

note is suggested. The Servant is to accomplish His work and as a result to be exalted. He is to go through great humiliation But the result of His humiliation is to be the purification of the nation.

Under the word "sprinkle" the American Standard Version has a footnote which says "or startle." Many modern interpreters like to substitute the word "startle" for "sprinkle." There is no philological justification for this. The word "sprinkle" in this form is used repeatedly in the Pentateuch to describe the sprinkling of water, oil, or blood on the various vessels of the tabernacle in order to cleanse them. It is exactly the work which He is to do -- to bring purification to the nations by means of His suffering. The only way that the idea of "startle" is found here is by assuming that just as one causes water or blood to jump when he sprinkles it, so he causes the nations to jump or leap in joy. There is no use of the word in such a sense anywhere else in Hebrew. In favor of reading "startle" it is suggested that it parallels the beginning of verse 14 and the rest of verse 15. But this is not really the fact. In verse 14 the word translated "astonied" in the King James Version would be much better translated "appalled." It is not an attitude of joy or excitement, but rather such an impulse as would cause one to close his mouth in misery. Moreover, the idea of the rest of verse 15 is altogether different. If the kings were startled you would expect them to open their mouths, rather than to shut their mouths. The passage means that many kings will stand in silent awe. The Servant has shown the vileness of sin and has provided the cure for it. The nations have been sprinkled; the kings can offer no valid objection to that which has been done. Many of them accept it and believe on Him. This prophecy has been literally fulfilled in Christian history.

It would be much better to have the first clause of verse 15 to be a part of verse 14 and to have the rest of 15 be a verse by itself. "So shall He sprinkle many nations" is closely connected with what precedes rather than with what follows. Someone may ask whether this is not changing the Word of God. The answer is, "No." The verse divisions are not original. They were made in a very early time but are not part of the inspired text. Psalm 19:4 indicates clearly that they are sometimes wrong, for there the last sentence of one