

description of his great work with pointing out one incidental feature of it, after all the main features have been given. But that it is not doing that, it describes the work and ends the description of the work with the words he bore the sin of many. The great climax, and then that he goes on to say that he is still going to continue to make intercession for the transgressors on through the whole of the (11) (student)

Well, the intercession after the (11 1/4) yes, it shows what He is going to do, and the other that He is going to do after the atonement which is the (11 1/4)

That's not a new thought on my part by any means. I think you will find that most of the commentators give that. ~~=(11 1/4)~~ (11 1/2)

And it's difficult to quite see why the KJV didn't bring it out, because they certainly were thoroughly familiar with their Hebrew and it is a change of tense. It may be that the-- I just don't know why, I don't see it at all.

Well, the 54th chapter is a very interesting chapter and as you look at the 54th chapter, you ask who is it talking about, it's quite a sharp break, between the ^{end of 53 and} ~~beginning~~ the beginning of 54. There is a remarkable change of general approach, there is nothing more said about the servant who has been talked of constantly through 53, in fact there is nothing more in the book of Isaiah about the servant of the Lord. He is never mentioned again. But you have the phrase at the end of 54, the servants of the Lord, and we are told this is the heritage of the servants of the Lord, and it would be reasonable to say that this statement at the end of 54 tells us what chapter 54 is about. Who is it about? It is about the servants of the Lord. It is the heritage, that they are to have. And what is the heritage that they are to have? Now who is he talking of in this chapter 54? Is he talking about the people of Israel? Is He talking about the city of Jerusalem? Most of the commentators say this verse is speaking of Zion? Where in the chapter does the word Zion occur? ...verse 5 says thy Redeemer is the Holy One of Israel. Does that prove that the people he is talking to, or the people he is talking about, are the people of Israel?