

understood as if it meant astonished, rather than astounded. It has a pronoun "the" in it and then continues with the 3rd person. Such a combination of 2nd and 3rd person in a verse is strange indeed if the same person is under discussion. XThe RSV solves the difficulty by saying that many were astonished at Him. And then has a footnote: Hebrew "the". After all, if we are ✓ if our Bible is in the Hebrew and what we want is an English translation of the Hebrew, what right have we arbitrarily to change the to him? The verse may seem difficult but after all this is the way it stands. As many were astounded at thee, his visage was so marred. The word was is supplied in the English, the participle does not express the time, and in the light of context it is, it becomes clearer that the context, the time is future rather than past. His visage will be so marred. IN the Hebrew the word (an inch and 5/8 from right end) is at the beginning of the clause and the thought comes out more clearly if we keep it there. Just as many were astounded at thee, so will his visage be marred. There is a comparison here. In chapter 52, in previous verses of chapter 52, the second person has been used repeatedly to speak of Israel. There has been much discussion in previous chapters of the humiliation, the suffering, the oppression that Israel is undergoing. Now the future experience of the servant is compared to the present experience of Israel. Just as many have been astounded, or shocked at the terrible fate that Israel has met, being so oppressed and changed that it hardly seems to be a nation at all, its national identity having been lost, and its people driven hundreds of miles away from their home land, so will his face be so changed that he hardly seems like a man, and his form that he hardly seems like a member of the human race. There is a comparison between the humiliation that Israel has undergone and the terrible humiliation that the servant was to undergo later. Later on in the chapter it becomes clear that, unlike Israel, which was suffering for its own sin, the servant is to suffer for the sin of others. Here the thought is merely brought out of the similarity of the humiliation that he undertakes, and the suffering which comes as a result of sin, ~~the~~ ^{to} human beings, and which makes it necessary