

of the servant of the Lord. How it could it appal them and astound them? It is my impression that in the Arabic it means to spring or to jump and in the Arabic it is my impression that it is derived from that. In the Hebrew it is the literal word to jump and it is the new vocabulary in the Levitical ceremony and it has there all of the different portions of the tabernacle and of the men who are set apart for service. There is the result of his humiliation and the servant is going to bring the law to the nations and He is going to redeem them and that was our first thought. It was what He was going to preach to Israel and the reason God has saved Israel is not because He is so extremely fond of Israel but because He has chosen them to be His servants. He is going to clean the nations but by means of humiliation and so the theme of humiliation is brought out in ch. 50 and is here brought in comparison with Israel and in close relationship to His work and it is by that that His work is to be accomplished and the only specific statement about the work in these three statements is that He will sprinkle many nations and He takes over the sin problem which is the basis of Babylonian captivity and He appeals to it in relation to Israel and in relation to many nations. He will reach out and they will be able to give an answer but an unsatisfactory one and they will have to shut their mouths and what they had not heard they will hear, what they had not seen they will see and we ask to whom is the arm of the Lord revealed and will the kings see what they did not see before and they will ask if the report has been believed? Is it the prophet speaking and the host of the redeemed speaking? This report is not a very good translation of it and the report is what you tell and you have the report that he took someone else captive but the Hebrew word is that we believe what we have heard. It is someone saying that he has heard something. **Ques.** about the verb. Is the idea there then being amazed or being appaled? "Even when I remember I am afraid, trembling takes hold of my flesh" and this is being appaled at the suffering. Yes, it is being astounded and being appaled. It is found in Israel and can no longer be considered as here. **Ques.** "to continue the narrative is to put this with the earlier part instead of with the later part and then you would say that this is not the natural verse division and then the question comes if they are inspired even though they are very old. Let's look back at Psalm 19, v. 4 and ~~Chafde~~ "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,"--what kind of a verse is that? You have the end of one stanza and the beginning of the next in the one verse. The sun is described in 2 1/2 verses and then there is the heavens declaring the glory of God and their