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I think that gets it literally, fits the context, by the knowweldge of him, and of course the way that it is in Hebrew...He who if He had sin himself he couldn's He-who-is righteous ... justify us. It is His righteousness that makes ux it possible. Ht-is-a-rightouesrighteous man that - This righteous man is my servant. A righteous one, namely my servant, will justify in relation to many. Yes, and as to their iniquityxxx ies, He will take them away. Verse 12. Then, verse 12. Let's say that he is going to justify the whole world. I think that perhsp perhamps.... I mer known shall apportion to him the many and the mighty ones he will divbe de spoil . In toh--other words, humanity has fallen as a result of Adam's sin, and we are in their power. Our sins hold us. We waxe are we powerless to escape k from them. As a result of k what Jesus does on the cross, God is going to apportion to him, some ...and he himself by the power which her a exc earns through his death on the cross. He is going to divide up the spoil that they have tkx taken.  $T_h$  ere is no universalism. Definitely Satan holds a sizable portion of the world in his power. Yes, Mr. Quek. Therefore I will apportion to him by means of many. I will apportion to Him among the many. I don't think you have that in the p lural. It is not a crystal clear thing at all. There were so many things that wrong weren't cleark to me in Isa. \$53 that now are clear. I am sure that thre-there are many more, that will become clear. I have read/many times, and I am always finding n ew things. And this particular verse, I don't think there is any question that he is going to seigze back a part of the booty that Satan has got, but as to the exact meaning of some of thep these phrases, it may wax well take further investigation. And with the mighty he will apportion spoil. He is not goink to apportion the mighty as spoil. Now, the next line. The Atonement was sufficient for the world but efficacious