

that he should give himself to free us from it.

The third part of ~~the introduction~~ this general survey of the work of the servant is contained in the first clause of verse 15, so shall he sprinkle many nations.

(side 2 of record)

~~This statement, "Kings shall shut their mouths at him," has been used as an argument in favor of translating the word sprinkle as startle. However, if this were true, exactly the opposite would be~~

...this verse starts with the word "so" which is exactly parallel to the first occurrence of it which--to the previous occurrence of it which compares the humiliation of Israel with the humiliation of the servant. Here however, it expresses not a comparison but a result. Why is the servant just to suffer? Is it a suffering for His sin, as was the case with Israel? No indeed, there is no suggestion that the servant has any sin which could properly require that he himself suffer. Is it simply because he can't help himself, that he is a victim of the world situation? This would be utterly contrary to the picture in chapter 42 of the servant as one who moves forward calmly and effectively without any thought of discouragement. The reason for the suffering is that it is the only way to accomplish a certain result. The result is told in this first clause of chapter, of verse 15. So shall he sprinkle many nations.

To the O. T. reader this might at first sight have seemed like a very strange statement, that the servant would sprinkle many nations. Yet it would not take much thought before the meaning would be very clear to him. The word that is here translated sprinkle is one that occurs 24 times in the O. T. In 20 of these it is used as a reference to ceremonial cleansing. It is used of the sprinkling of the vessels of the temple or of something else that has to be cleansed with water, with oil, or with blood. This is--20 times the word occurs in this sense. It would be very well known to any reader of the O.T. We have noticed that the discussion of the work of the servant of the Lord immediately follows the command to those who bear the vessels of the Lord, to purify themselves. How would they