

**Vicarious Atonement and
Penal Substitution
in the
Suffering of the *Tzadiq***

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Introduction

In Tractate *Sanhedrin 39a*, the *Talmud Bavli* tells how Rabbi Abahu answered a mocker who said to the rabbi that “your Elohim is a prankster because he made [the prophet] Yechezq'el lie on his left side for 390 days and then on his right side for 40 days” — see Yechezq'el 4.

The mocker saw the bizarre nature of these symbolic acts, as an opportunity to mock the faith of the Yehudim in a wise and just Elohim.

One representative *Tzadiq* bears the punishment due for the entire represented community

Rabbi Abahu answered,

When a country rebels against a mortal king, he will kill them all if he is cruel to them; if he is merciful he will kill half of them; if he is filled with mercy, he will cause the great ones among them to suffer [and spare the majority]. So also *HaQadosh Barukh Hu* chastised Yechezq'el in order to wipe out the sins of Yisra'el.

In the Artscroll Commentary on Sefer Yechezq'el, Rabbi Mosheh Eisemann continues,

The concept that the *Tzadiq* [the representative, righteous individual] suffers *in lieu* of all or part of the community, is elaborated upon in *Sefer Chassidim*¹. The passage begins with the a discussion of the communal responsibility which rests on the entire nation of Yisra'el: All Yisra'el are responsible for one another. The sin of one is the sin of all. Thus, in his confession on *Yom Kippur*, the High Priest declares, “I have sinned together with all Yisra'el.” He says this whether or not he personally has sinned. This is that people come to feel a sense of love and responsibility for one another and learn to rebuke one another.

The *Tzadiq* as representative

Sefer Chasidim then recites Yechezq'el's suffering as described in chapter 4, remarking,

For this is the way before HaShem. When something is decreed and they do not repent, then punishment must come. Now if the *Tzadiq* is made to suffer, then *that punishment has been borne by him*. Harsh punishment over Yisra'el had been decreed in the sinful days of king Menasheh and king Yehoyaqim. However, the people were merely exiled — they had not suffered harsh physical punishment. The *Midat*

¹ *Book of the Devout Ones* — edition *Meikizei Nidarim*, Berlin, 1891, page 115.

ha-Din of HaShem—the Attribute of Strict Penal Justice—argued, “Why should they be treated so leniently?” So HaShem said to Yechezq’el: “Accept the suffering upon yourself so that the *Midat ha-Din*, i.e. the Attribute of Strict Penal Justice, should not have a legitimate claim, for when he sees the sufferings of the *Tzadiq* who does not deserve to be punished, he will not press his claim.”

Thus, according to *Sefer Chassidim*, Elohim's *Midat ha-Din*—the *Attribute of Strict Penal Justice*—seeks a punishment for the entire community, *but is satisfied* when punishment is meted out only to the representative *Tzadiq*.

To understand this concept we must once more revert to the idea which we have discussed throughout this commentary [on Yechezq’el]: the essential oneness of k^enesset Yisra’el—the assembly of Yisra’el. While every individual is created in the “image of Elohim” and is in himself a *olam qatan*—a miniature cosmos—Elohim's justice can nevertheless address itself to the community of Yisra’el as a whole... the ability of a righteous person to save the entire community in his merit...

When the entire community is considered an indivisible unit, then indeed every individual shares guilt for the sins of every other one. (“Although the *Tzadiq* cannot be said to have sinned as an individual, nevertheless he is part of a community who have sinned and in view of this solidarity, he can be held accountable for the sins of the community.”) And by the same token the suffering of the one, can be seen as a suffering of the whole. (See Maharal *loc. cit.*: “A merciful king punishes the great ones who are the *tzurah*, the *form*, of the community, its worthiest part which is tantamount to the whole.” See also the RaMChaL's *Mesillat Yesharim*, Chapter 4, who, in discussing the tension between Elohim's Justice (*Midat haDin*) and His Mercy (*Midat Rachamim*), mentions the possibility of *Rachamim* (Mercy) tempering *Dinah* (Justice) to the extent that one *Tzadiq* can bear the punishment due to an entire community, on their behalf.

