

chapter, it renders the same word as "but" in v.5 and as "yet" in verses 4, 7 and 10. Since it would seem strange that one who was assigned a grave with wicked men should be buried with a rich man, it would be more precise to translate the conjunction here as "but" or "yet," rather than "and."

Thus a literal rendering of the first half of Isaiah 53:9 could read: "His grave was assigned with wicked men, but he was with a rich man in his death." The word "was," inserted here, is clearly implied in the original. The various forms of the verb "to be" are often not expressed in Hebrew or Greek, but simply understood from the context.

When the passage is precisely translated it is easy to see that it exactly describes what would happen when Jesus Christ was crucified, about seven hundred years after Isaiah wrote. Although, in accordance with Roman custom, His grave was assigned with wicked men, a most unusual event occurred. A wealthy man named Joseph of Arimathaea had sufficient influence with the Roman governor to obtain permission to give the body of Jesus an honorable burial, and placed it in his own tomb. God enabled His prophet to predict this event exactly as it would occur seven centuries after the prophet wrote.

Naturally some do not wish to believe that Isaiah could predict such a remarkable fact about One who would live seven centuries after his time. To them it appears very strange that a reference to wicked persons should be followed by "a rich man." They suggest that there must be a mistake in the Hebrew text. Yet the word "rich" has been correctly preserved by Hebrew copyists through the ages and is included in the