

("He shall be lifted up"), and His sitting at the right hand of God the Father ("and be very high"). It can hardly be said that this is clearly taught here, but most likely there is actually a suggestion of these great facts in the life of Christ. Otherwise, it is hard to explain why there should be this heaping up of these particular three words to show His marvelous exaltation. It is another instance where a truth is briefly suggested prior to the time when it can be clearly and fully explained.

In striking contrast to what precedes, verse fourteen jumps from the exaltation of Christ to His previous humiliation. This is a truth which would be very hard for readers of Isaiah to understand at first.

Previously Israel has been described as God's servant humiliated by its suffering and hence unable to perform the work of God. It has been taught that a Servant is to represent Israel in performing this great work, but there has been as yet only one brief suggestion, in Isaiah 50:4-6, that this Servant, also, is to be humiliated.

Verse fourteen is not translated particularly well in the Authorized Version. It seems clear that the translators missed the full meaning of the verse. Evidently they did not altogether understand the teaching of the earlier chapters of the book, with their evidence of the difference between Israel, who is addressed in the second person repeatedly in this fifty-second chapter, and the Servant of the Lord who is to raise up the tribes of Jacob and to be a light to the Gentiles. In this verse the second person is used of Israel and the third person is used of the Servant. "Just as many were astonished at thee, O Israel, because of the suffering through which thou hast gone, similarly His visage is to be so marred that He hardly seems human." The fact that this is the correct interpretation is demonstrated when we note that the word "so" is at the very beginning of the second phrase in the Hebrew. "As many were astonished at thee, so marred was His visage. . ."

We have thus seen the comparison between the humiliation of the Servant and the humiliation of ~~the~~ Israel. Yet we recall that there is a vital difference between the two humiliations. The humiliation of Israel is the result of its sin and accomplishes