

Prophets -25-

making such a guess--I don't say the revisers made the guess--but there are German commentaries which contain the guess, which were written before the Revised Version came out, and the only reason I can see for making such a guess is the idea that it just is hard to explain what sprinkling has to do with His being humiliated. It's hard to explain it." What connection do you see for it, and therefore let's look for a meaning that will make a connection." Now it is true that certain philological arguments are advanced for it. They say wherever you find it in Leviticus, where in the cases it says, "So will he sprinkle blood, or so will he sprinkle water. So will he sprinkle blood upon the shewbread, so will he sprinkle water upon the table, etc." They say it's sprinkle a substance upon a thing, and they say, here it doesn't say upon the nation, He won't sprinkle upon many nations, He'll sprinkle many nations, and so therefore they say it must be that it isn't the same usage, but when you have a word used a few times, it's not used a great many / ^{times} but a few times, always in that sense, "So shall he sprinkle water upon the table," that is no proof that he couldn't have said "So shall he sprinkle the table," if he chose to do that. It isn't proof he could do it, but it certainly isn't proof he couldn't. There's not sufficient proof to make it necessary to get a meaning for the word for which we have no philological evidence. And if you take the word as it is translated every other case in the Old Testament where it occurs you have here a real progression and a solution to your problem which has been before you in the previous chapter. Israel is in suffering and bondage and captivity. How can Israel perform the work of a servant? Well, just as Israel has been humiliated, the Servant is going to be humiliated, but there's a difference. Israel was humiliated for its sins; the Servant is humiliated in order that He may cleanse from sin, not only people from Israel but people from the many nations of the Gentiles, and so you have a progression here that introduces very specifically the thought that is so definitely taught in the next chapter and in the rest of this passage. Here you have success of the Servant; you have exaltation of the Servant; you have the humiliation of the Servant compared with the humiliation of Israel, and you have the reason for the humiliation.