gentive or possessive genitive. We have all three kinds. We have a, it can be xinex something one owns like his house. It can be something that onex does, like his buying, or something that is done how one like its building. We have all three in genitive in English, and also in Hebrew. And so here his knowledge is not the knowledge that he has, but it is the knowledge that he does, the knowledge one as my about him. It is how the righteous servant is justifieds man. The true knowing him, not through living, not through work, not through keeping the commandments but through knowing him that I may know him. and fellowship with his suffering and the power of His resurrection be conformed unto his death by the knowledge of him that my righteous servant justifies many and the reason why knowing him can justifiery many is because he bears threir iniquity, he on the cross takes upon himself the sin of those work from whom he dies. And In we have noticed that to justify many does not say that he justifies all. There is no warrant in this verse that for the origin of the hope that all creatures in evening including the Devil are going to had eventually/delivered/to be saved through Christ. There is no warrant in this verse for this. It never says that all are going to be saved through Christ. All that are saved will be saved. All who belong to him will devinitely be saved or absolutely saved in Him, but all but those who are saved at among the whole mass of the so great that none can number. humanity are many. It is a great multitudes, axament mumber at hear transfer for the form of the form But it is not all by any means. He justifies many and this thought is brought xxx out very clearly in the next verse. "Therefore I will divide him a portion with the grave. "Who is the grave?" With xxxxxxxx whom is 600d going to divide/a portion? He shall divide his spoil with the strong. Who is the strong wone who kaxex has spoiled, and Jesus is going to divide with him? Well, thereis h is no question that it is Satan. It is Satan who has led mankind astray. It is Satan who has taken man

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