Thus Yechezq’el *atones* for his people because the communal guilt is assuaged by the pain suffered by the community through one of its indivisible components—a representative *Tzadiq*.

Rebbe Nachman of Brezlov, grandson of Rabbi Yisra’el ben-Eliezer, the Ba'al Shem Tov², wrote about the atoning effect of the suffering of a *Tzadiq* in *Likutey Moharan II*, 8:6,

Know that while sometimes forgiveness of sins comes about through the collective merit of the community, there are times when the members of

²“Master of the Good Name.”

the community are not sufficiently worthy to have their sins forgiven in their own merit. The *Tzadiq* is then obliged to undertake to suffer for the sake of the people of Yisra'el. "Surely he bore our diseases and carried our pains" (Yeshayahu 53:4). The community in general is saved from suffering and illness, but not the *Tzadiq*, because he undertakes to suffer on behalf of all the people of Yisra'el.

In the book, *Trust Me: An Anthology of Emunah [faith] and Bitachon [trust]* by Rabbi Eliezer Parkoff and Rabbi Eliezer Linas, published by Feldheim Publishers, 2002, ISBN 1583305319 & 9781583305317, we read the following:

Rabbi Elazar's opinion is that... Just as the farmer puts the yoke only on the ox who can bear the burden, so, too, HaShem puts the burden of the punishment of the transgressions of the world on the *tzadiq* (the representative righteous person). This serves to protect the world, by atoning for transgressions. Even though we can not fully understand how this works, the great Jewish philosopher and kabbalist, Rabbi Mosheh Chaim Luzatto (the RaMChaL) gives us some insight in *Derekh HaShem* ("The Way of HaShem"), his classical summary of Classical Judaism:

All men were originally bound to each other, as our sages teach us, "All Yisra'el are bound together to each other" or, alternatively translated, "All Yisraelites are responsible guarantors towards one another" (Talmud Bavli, Tractate Shavuot 39a). As a result, each individual is bound to everyone else, and no man is counted separately [i.e. Yisra'el in particular, and humanity in general, forms a unit].

As a result of this principle, suffering and pain may be imposed on a *tzadiq* (righteous person) as an atonement for his entire generation. This *tzadiq* must then accept this suffering with love for the benefit of his generation, just as he accepts the suffering imposed upon him for his own sake. In doing so, he benefits his generation by atoning for it, and at the same time is himself elevated to a very great degree. For a *tzadiq* such as this, is made into one of the leaders in the Community of the Future World, as discussed earlier. Such suffering also includes cases where a *tzadiq* suffers because his entire generation deserves great punishments, bordering on annihilation, but is spared via the *tzadiq's* suffering. In atoning for his generation through his suffering, this *tzadiq* saves these people in this world and also greatly benefits them in the Olam HaBa—the World to Come. In addition, there is a special, higher type of suffering that comes to a *tzadiq* who is even greater and more highly perfected than the ones discussed above. This suffering comes to provide the help necessary to bring about the chain of events leading to the ultimate perfection of mankind

as a whole. According to the original Plan, the sequence of worldly events required that man undergo at least some suffering before both he and the world could attain perfection. This was required by the very fact that one of the basic concepts of man's predicament was that HaShem should hold back His Light and hide His Face (i.e. Presence), as discussed earlier. This became all the more necessary as a result of the corruption and spiritual damage caused by man's many sins, which held the good back even more and caused HaShem's Presence to become all the more hidden. The world and everything in it are therefore in a degraded, evil state, and require that HaShem's unfathomable wisdom bring about numerous chains of events to achieve their rectification. Among the most important elements of this sequence is the requirement that man be punished for his wickedness until the Attribute of Justice is satisfied. HaShem arranged matters, however, so that select perfect individuals could rectify things for and on behalf of others, as discussed earlier. The Attribute of Justice therefore relates to these *tzadiqim* rather than to the rest of the world in general. Individuals such as these, however, are themselves perfect, and are therefore worthy only of good. The only reason they suffer is because of and for the forgiveness and benefit of others, and the Attribute of Justice must therefore be as satisfied with a small amount of suffering on their part as with a large amount on the part of those who actually sinned. Beyond that, the merit and power of these *tzadiqim* is also increased because of such suffering, and this gives them even greater ability to rectify the damage of others. They can therefore not only rectify their own generation, but can also correct all the spiritual damage done from the beginning, from the time of the very first sinners. It is obvious that individuals such as these will ultimately be the foremost leaders in the Perfected Community in the World to Come, and the ones who are and will be the very closest to HaShem.”

