaiah 52:7** - "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Paul ties it again to fulfillment and redemption in Christ:

**Romans 10:14-15** - "How then can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone to preach? And how can they preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"

Then, as if to punctuate the message and explain how this redemption would come about, the last section says:

**Isaiah 53:4-5** - "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The Talmud refers **Isaiah 53:4** to the Messiah (Sanhedrin 98b): "His name is 'the leper scholar,' as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted."

Ramban (1194–1270) also called Nachmanides, commentary on Isaiah 53:

**Isaiah 53:4-5** - "Yet he carried our sicknesses," being himself sick and distressed for the transgressions which should have caused sickness and distress in us, and bearing the pains which we ought to have experienced. "But we" when we saw him weakened and prostrate, "thought he was "stricken, smitten of God ... and by his stripes we were healed." - because the stripes by which he was vexed and distressed will heal us: God will pardon us for his righteousness and we shall be healed from our own transgressions and from the iniquities of our fathers."

Many other ancient rabbinical sources, and the Zohar, also refer these scriptures to Messiah.

See: "What the Rabbonim Say About Moshiach"

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