

openeth not his mouth"? In the previous chapters we have seen the complaints of Israel and have observed its tendency to despair, and even sometimes to turn against God instead of recognizing the fact of guilt and the need of deliverance from sin. This is true of all human beings. None of us suffer like this One who is described here. He is the perfect Son of God. Before His persecutors He does not answer back. As Peter says, "When he was reviled he reviled not again" (1 Pet. 2:23).

Verse 8 describes the seeming hopelessness of the end of His life. He was taken from prison and from judgment and who shall say that there is any future for Him? "Who shall declare His generation?" He died as a young man, only thirty years of age. He had no posterity. A small group of disciples had followed Him, but even these had fled in panic. He was cut off from the land of the living, but it was "for the transgression of my people" that He was stricken.

Verse 9 is a little hard to understand at first. "He made his grave with the wicked, and with the rich in his death." This is not a good translation. Its first verb does not mean "made" but "gave" or "appointed." Its subject should be the impersonal "one" rather than "he." This expression is common in many languages, but in modern English it is usually expressed by the passive. We would say: "He was assigned a grave with the wicked, but at His death He was buried with the rich." In English an adjective used as a noun refers to a plural idea, as when we speak of "the living and the dead." In Hebrew, as in most languages, such an adjective indicates the singular unless a plural form is used. It would be more correctly translated, "One appointed for Him a grave with the wicked but at His death He was buried with a rich man." It had been understood that He would be cast, without identification or ceremony, into the graves where the malefactors were buried, but after His death He was placed in the tomb of a rich man. The version issued by the Jewish Publication Society of America (published in 1917) renders this verse, "And they made his grave with the wicked, and with the rich his tomb."

It is not part of the humiliation of the Servant that He is to be buried in the tomb of a rich man; neither is it much of a sign of exaltation; nor does it contribute anything to the