Source: *Derekh HaShem*, Rabbi Mosheh Chaim Luzatto (the RaMChAL).

The reality and necessity of vicarious atonement by penal substitution, is integral to classical Judaism—the *Derekh Yisra'el* (“the Way of Yisra'el”).

On the binding of Yitzchaq on Har (Mount) Moriyah, we read in *The Midrash Says — Book of Bereishith (Genesis)*:

“My father, my father,” Yitzchaq cried. “Here are both fire and wood but where is the lamb for the sacrifice?” “HaShem Himself will choose the lamb for the sacrifice, my son, and if not, you will be the lamb.” Yitzchaq put his face between his hands and wept. But Yitzchaq controlled himself and comforted Avraham, “Do not feel distressed, father. Fulfill

the Creator's will through me! May my blood be an atonement for the future people of Yisra'el."

In *Midrash Shir HaShirim Rabbah* 1:14:1 it is said,

My beloved is unto me as a cluster of henna (*kofer*).

"Cluster" refers to Yitzchaq, who was bound on the altar like a cluster of henna (*kofer*), because he atones (*kaper*³) for the iniquities of Yisra'el.

The Talmudic dictum is clearly that the death of the representative *tzadiq* is an atonement for the sins of the represented, ordinary people.

Talmud, Mo'ed Qatan 28a

Said Rabbi Ammi, "Why is the account of Miriam's death placed next to the laws of the *parah adumah* (red heifer)? To inform you that even as the *parah adumah* afforded atonement by the ritual use of its ashes, so does the death of the *tzadiq* afford *kaporah* (covering of sins; atonement) for the living they have left behind."

Talmud, Mo'ed Qatan 28a

Rabbi Eleazar said, Wherefore is the account of Aharon's death closely followed by the account of the disposal of the priestly vestments? To inform you that just as the priest's vestments were means to effect *kaporah* (atonement). Likewise the death of the righteous works *kaporah* (atonement).

Talmud Bavli, Berakhot 62b

And HaShem said to the malakh (angel; agent) that destroyed the people, "It is enough." Rabbi Eleazar said: "*HaQadosh Barukh Hu* said to the Angel: Take a *rav* (great, virtuous man) from among them, through whose death many sins can be *atoned* for them." At that time there died Avishai ben-Zeruyahu, who was singly equal in worth to the greater part of the Sanhedrin.

The Dead Sea Scrolls from Qumran teaches that even the pain of near-universal slandering of a Tzadiq can effect atonement:

DSS, 4Q541, Column 4 (1)

...his Wisdom will be great. He will make **atonement** for all the children of his generation. He will be sent to all the sons of his generation. His word shall be as the word of Heaven and his teaching shall be according

³ Important: the consonants B and V are essentially identical in Hebrew, and the consonants F and P are also essentially identical, so that words with a K-F-R or a K-P-R consonantal root, are very close.

to the will of HaShem. His eternal sun shall burn brilliantly. The fire shall be kindled in all the corners of the earth. Upon the Darkness it will shine. Then the Darkness will pass away from the earth and the deep Darkness from the dry land. They will speak many words against him. There will be many lies. They will invent slanderous stories about him. They will say shameful things about him. He will overthrow his evil generation and there will be great wrath. When he arises there will be lying and violence, and the people will wander astray in his days and be confounded.

The teaching of vicarious atonement and penal substitution by the suffering of a Tzadiq, is integral to the Zohar as well.

