

be in line with what the truth is and a very interesting suggestion. I used to puzzle as a boy over this, by his knowledge shall my righteous servant justify many. Well this took a lot longer than I thought it would.

...looking ahead to chapter 54, we no longer after 53 refer to the servant of the Lord. That's finished, but hereafter we have the servants of the Lord, surely that is the followers of the servant of the Lord. It can't be just the same thing, it must be his followers.

Well, now is chapter 54 entirely speaking about his spiritual followers. Is it entirely speaking about those who are redeemed through his works, or is it speaking of Israel? Does he between 53, speaking about what Christ did on the cross, and 55, telling, inviting all to come and partake of what he did ~~on~~ the cross, does he turn his attention exclusively to Israel in 54? Or does he turn it exclusively to those who are justified through him, those who enjoy the results of his work described in 53, or is it partly one and partly the other? Look at each verse and think of the possibilities. Say of each verse, does this seem to you to be definitely this, is it definitely this one, is it most likely this one, but possibly that one, or is it not clear which it is? Say that about each verse. That would be ~~a~~very much worth while to look into, and we will spend quite a little more time next time on 53, but we'll certainly get into 54, which is a chapter which is little known, and incidentally notice any N. T. quotations of it you find.

We've spent quite a ~~bit~~ bit of time on this 53rd chapter, certainly it 's one of the great chapters of the Scripture. I was looking into it in the RSV ~~and~~ and I wonder whether there is any possibility that they consider this chapter somewhat in the same category as they did the 23rd psalm. The 23rd Psalm they thought of as the traditional king which they could not change. And although ~~they~~ ~~see~~ certainly did not think it the correct translation, they left it as it was, that is they modernized the language slightly, but they did not make any of the changes in it which I am sure they ^{practically} ~~must have~~ unanimously felt were required by the Hebrew text. Well, I am wondering, in 53 since they followed the traditions so