

and given an honourable burial; and, though he was executed as a malefactor, he was not ranked with spiritual rebels, as the Servant of Jehovah is said to have been. There is a moral correspondence between his career and that of the Servant, because both suffered in the interest of others and for the sake of righteousness; but the coincidences are all owing to that fact. As the work in each case was similar, the experiences were similar, too.

The explanation of the passion would not be complete without some further remarks on the doctrine of vicarious suffering, which is more definitely stated, if not more fully developed, in this chapter than in any other Old Testament passage. Though the terms employed to express the idea are very simple, the use made of the doctrine is very suggestive. The additional remarks concern the meaning and importance of the doctrine as it is figuratively set forth in this passage by the author of this prophecy.

Suffering is a part of the divine order, and is inseparable from the present state. It is a mark of imperfection, and an evidence of disturbance either from within or from without. All conscious beings, therefore, must suffer more or less, both on their own account and on account of others. To suffer vicariously is to suffer because of another, or to bear unmerited suffering on his account. But suffering caused by another is not vicarious in the ethical sense,