Zohar, Section 1, Page 65a

Hence the *tzadiq* (righteous person) is truly himself an offering of atonement. But he who is not righteous is disqualified as an offering, for the reason that he suffers from a blemish, and is therefore like the defective animals of which it is written, "they shall not be accepted for you" (Leviticus 22:25). Hence it is that the *tzadiqim* are an atonement and a sacrifice for the [sins of the] world.

Zohar, Section 3, Page 56b

For we have learnt that so long as Yisra'el are in captivity, and cannot bring offerings on that day, the mention of the two sons of Aaron shall be their atonement. For so we have learnt, that Avihu was equal to his two brothers Eleazar and Ithamar, and Nadav to all together, and Nadav and Avihu were reckoned as equal to the seventy elders who were associated with Mosheh; and therefore their death was an atonement for Yisra'el.

Zohar, Section 3, Pages 218a-b

When HaShem desires to give healing to the world, He smites one [representative] *tzadiq* (righteous person) among them with afflictions and suffering, and through him gives healing to all, as it is written, "But he was wounded for our transgressions, he was bruised for our iniquities... and with his stripes we are healed" (Yeshayahu 53:5). A *tzadiq* (righteous person) is never afflicted except to bring healing to his generation and to make atonement for it.

Zohar, Section 3, Page 231a

The ancient pillars [sages] of the world were divided in opinion in regard to Iyov, some holding that he was of the *tzadiqim* of the Gentiles, and some that he was of the *tzadiqim* of Yisra'el, and that he was smitten to make *kaporah* (atonement) for the sins of the world.

The teaching of vicarious atonement and penal substitution by the suffering of a Tzadiq, is found in early sources such as 4 Maccabees.

4 Maccabees 6:26-28

And when his flesh had been burned away to the very bones, and he was on the point of expiring, Eleazar lifted his eyes to HaShem and said, "You know, O HaShem, that though I could have saved myself I am dying in these fiery torments for the sake of the Torah. Be merciful to your people Yisra'el and let our punishment be an atonement on their behalf. Make my blood their purification and take my life as an atoning ransom for theirs."

4 Maccabees 17:21

And these men therefore, having given their lives... through their death and suffering our country was purified, they having become an atonement for our nation's sin; and through the blood of these devout, righteous men and the atonement of their deaths, HaShem saved Yisra'el...

In *Midrash Exodus Rabbah 35:4*, we read,

Mosheh said to HaShem, "Will not the time come when Yisra'el shall have neither Tabernacle nor Temple? What will happen with them then?" HaShem replied, "I will then take one of their righteous men and retain him as a pledge on their behalf, in order that I may pardon all their sins."

In *Kaparah⁴ in the death of a Tzadiq* by Rabbi Elchanan Lewis, we read,

Question: How can the death of a Tzadiq become a kaparah (atonement)?

Answer: The Tzadiq is not a personal individual that has an impact only on himself; he is a corporate personality, a public figure who impacts on all those around him; a loss of a Tzadiq is therefore a public loss, and not only a loss to an individual or family alone. The Tzadiqim are here not for themselves, but rather for others, that is how they live their lives and that is how they also die. Just as death serves as atonement to the deceased himself, so the death of a Tzadiq provided *kaparah* (atonement) to his entire community.

⁴ Atonement.

Who is the suffering *Tzadiq* in Yeshayahu 53?

Most of the following quotations are from SR Driver & A Neubauer (editors), 1969, *The Fifty-third Chapter of Isaiah According to the Jewish Interpreters*, New York: Ktav Publications.

Karaite Rabbi Yefeth ben Ali (10th century)⁵:

By the words “surely he hath carried our sicknesses,” they mean that the sufferings and afflictions which he fell into, were merited by them, but that he bore them instead... And here I think it necessary to pause for a few moments, in order to explain why Elohim caused these chastisements and sicknesses to attach themselves to the Mashiach for the sake of Yisra'el... The nation deserved from Elohim greater punishment than that which actually came upon them, but not being strong enough to bear it,... Elohim appoints his servant to carry their sins, and by doing so lightens their punishment in order that Yisra'el might not be completely exterminated.

