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problem, in his death. Some say that because the chapter is about the Jewish people and while it's usually used as a singular in this case it's used as a plural referring to the fact that it's really made up of many individuals, and therefore, in his death, would be the correct way to say. Well, it's a lot to build just on a yo. But at any rate, the attempt to make this his humiliation. His grave was with the wicked, he was crucified between two malefactors, that is humiliation, but what's the humiliation of being put in a rich man's tomb. There is no humiliation to that. Now to take it as exaltation, I don't think there's much exaltation to it, to have your body taken down from the cross and put in a rich man's tomb. There's not much exaltation. Now a third thing we have of course in this chapter is like the (8) beginning, in 52 we have the exaltation, we have the humiliation, then we have the redemption, he shall ~~spread~~ sprinkle many nations. Well, how does it show his redemptive work, how does it increase his efficacy, how does it add to it in any way, that he was buried in a rich man's tomb. Actually, what I would call an inorganic prophecy, that is to say, the organic prophecy is something which contributes to the logical development of the doctrine, the work, the idea which is being developed. This, to me, is not a development of his exaltation, his humiliation, his redemptive work, it is merely a statement of fact, and a little sort of a seal put on, as if to say, well all this that we have had so far is a discussion of the way in which God is going to redeem mankind, he is going to bring the light to the Gentiles, it tells how it's going to be done, it is the account of the progress of the work of God, here is something which adds nothing to it, to the work, but is just a little statement of fact of something that's going to occur in connection with it, and so when you find the story of the crucifixion of Christ, you find this little incidental fact that he was taken and buried in a rich man's tomb, and it is an incidental fact, it is an evidential fact, the fact that Isa. 53 is actually pointing to him, just as in the N.T. it did not add anything to the effectiveness of Christ's work, that he was buried in a rich man's tomb, but it added a great deal to ~~his~~ <sup>the</sup> evidence of it, because if he had been buried like a malefactor, just thrown into a common grave somewhere it would be pretty