

No. 13, Cont'd

~~(4.5.5)~~

But what does he do through suffering? He cleanses, he redeems, ^{he} /frees from sin, and who does he do this for? For many nations. The introduction of the whole ^{these three themes(?)} passage is summarized in this _____ (1.20) at the beginning.

So I think that's where we are going to stop here. Please work into these sections, and be ready to discuss this ~~part~~ /all intelligently/ next time.

No. 14.

As Isaiah 53 last time, that is, to say, we look ^{ed} /at the ... what ~~is~~ really should be 53, but we designate as the last part of Isaiah 52. Adn in that ^{after} we ~~have~~ noticed how /all this introduction to the ~~part~~ general theme of the ^{that} work/Israele is to do, the work of the servant. Now we have a third long ^{about} passage ~~of~~ the servant. And ~~the~~ in this passage the work of the servant

is actually described. And we are told ~~more~~ just what he is going to accomplish, and it starts in with what you might expect a declaration that he will be ~~suggestingz~~ successful, and this of course fits ^{more} exactly with what we have _____ (14.5)

in about ch. 49, and /particularly in 42. And then we have an exaltation in the end of verse 13, but then in 14 we have a terrible humiliation / ^{for which} We have not had a greal deal of preparation, a great deal of ground work,

but Israel is humiliated, and we want Israel to be delivered. Now we find ^{of it} the servant is going to be humiliated, and there is a comparison /to the humiliation of Israel. It's most amazing how seldom some commentators catch

that. Many were astounded at thee. In the Hebtew order, ~~as~~ ^{and} ~~many~~ as astounded were as many at thee, so marred is his visage. Thee and him in comparison. The Hebrew brings out very clearly with as and so, one right after the other, the change of person simply is a part of the com/parison, but

so many writers say what a confusion of pronoun.

(13, 175)