Rabbi Yefeth ben Ali (10th century)⁶:

And HaShem laid on him the iniquity of us all.” The prophet does not... mean iniquity, but *punishment for iniquity*, as in the passage, “Be sure your sin will find you out” (Numbers 32:23).

Zohar 2:212a⁷:

There is in Gan Eden a *heikhal* (“palace”) named the *heikhal* of the Sons of Sickness. This *heikhal* the Mashiach enters, and he summons every pain and every chastisement of Yisra'el. All of these come and rest upon him. And had he not thus lightened them upon himself, there had been no man able to bear Yisra'el's chastisements for the transgressions of the *Torah*; as it is written, “Surely our sicknesses he has carried.”

Zohar (Part II, fol. 212a and Part III, fol. 218a, Amsterdam edition):

When Yisra'el was in the Holy Land, they had their sufferings and afflictions removed from them by their prayers and sacrifices; but now the Mashiach removes them from the children of the world. When *HaQadosh Barukh Hu* wishes the recovery of the children of the world, He afflicts one [representative] *tzadiq* (righteous person) from their midst, and for his sake all are healed. How is this known? It is written, “He was

⁵ Driver & Neubauer: 23 ff; Soloff: 108-109.

⁶ Driver & Neubauer: 26; Soloff: 109.

⁷ Driver & Neubauer: 14-15, from section “va-yiqqahel.”

wounded for our transgressions, He was bruised for our iniquities... and by his stripes we are healed” (Yeshayahu 53:5).

In his commentary on Yeshayahu 53:5, Rabbi Elijah de Vidas (16th century), wrote (Driver & Neubauer, 1996: 331):

But he was wounded for our transgressions, etc.... meaning that since the Mashiach bears our iniquities which produce the effect of His being bruised, it follows that whosoever will not admit and does not believe that the Mashiach thus suffered for our iniquities, must endure and suffer for them himself.

There is a remarkable passage in the very old book *Pesiqta*, cited in the treatise *Abkath Rokhel*, and reprinted in *Hulsii Theologia Judaica*, where this passage occurs, p. 309:

When Elohim created the world, He stretched out His hand under the throne of His kavod (esteem, glory), and brought forth the *neshamah* of the Mashiach. HaShem said to him: “Will you heal and redeem My sons after 6000 years?” The Mashiach answered him, “I will.” Then HaShem said to him: “Will you then also bear the punishment in order to blot out their sins, as it is written, “But he bore our diseases” (Yeshayahu 53:4). And the Mashiach answered Him; “I will joyfully bear them⁸.”

Rabbi Mosheh Haddarshan states:

Immediately the Mashiach, out of love, took upon himself all those plagues and sufferings, as it is written in Yeshayahu 53, “He was abused and oppressed.”

The Babylonian Talmud, Tractate Sanhedrin 98b, states:

The Rabbis said: His name [i.e. the name of the Mashiach] 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 Elohim, and afflicted.” (Yeshayahu 53:4).

Midrash Ruth Rabbah 5:6 reads⁹:

The 5th interpretation of Ruth 2:14 makes it refer to the Mashiach. “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” (Yeshayahu 53:5).

⁸ cf. Zohar, 2:212a

⁹ Soncino *Midrash Rabbah*, volume 8, p. 64.

The Karaite, *Yefeth ben Ali* (10th century), states¹⁰:

As to myself, I am inclined, with Benjamin of Nehawend, to regard [Yeshayahu 52-53] as alluding to the Mashiach, and as opening with a description of his condition in exile, from the time of his birth to his accession to the throne: for the prophet begins by speaking of his being seated in a position of great honour, and then goes back to relate all that will happen to him during the captivity. He thus gives us to understand two things: In the first instance, that the Mashiach will only reach his highest degree of honour after long and severe trials; and secondly, that these trials will be sent upon him as a kind of sign, so that, if he finds himself under the yoke of misfortunes whilst remaining pure in his actions, he may know that he is the desired one...

