the chapters ms- must ... will be a little free reference... Then, He continues, "All we like sheep have gone astray, we have turned a everyone to His own way, and the Lord has laid on Him the iniquity of us all." And M. also brings that out very clearly. "All we like sheep did go astray, we have turned everyone to his own way, and the Lord hath made to light on Him the iniquity of us all." Just as clear an expression of the Atonement as you could possibly find. Then the English says He was oppressed and He was afflicet - afflicted. M. says He was oppressed and He humbled be Himself. And the Hebrew can be read either way. He was oppressed, but He humbled Himself , and it continues, He - and opened not His mough- mouth. So it is a question of whether it fits into the previous statement xoft or in the following. It can ld fit into either. He is brought as a lamb to the slaughter and as a sheep before his bx shearers is dumb, so he openeth not His mouth. A pc picture of the fact that He was vae voluntarily suffering, and then it continues, He was taken from prison and from judgment and who shall declare His generation. M. says By oppression and judgment He was taken away and the it sounds very ... Actually - x Both are possible. Both are equally possible. M. But then our KJ says takes the Hebrew literally. Who shall declare His generation. M. says ... I don't get much sense out of it. Who shall declare His generation. For He was cut off out of the land of the living. For the transgression of my people was He stricken. It seems to me-tht that the English fits with the idea . But who whal- shall ... in other words , what is going to become of it. Here is this young man who m seems to have great promise and now He has been taken away. Pilate thought He was innocent. Pilate was going to let Him go but the people called out crucify Him, and Pilate didn't have the courage to stand by X his convictions of what he knew was right and say that this ; man . He said, Be it according