

No. 13, Cont'd

~~is suffering for his sin.~~ Why Israel suffered for his sin.

Why is the servant of the Lord suffering. \_\_\_\_\_ ~~19:25(x)~~ (10.25)

Mr. Brooks. There is in Hebrew, ~~the~~ it has no \_\_\_\_\_ ~~the~~ (10.10)

Hebrew has ~~participle~~ can be past,  
is Is it so what?

present, and future. So marred ~~his~~ his visage. So is, or so will. ~~is~~

You can find a plenty of parallelism for any one. Time is not simply  
stated/ in the Hebrew, and when you say Behold, the servant, <sup>if</sup> you want to  
say, "Behold my servant shall ~~be~~ deal prudently, he shall be exalted and extolled,  
and be very high. His visage will be marred. The parallel would suggest  
that it is continuing to talk/ about the future, but the \_\_\_\_\_ (9.60)

as many were astounded at thee. This is what Israel is ~~talking about exile/~~  
\_\_\_\_\_ - about exile (9.40) The parallel is that he is also

going to suffer. So, there is <sup>a</sup> similarity. Now we have a description back  
in chapter 50. / You might raise <sup>which</sup> ~~the~~ question,"

9.25

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Is that a description of Israel? In ~~the~~ context this doesn't seem to fit  
Israel. I am sure that most non-Christian ~~will~~ interpreters may think it  
must <sup>be</sup> Israel. Well, let's see. Certainly not a description of Is~~ra~~iah.

But it, in the light of the whole context the reason of the interpretation is  
that this is a description of what's going to happen to the servant, but there  
is not much basis yet/ for understanding it is simply stated. But now we get  
on to where we give in our basis where we are going to \_\_\_\_\_ together, and  
(8.70)

we find that the servatn is going to suffer a suffering which is comparable  
to the suffering of the nation. It is ~~is going~~ to be the suffering of the  
or redemption?

/ condemnation. As \_\_\_\_\_ (8.50) be so is he going to be? There is a  
parallel. Yes, Mr. \_\_\_\_\_. Yes, as I read my/collection that it was  
<sup>re</sup>  
translated astonished which fits their presupposition, but when when he