Another statement from Yefeth ben Ali¹¹:

By the words “surely he hath carried our sicknesses,” they mean that the pains and sickness which he fell into were merited by them, but that he bore them instead...And here I think it necessary to pause for a few moments, in order to explain why Elohim caused these sicknesses to attach themselves to the Mashiach for the sake of Yisra'el...The nation deserved from Elohim greater punishment than that which actually came upon them, but not being strong enough to bear it...Elohim appoints his servant to carry their sins, and by doing so lighten their punishment in order that Yisra'el might not be completely exterminated.

Nachmanides (Rabbi Mosheh ben Nachman, 13th century)¹²:

And by his stripes we were healed — because the stripes by which he is vexed and distressed will heal us; Elohim will pardon us for his righteousness, and we shall be healed both from our own transgressions and from the iniquities of our fathers.

In *Pesiqta Rabbati*, pereg 36 we read,

You have suffered because of the sins of our children, and cruel punishments have come upon you... you were put to ridicule and held in contempt by the nations of the world because of Yisra'el... All this because of the sins of our children... great sufferings have come upon you on their account. And Elohim says to him, “Be you the judge over

¹⁰ Reference: S. R. Driver & A. Neubauer (editors). 1969. *The Fifty-third Chapter of Isaiah According to the Jewish Interpreters* (2 volumes; New York: Ktav), pp. 19-20. The English translations used here are taken from volume 2. The original texts are in volume 1. Cf. Soloff, pp. 107-09.

¹¹ Reference: Driver and Neubauer, pp. 23 ff.; Soloff pp. 108-109.

¹² Reference: Driver and Neubauer, p. 78.

these peoples, and do to them whatever your being wishes... all of them will die from the breath of your lips¹³.”

Midrash Konen, BhM, 2:29 reads,

Eliyahu [...] says to the Mashiach: “Endure the sufferings and the sentence of your Master who makes you suffer because of the sin of Yisra'el.” And thus it is written: “He was wounded because of our transgressions (Yeshayahu 53:5)—until the time of the end comes.”

About Yeshayahu 53:4-6, Midrash *Pesiqta Rabbati* 36 states¹⁴,

And *HaQadosh* (the Holy One) made an agreement with [the Mashiach] and said to him, “The sins of those which are forgiven for your sake will cause you to be put under an iron yoke, and they will make you like this calf whose eyes are dim, and they will choke your spirit under the yoke, and on account of their sins your tongue shall cleave to your mouth. Are you willing to do this?”...

But [the Mashiach] said to Him: “Sovereign of the world, with the gladness of my soul and the joy of my heart I take it upon me, on condition that not one of Yisra'el shall perish and not only in my days, but also those who are hid in the dust; and not only should the dead of my own time be saved, but all the dead from the dead from the first man until now; also the unborn and those whom thou hast intended to create. Thus I agree, and on this condition I will take it upon myself.”

Another comment from Rabbi Mosheh Kohen ibn Crispin reads¹⁵:

If his being makes itself into a trespass-offering, implying that his being will treat itself as guilty, and so receive punishment for our trespasses and transgressions.

Hertz Homberg (18th – 19th century) wrote¹⁶:

The fact is, that it refers to the King Mashiach, who will come in the latter days, when it will be HaShem's good pleasure to redeem Yisra'el from among the different nations of the earth...Whatever he underwent was in consequence of their own transgression, Adonai having chosen him to

¹³ Refer to Yeshayahu 11:4.

¹⁴ Reference: *Pesiqta Rabbati* (editor: M. Friedmann). This portion of the Midrash, called the *Haggadah*, was compiled in the 9th century and is based on writings from Talmudic times, i.e. 200 CE – 600 CE.

¹⁵ Driver and Neubauer, p. 112.

¹⁶ Driver and Neubauer, p. 400-401

be a trespass-offering, like the goat-to-Azazel which bore all the iniquities of the house of Yisra'el.

Yalkut ii:571 (13th century)¹⁷ clearly equates the suffering servant of Yeshayahu 53 with Mashiach ben-Dawid, who will be higher than Avraham, Mosheh and all the ministering angels:

HaMelekh HaMashiach (the King Messiah; the Anointed King)... is greater than the patriarchs, as it is said, "My servant shall be high, and lifted up, and lofty exceedingly" — he will be higher than Avraham,...lifted up above Mosheh,... and be loftier than the ministering angels.

