

vileness of sin and has provided the cure for it. The nations have been sprinkled; the kings can offer no valid objection to that which has been done. Many of them accept it and believe on Him. This prophecy has been literally fulfilled in Christian history.

It would be much better to have the first clause of verse fifteen be a part of verse fourteen and to have the rest of fifteen be a verse by itself. "So shall He sprinkle many nations" is closely connected with what precedes rather than with what follows. Someone may ask whether this is not changing the Word of God. The answer is, "No." The verse divisions are not original. They were made in a very early time but are not part of the inspired text. Psalm 19:4 indicates clearly that they are sometimes wrong, for there the last sentence of one stanza of a poem and the first clause of its next stanza are illogically combined into one verse. This is doubtless true in many cases in the Bible. Certainly here verse fifteen should be divided differently.

The kings are filled with awe at that which they see for it is something which they never would have believed possible. "That which had not been told them shall they see; and that which they had not heard shall they consider." This verse is quoted by Paul in Romans 15:21, where it is rendered: "To whom he was not spoken of, they shall see; and they that have not heard shall understand." The Hebrew can equally well be rendered this way, and it is translated approximately so by the Douay Version, following the Vulgate. However, it does not make a great deal of difference to the sense which of the two ways we take it. Chapter 53:1 follows immediately after that. Many kings and various nations are filled with awe at that which they have seen and say, "Who would ever have believed what we have heard?" In English the word "report" may mean something that we hear or something that we tell, but the Hebrew word used here is unambiguous; it means something that is heard.

The reason for this attitude is shown in the second verse, which contains two thoughts. First, his origin is not what might have been expected; second, he does not have that attractiveness about him which might have been looked for in the coming deliverer. He is like a root out of a dry ground. He came from Israel, which in