

the third person, and we compare him with Israel. It should be perfectly obvious in the light of the background, that when you say, as many were astounded at thee, that ~~wh~~ have described the suffering and humiliation of Israel, so suffering that it seemed hardly like a nation at all, so will his visage be marred, from that of a man, so that he will hardly seem like a man, and his form from that of the sons of men. And in the Hebrew the construction is perfectly obvious, cen, ...5 $\frac{1}{2}$, many were astounded at thee, cen marred will be his visage, so marred will be his visage. In the KJV it is ~~unfortunate~~ unfortunate that they have changed the order of the words around so as to lose the equivalence of the "Just as...so....", and then we have the next so at the beginning of v.15. The condition of Israel, the comparison of the servant, and then the result of the servant's5 3/4.... "So shall he bring his cleansing and purification." "So shall he sprinkle many nations." We discussed the meaning of that word ~~sprinkle~~ the day we had this assignment. We discussed it rather fully and discussed alternative interpretation which is found in the RSV, and the margin of the ASV, and saw how completely unfounded it is either philologically, or contextually. But in this v.14, we have brought together the summation of the thought of these previous chapters of the development of the teaching about the servant, as contrasted with ..that is, contrasted with Israel.....6 $\frac{1}{2}$it is one out of Israel, it is one who represents Israel. He is doing the work assigned to Israel, as an individual must do it, and does it for Israel, as well as for the world as a whole. And so we have this climactic passage about the servant which we assigned in the Hebrew, and discussed the day for which it had been assigned, with so many interesting points in it, leading the great conclusion of this previous section of these chapters. This is the last mention of the servant....7..... after this the phrase no longer occurs. After this we have the servants, not the servant. The servant is led up ~~next~~ to the figure gradually, clarifying it, and it becomes clear, and fully understandable to it, and here it is brought out and fully discussed. After this we have those who follow the servant, those who are the servants of the Lord. And so this great climactic section of this whole