Yalkut ii:620¹⁸ states, in regard to Tehillim 2:6:

...I have drawn him out of the chastisements... The chastisements are divided into three parts: one for David and the fathers, one for our own generation, and one for HaMelekh HaMashiach (the King Messiah; the Anointed King); and this is that which is written, "He was wounded for our transgressions," etc.

Pesiqta Rabbati 162a states,

When Mashiach ben-Dawid comes they will bring iron beams and put them upon his neck until his body bends and he cries and weeps, and he says: "How much can my strength suffer? How much my ruach and my nefesh? And how much my limbs? Am I not but flesh and blood?"

RaMBaM wrote in a letter to Ya'aqov Alfayumi,

It is said about Him (the Messiah), "And his delight will be in the fear of YHWH" (Yeshayahu 11:3). He grew up before him as a tender plant and as a root out of a dry ground: he has no form nor comeliness: and when we see him, there is no beauty that we should desire him (Yeshayahu 52-53).

And likewise said Yeshayahu that He (the Messiah) would appear without acknowledging a father or mother: "He grew up before him as a *yoneq* (tender plant) and as a root out of a dry ground, etc." He was despised and rejected of men; a man of sorrow and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not (Yeshayahu 53).

¹⁷ Reference: Driver and Neubauer, 1969, p. 9. The same passage is found in *Midrash Tanhuma* to Genesis (\pm 9th century), edited by John T. Townsend (Hoboken, New Jersey: Ktav, 1989), p. 166.

¹⁸ Reference: Driver and Neubauer, p. 10.

The *Musaf* (additional) service for the Day of Atonement, *Philips Machzor*, contains an ancient prayer¹⁹:

We are shrunk up in our misery even until now;
Our Rock has not come nigh to us;
Mashiach Tzidqeinu (our righteousness) has departed from us;
horror hath seized us,
and we have none to bring tz^edaqah (righteousness) to us.
He hath borne the yoke of our iniquities²⁰,
and our transgression²¹,
and is wounded because of our transgression.
He beareth our sins²² on his shoulder,
that he may find kaporah for our iniquities.
We shall be healed by his wounds,
at the time that HaShem will create him [the Mashiach] as a new
creature.
O bring him up from the circle of the earth [i.e. heaven]!
Raise him up from Seir²³,
to assemble us the second time on Mount Lebanon²⁴,
by the hand of Yinnon!²⁵

¹⁹ Reference: AT Philips, *Machzor L^e Yom Kippur / Prayer Book for the Day of Atonement*, with English Translation; Revised and Enlarged Edition (New York: Hebrew Publishing Company, 1931), p. 239. The passage can also be found in, e.g., the 1937 edition of this *Machzor* as well as in Driver & Neubauer, 1996, p. 399. The author, according to Zunz, was Eleazer ben Kalir, who lived in the 9th century.

²⁰ Awon = crookedness.

²¹ Pesha = rebellious transgression.

²² Chet = error.

²³ The Mashiach comes to Yerushalayim from the South, from the location of Har Sinai south of the ancient land of Edom, also called Seir.

²⁴ *Mount Lebanon* is a term for Temple Mountain—*Har HaBayit*. The *Bayit HaRishon*—the first Temple, built by King Sh^elomoh, used many cedars from Levanon. The Hebrew word *lavan* means white; cedar wood is light in colour. *Har Levanon* (Mount Lebanon) became a synonym for *Har HaBayit* (Temple Mountain), while the term *Levanon* became synonymous to *Beit HaMiqdash*—cf Rabban Yochanan ben-Zakkai's understanding of Zekharyahu 11:1 in Talmud Bavli, Tractate Yoma 39, on page 0.

²⁵ Yinnon was one of the names given by the Rabbis to the Messiah, and is derived from Psalm 72:17, which the Talmud renders, “Before the sun was, his name, Yinnon...”

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