

a new section?" Well, that's open to consideration, but if you say the first leads on to the third and the second has no connection really, well, you can't say the second starts a new section. You see what I mean? The problem of what to do with the second is a problem which is more urgent than the problem what to do with the third because there would be more possibilities for the third, even if we can't see how it could relate to it. Mr.---? (Student) Yes. That would be possible. That would be entirely possible. The, for the present, though, it fits in with the idea that the last half of 14 is the result of the first half, doesn't it, is a comparison of the first half. It is a comparison, and then it is a possibility as to how to bring 15 in without leaving it hanging in the air. When we get to 15 we'll consider, "does it relate to the first half? Does it relate to the second half? Does it start a brand new section? What does it do? But the second half of 14, we can't just drop out, and to put it in parentheses like this, sort of leaves it without a great deal of relevance and to say as many were astounded at thee, so shall He be humiliated, unless it is a definite comparison leading on to it, it seems rather a small thing to just put in parentheses. I think that the trouble is that most people who have read it have either said, "Here's a wonderful description of Christ. All right, we'll begin with v. 13. Here, this is all description of Christ, and they never think of Israel in connection with it and they try to make every phrase in it refer to Christ. Or they take the idea of the Servant as a pyramid, or something like that, and they say, "Now where on the pyramid is this?" Is this talking about Israel as a whole, is it talking about the redeemed, is it talking about Christ? What part is it talking about?" But if you study the previous section, you see clearly that there are two things in mind, there's Israel in mind. There is the ideal Servant who comes out of Israel in mind, and why should not there be a comparison made here? And why should it not thus be made clear to them that the most astonishing and remarkable thing is going to happen, that this One Who is the Servant Who is never to be discouraged, Who moves forward with steady, peaceful, solid tread toward the accomplishment of His work, this One is to undergo a humiliation. What a strange thing; what a remarkable thing; why should the Servant have to