

that he will go through. There is a contrast. That is brought out in the KJV. "Just as many were astonished at you." But in the RSV it says "astounded at him." I'm very sorry to see that the NIV ~~also~~ also has "were appalled at him." But it has a footnote: "Heb. you." What's the purpose of a trans. but to show what the Heb. says! If the Heb. doesn't make sense to you that's no reason to put in what you think will make sense! (Laughter)

Actually if you look at it closely you see that the Heb. you see the Heb. does make sense. "Just as many were appalled" at Israel's being so lost its identity as a nation, scattered, suffering and in misery, so many will be appalled at seeing Him as he goes through this suffering, disfigurement. We know from the NT account that the sufferings of Christ were such that he hardly seemed human as he went through them. He seems to have lost his humanity and actually is carried to the point of death himself. There is here a comparison and apart from that it just doesn't make sense.

In the Heb. there are two parts: Just as there are many who were appalled at his was so disfigured," the Heb. the "so" is at the beginning--"as many were appalled at you so his appearance is disfigured." There is a comparison here. He is from Israel. He represents Israel. He is an Israelite. He must do a work for Israel, a work for which God originally brought Israel into existence. He must fulfill that work. So he is here compared with the nation. We started in ch. 41 saying "you are my servant" --Israel is God's servant, but the work of the servant is done by One who comes from Israel, who represents Israel in carrying for the work.

"His form was marred beyond human likeness" and the sentence goes right on in v. 15, and NIV has "so shall he sprinkle many nations." But if I recall correctly the RSV says "so will he startle many nations." The word is the common Heb. word for sprinkle. It is a word that is used a great many times in the OT to represent the sprinkling of water, or blood on the various vessels in the tabernacle, or temple. It indicates particularly the sprinkling of blood ~~of~~ of sacrificial animals. So he will sprinkle many nations.

The translators of the RSV did not think that made any sense. How do you sprinkle a nation? One of them even said, You could not sprinkle a nation, you have to sprinkle it on the nation, or it does not make sense. There is no reason to think that the word may not be used as it is in English: we sprinkle water on the grass but we also say we sprinkle the grass! The idea "so shall he sprinkle many nations" is a strange idea indeed. But we find it is not a unique idea. Because in 1 Pet. 1 Peter says, "to God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." That is quite a few nations isn't it? Scattered among all these nations who have been chosen according to the foreknowledge of God the father, unto sanctifying work of the Spirit, for obedience to Jesus Christ and to sprinkling by His blood." So Peter recognized that the nations: these many nations, that they are to be sprinkled with the blood of Christ which is a figure of course, but it also