

land into desolation, and your enemies which dwell therein, shall be astonished at it." And precisely in the same sense does the word occur in the following passages Job xvii. 8, and xxi. 5, Isaiah lix. 16, Jeremiah ii. 12, Ezekiel xxii. 10.

It was the disciples and followers of our Lord, then, who were astonished. Their astonishment was real—great. It began in the sad surprise which this announcement awakened among them: "Verily, I say unto you, that one of you shall betray me!" It was greatly heightened in the garden of Gethsemane; and it rose on the cross to a feeling allied to stupor. They were astonished beyond measure at the unexpected turn which the course of events took in the eventful life of their Lord and Master. This is strikingly confirmed by the observation of the disciples whom Christ meets on their way to Emmaus, and it also furnishes a key to the true interpretation of this passage, Luke xxvi. 20, 22, "How the chief priests and rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he which should have redeemed Israel." And let it not be said that this interpretation gives a misapplication of the word "many." The persons who felt astonished and surprised at the unexpected treatment which the Lord Jesus received at the hands of the Jewish rulers, were vastly more numerous than those who took any interest in seeing those sufferings inflicted, which contributed to "mar his visage more than any man." Dr Brown observes very justly: "It would be wrong to confine the reference to the Messiah's countenance and form literally, though there can be no doubt both bore distinct traces of those sufferings, so unparalleled for number, variety, severity and continuance, which he endured.

Although Dr Brown, with other expositors, has adopted and defended the above objectionable interpretation of the first clause of the 14th verse, applying the word "many" to the enemies of our Lord, yet it is remarkable, that he has given also the correct view of the clause, and so has incurred the charge of imposing on it a double sense, and of violating the acknowledged canon of interpretation. The passage is not only judicious, it is eloquent and striking and requires to be quoted. "Even his friends were confounded, though their astonishment bore a different character. The closing scene, notwithstanding what appears to us very plain forewarnings, appears to have come or them like a thunderbolt. They were overwhelmed with amazement, as well as with sorrow. What blank astonishment sat on their countenances when he made the announcement, 'Verily I say unto you, one of YOU shall betray me,'—'All of you shall be offended because of me this night.' How must their amazement have risen at the successive scenes of Gethsemane, and the hall of the high priest, and the court of Pilate, till at last they saw him, in whom they trusted that he should redeem Israel, nailed to a cross like a felonious slave,—execrated by men, and deserted of God. Then their amazement reached its consummation: they were 'astonished at him.'" This is the true sense of the passage, and necessarily excludes the other.

But the main objection against Dr Brown's interpretation of these verses lies in his version of the first clause of the 13th verse, "So shall he sprinkle many nations." These two clauses, namely the first of each verse, constitute the Hebrew poetical parallel; the immediate parenthetical clause, "his visage was so marred, &c" is inserted with the design of modifying both, being exegetical of the one, and causative of the other. His view of the second member of the parallel has been already given, and his version of the clauses, "so shall he make to leap many nations." This version is awkward and ridiculous. Its utter want of sense is its own condemnation. Accordingly