

ful until they saw the face of Jesus Christ in all its whiteness and purity.—*A. F. Gordon.*

3. Verse 4. Phocion, an Athenian captain, being condemned to death, and seeing one Enlppur condemned to the same death, but very fearful, he comforts him with these words: "Is it not enough to thee that thou art to die with Phocion?" Should it not comfort us, in suffering, that we die with Christ?—*S. Coley.*

4. The most delicate and sensitive being trained from infancy in a home of purity and love, sheltered from the very breath of pollution, and then forced to live in some haunt of iniquity, and among the shameless and abandoned victims of profligacy, would not undergo the transition with such shrinking abhorrence as did Jesus that transition which he voluntarily underwent for us. An angel from the throne of God submitting to dwell amid blasphemies and wailings of hell would not exhibit a spectacle of voluntary humiliation such as His who stooped from infinitude to such a world as this.—*Dr. Caird.*

5. Verse 5. Two friends are about to come into Vulcan's shop, and to beg a boon of him: it was granted. What was it? that he should either beat them on his anvil, or melt them in his furnace, both into one. But without fiction here is a far greater love in Christ; for he would on the anvil of death, to be made one with us. And to declare the exceeding love, here were not both to be beaten on the anvil, or melted in the furnace; but without us, he alone would be beaten on the anvil, he alone melted, that we might be spared.—*Thomas Adams.*

6. Alexander the Great was dying of a wound which did not seem very dangerous at first; but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and, when applied to

the wound, the fiery pain subsided, and he was speedily healed. Now, your soul has received a deadly hurt: it has been stung by the old serpent, the devil. The wound gets worse. There is a tender plant which is able to heal you: it is the Balm of Gilead. They used to wound the balsam tree in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by his stripes we are healed."—*Dr. J. Hamilton.*

7. Verses 5, 6.

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career."

"I saw One hanging on a tree,
In agonies and blood,
Who fixed his languid eyes on me,
As near his cross I stood."

"Sure never till my latest breath
Can I forget that look:
It seemed to charge me with his death,
Though not a word he spoke."

"A second look he gave, which said,
'I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayst live.'"

8. Verse 11. The good must ever live, and "walk up and down the earth," like a living spirit guided by the living God, to convey blessings to the children of men. It lives in humanity, in some form or other, like the subtle substance of material things, which, though ever changing, never perishes, but adds to the stability, the beauty, and the grandeur of the universe. The influence of the holy character passes also beyond the stars, giving joy to our angel brothers, and to our elder brother, Jesus Christ, who in seeing his own love to his God and our God, to his neighbor and ours, reflected in his people, beholds the grand result of the travail of his soul, and is "satisfied."—*Dr. Macleod.*

Lesson Side-Lights and Illustrations

1. This passage abounds in paradoxes, antitheses, and difficult phrases, hard to decipher in the original, and hard to construe when they are once translated. It is only when we apply the various utterances to our Lord, and throw upon them the light which the Gospel history affords, that we obtain satisfactory results. The "servant of Jehovah," mentioned in this section of Isaiah, is sometimes interpreted as meaning the nation of Israel personified. In some passages this may have been the primary reference, but in the largest sense, considering the entire scope of the passages indicated, the allusion throughout is clearly to the Redeemer.

2. Humiliation and exaltation alternate in this ancient portraiture of our Lord. Glance for a moment at the first-mentioned phrase. He appears here as a "servant"; and Paul in the early part of Philipians, second chapter, tells us that "He made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." His visage, marred with privation and suffering; his form maimed and broken on the cross; his arraignment, his association with transgressors in his death—all this is pictured