

Deshpande? Verse 7 you have a very definite claim ~~of~~ the way in which he took it, don't you? The way in which he received the humiliation, the fact that he did not open his mouth, he didn't oppose it, he voluntarily went to the cross, that's a very important thought to which the whole of verse 7 is devoted, and I'm not sure that we have it again in the whole chapter, ~~though~~ so perhaps we ought to give a separate subhead to verse 7, the voluntariness of his sacrifice. What is the--verse 8 is a little hard to get one specific idea out of, isn't it? What idea would you get out of 8, Mr. Grauley? ...

Isa.63. (1/4)

...very good. Mr. Grauley points out that there's one new thought in verse 8, who shall declare his generation. Now you might say that verse 8 has had as its basic thought, or at least as a very outstanding thought, the seeming ineffectiveness of his humiliation, wouldn't you think? The seeming humiliation, the seeming ineffectiveness, the seeming failure of results. He is taken away from prison, and from judgment, who declares his generation? What happened, what good does it do. He was cut off out of the land of the living but then of course you have at the end, for the transgression of my people he was stricken, or to whom the stroke was due, as some take it. Now there's the thought of your substitutionary atonement again, the transgression of my people. But as far as she is concerned, at least, the verse seems to suggest the question did he get anything out of it. He bore the sin, he died in order to bear the sin, but did he accomplish anything by it. Who will declare his generation? Rhetorical question but a ~~retreat~~ rhetorical question which implies the answer, well he's just cut off in the prime of life, with no results, no succession, no posterity, no effect. And verse 9, Mr. Ruble? (1 3/4)

...9 speaks, as the whole chapter practically, of his crucifixion and burial, but what about it particularly? (2) Yes, his being crucified with the wicked is certainly part of his humiliation, isn't it? And what about his being buried in a rich man's tomb? Is that humiliation, or exaltation, or redemption, or what? (2 1/4)

...but not a very strong, I wouldn't see, personally, much exaltation in being