

with the great body of the more learned recent interpreters,"—chiefly infidel rationalists,—“who consider the word rendered “sprinkle,” used here in a way different from that in which it is used in any other part of the Old Testament, but in a way warranted by the manner in which a similar word in some of the cognate languages is employed: ‘So shall he make to leap many nations.’ As he in his humiliation excited the contemptuous wonder of many individuals, so shall he in his exalted state excite the joyful admiration of many nations.” And it is solely in consequence of seeing that erroneous view of the passage adopted and defended by such a man as Dr Brown, that I have been induced to enter on a consideration of it and to rescue such a precious portion of divine truth from such a false and hurtful interpretation.

Expositors in general have evidently misapprehended the true sense of the first clause of verse 14th: “As many were astonished at thee.” It has been common to apply the word “many” to the enemies of Christ who rejected his doctrine and then crucified him; and the verb *shamem*, rendered astonished, has been understood as expressing their contempt of the Saviour, or as intimating that they were “shocked” at his presumption in claiming to be regarded as the Messiah. Now this is altogether wrong. Dr Brown says, “his external appearance, especially when contrasted with his claims to Messiahship, shocked them. The Galilean peasant, the Nazarene carpenter, the son of Joseph, claiming God for his own Father,—all this excited a mingled emotion of amazement and indignation, scorn and horror, in the bosom of the great majority of his countrymen.” There is no *astonishment* in all this, nor any reference to what really caused the astonishment,—nor his mean, humble and unpretending appearance, but his face being “marred more than any man,”—language evidently intended to describe, as is generally admitted, his *unparalleled* sufferings, including the sufferings of his soul, which were the soul of his sufferings, and which mainly distinguished his sufferings so entirely from the sufferings of all other men. The Jews were no doubt amazed and indignant, and, it may be, horrified, at a mere man, as they took him to be, claiming to be the son of God; but they were neither astonished nor horrified at his *sufferings and crucifixion*, the real cause of astonishment, for that was what they desired, expected and delighted in.

The application of the word “many” to the unbelieving Jews has led expositors far astray and constrained them to give, in accordance with their false assumption, a wrong interpretation to the verb *shamemu*,—they were astonished. Henderson and Robinson render the word “shocked.” But what was there in the sufferings of the Lord Jesus to shock the unbelieving Jews. They rejoiced in them. Dr Brown says that “the original word expresses astonishment often with the accompaniment of aversion and diversion,” and Dr Robinson, “a mixture of surprise, contempt and derision.” Now there are indeed four verses in Jeremiah, two of which are quoted by two of these authors, where the Hebrew verb is associated with *other terms* denoting derision; but in almost all other places,—and they are many,—where it is not used to express its radical meaning—desolation, to desolate—it denotes astonishment occasioned by sudden surprise, and has no reference whatever either to aversion, derision or contempt. A few passages must be quoted to establish this point. Ezekiel xxviii. 19, “I will bring thee to ashes upon the earth in the sight of all them that behold thee, and all they that know thee among the people shall be astonished at thee,” iii. 15, “I sat where they sat and remained there astonished among them seven days.” Ezra ix. 3, “When I heard this thing I rent my garment and plucked off the hair of my head, and sat down astonished.” Leviticus xxvi. 32, “I will bring the