No. 23 contd.

He had done no violence, neigher was in any deceit in his mouth, it then pleased the Lord to bruise Him. He has put Him to grief." That would seem quite a logical arrangement. This is His humilation, His suffering-then we go on the result of His suffering. The result is closely tied to the suffering so that it is not out of place to have this in one verse. But-this-first-part-of-ten-goes-on-<u>B-W-</u> which-is quite But this first part of ten is far more closely connected with the last part of nine than it is with the rest of ten. And here the rest of ten goes on M which is quite generally translated if, but can be when, but there is a little bei of a conjectural idea. It's not a statement; it's half as much at of if and as when is half of it. When thou shalt make H^{I} s soul a sin offering. Or when His soul shall make a sin offering. It can be taken either way. When k thou shalt make his soul an offering for sin, of if thou shalt make His soul an offering for sin, ofor if His soul shall make a sin sx offering. Actually the principles are true, because it was Christ who shall make an offering and His soul is the offering. It can be either 2nd masculine singular or 3rd feminine; therefore, you cannot tell from the form which is which. His soul--all souls are feminine. She made as in German an offering. See the wook word is feminine and in Hebrew gender is grammar It is what the word happens to be , parts of the body are usually feminine and soul ==there an isn't much relation to gender as such in Hebrew. Now Hebrew gender is not a wide spread concept as it is in German. Every word in German has a to be masculine, feminine or nenter. Most words Adealing with the female sex are ge feminine and also quite a few other words --largely common words, for some reason or another are ex feminine. And they very often we can't ______to read. (Question) Well, the word _______ is very hadd to define exactly. the It's used in Genesis where it says all the