

The Zohar on the Servant Isaiah 52:13

R. Simeon further discoursed on the text: *Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high (Is. 52:13)*. 'Happy is the portion of the righteous', he said, 'to whom the Holy One reveals the ways of the Torah that they may walk in them. This verse contains an esoteric meaning. When God created the world, He made the moon, and made her small, for she possesses no light of her own, but because she accepted her diminution she receives reflected light from the sun and from the other superior luminaries.

(Zohar 1:181a)

The Servant is the Messiah

It is strange that the Messiah should be called “poor” [in Zech. 9:9]. R. Simeon explained that it is because he has nothing of his own, and he is compared to the holy moon above, which has no light save from the sun. This Messiah will have dominion and will be established in his place. Below he is “poor”, because he is of the side of the moon, and above he is poor, being a “mirror which does not radiate”, “the bread of poverty”. Yet withal he “rides upon an ass and upon a colt”, to overthrow the strength of the Gentiles; and God will keep him firm.

(Zohar 1:238a)

The Servant and the Temple Service

Now as we continue to read our initial passage of the Zohar (1:181a) the passage immediately continues with:

Now, as long as the Temple existed, Israel were assiduous in bringing offerings, which together with all the other services performed by the priests, Levites, and Israelites had for their object to weave bonds of union and to cause luminaries to radiate.

(Zohar 1:181a)

This brings us to another passage in which the Zohar alludes to the “servant” of Isaiah 52 and 53 saying:

In the Garden of Eden there is a hall that is called the “hall of the afflicted.” Now it is into this hall that the Messiah goes and summons all the afflictions and pains and sufferings of Israel to come upon him. And so they all come upon him. And had he not eased the children of Israel of their sorrow, and taken their burden upon himself, there would be none who could endure the suffering of Israel in penalty of neglecting the Torah. Thus it is written:

“Surely our diseases he did bear and our pains he carried.”

(Is. 53:5) As long as the children of Israel dwelt in the Holy Land, they averted all afflictions and sufferings from the world by the service of the sanctuary and by sacrifice. But now it is the Messiah who is averting them from the habitants of the world.

(Zohar 2:212a)

The Messiah is Revealed Like the Moon

Our initial passage of Zohar (1:181a-b) continues:

But after the Temple was destroyed there was a darkening of the lights, the moon ceased to receive light from the sun, the latter having withdrawn himself from her, so that not a day passes but is full of grievous distress and afflictions. The time, however, will come for the moon to resume her primordial light, and in allusion to this it is written: “**Behold, my servant will prosper.**” (Is. 52:13) That is to say, there will be a stirring in the upper realms as of one who catches a sweet odour and stands alert. “**He shall be exalted**” (Is. 52:13), from the side of the most exalted luminaries; “and lifted up”, from the side of Abraham; “and shall be high”, from the side of Isaac; “very”, from the side of Jacob. At that time, then, the Holy One will cause a stirring on high with the object of *enabling the moon to shine with her full splendour*, as we read: “**Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days**” (Is. 30:26). There will thus be added to the moon an exalted spirit whereby all the dead that are in the dust will be awakened. This is the esoteric meaning of “my servant”, viz. the one that has in his hand the key of his Master. (Zohar 1:181a-181b)

The Zohar tells us that the revealing of Messiah is like the revealing of the moon. Initially the moon cannot be seen, however in time the moon is gradually restored to its full light. So it is with Messiah, and when the Messiah is fully revealed, the resurrection will take place.

The Stone that the Builders Rejected

38 Behold, your house is forsaken; to you desolate.

39 And I tell you, that you will not see Me here after,
until you say, Blessed is He that comes in the Name of YHWH!
(Matt. 23:38-39)

This is quoting Ps. 118:26:

“Blessed be he that comes in the Name of YHWH; we bless you out of the House of YHWH.” (Ps. 118:26).

Above this is the phrase “the stone the builders rejected is become the chief corner-stone” (Ps. 118:22)

Now we read in the Zohar concerning the stone that the builders rejected:

David, indeed, was king in this world and will be king in the time to come; hence ***“the stone the builders rejected is become the chief corner-stone”*** (Ps. 118:22). For, ***when the sun turns away his face from the moon, and does not shine upon her, she has no light whatever and so does not shine***, but is poverty-stricken and dark on all sides; ***but when the sun turns towards her and radiates his light upon her, then her face is illumined*** and she adorns herself for him as a woman for a man. She thus is then invested with the dominion of the world. So David adorned himself after this very manner. Now he would appear poor and dejected, but then again he would be revelling in riches. Hence David’s declaration, “I am small and despised, yet have I not forgotten thy precepts.” It behoves, indeed, every man to follow this example and to humble himself in every respect so as to become a vessel in which the Holy One, blessed be He, may find delight. This lesson has also been expounded in connection with the phrase, ***“with him also that is of a contrite and humble spirit”*** (Isa. 57:15).’
(Zohar 2:232b)

The Zohar says that when this stone is rejected “the sun turns away his face from the moon, and does not shine upon her.”

The Heel of Esau

So it says: AND HIS HAND HAD HOLD ON ESAU'S HEEL , i.e he put his hand on Esau's heel in order thereby to force him down. According to another explanation, the words "and his hand had hold" imply that he could not escape him entirely, but his hand was still clinging to his brother's heel. ***Esoterically speaking, the moon was obscured through the heel of Esau***; hence it was necessary to deal with him cunningly, so as to thrust him downwards and make him adhere to the region assigned to him.'

(Zohar 1:138a)

The moon is obscured "through the heel of Esau", and therefore the stone is rejected "through the heel of Esau" because the sun "turns away his face".

The Messiah Revealed

And after that, came forth his brother. And his hand had hold on *Esav's heel, and his name was called Ya'akov*. And Yitz'chak was threescore years old when she bore them.

(Gen. 25:26)

ואחר־יֵכֶן יֵצֵא אֶחָיו וַיִּדּוּ אֶחְזַת בְּעֵקֶב עֵשׂוּ וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק
בֶּן־שְׁשִׁים שָׁנָה בִּלְדַת אֹתָם

If we take the first letter of each word (a process called Notarikon) starting with the name Ya'akov (Jacob) and ending with Esav (Esau) going backwards we spell the name YESHUA (ישוע), and if we continue through the next two words we read "Yeshua comes." (ישוע בא)

So the moon is obscured in shining the light of Messiah by the heel of Esau.

Now the last letter in YESHUA (ישוע) in the Hebrew is an AYIN (ע) and that is the initial letter of the name ESAU in "Esau's heel". So if the heel of "Esau" is taken from YESHUA we have "YESHU" (ישו).

"Yeshu" is a name used in Rabbinic Judaism which refers to the anathema Rabbinic Judaism associates with Yeshua.

For Rabbinic Jews is a acronym for a curse on the name of Yeshua meaning "may the name be blotted out forever".

But Yeshua said:

38 Behold, your house is forsaken; to you desolate.

39 And I tell you, that you will not see Me here after, until you say,

Blessed is He that comes in the Name of YHWH!

(Matt. 23:38-39)

They will say “Blessed is He that comes in the Name of YHWH!” (Ps. 118:26) when they accept the “stone that the builder rejected” (Ps. 118:22).

When Messiah’s identity is no longer obscured by Esau (Christendom) then the AYIN is restored and Yeshu becomes Yeshua!

Then the stone that the builders rejected will become the chief cornerstone and the Jewish people will say “Blessed is He that Comes in the name of YHWH!”