

deceit in his mouth. I don't quite see what the "because" has to do with it there. It does describe his peaceful character, his holy character, he had done no violence, there was no deceit in his mouth. But it's hardly a reason for dying with the wicked or a reason for being buried with a rich man.

...loved the Lord, believer, follower there, he went and begged the body of Pilate. ^{That if} ~~Somebody~~ said to Joseph why is it that you want to bury him, that he would say, because he has done no violence, because there's no deceit, maybe that's the reason he gave Pilate. I don't know but even to give it to Pilate would be an impugning of justice, of the justice of the court, It would make it (13 3/4)

If this rich man came to Pilate and said, I'd like his body, why they'd be glad to do a favor to the rich man, they wouldn't see any particular harm in it. Sure, take it.

But if he would come and say now this man has been wrongly executed, I want to put him in my tomb (14 1/4)...

Isa. 61. (1/4)

...it wouldn't make verses quite as even in ^{size} ~~number~~ but it might be that it would go with the next verse probably. And he made his grave with the wicked and with the rich in his death. Then a new phrase, that there was no violence, he had done no violence, neither was there deceit in his mouth, but it pleased the Lord to bruise him. It seems to go right with that (1) word ^{yet} ~~yet~~, the word ~~yet~~ as introduced in the English for the and in the Hebrew, ties that right up with this phrase before. The question is, does this belong with the first half of verse 9 or should this be a clean break, after death. I incline to feel it would make more sense, but the word (1 1/4) is difficult because ordinarily it's not a conjunction but a preposition, and as a preposition it means upon, near, or concerning, and no one of them particularly seems to fit here. Now upon might suggest the idea of because perhaps, it certainly is not the usual word. How's that? (student. 1 3/4)

...mention which was ~~very~~ rather interesting. One very famous commentator says this, up in verse 7, where it speaks of, as a lamb before her shearers is dumb so he opened