

an offering, but that his soul makes an offering, how could the soul make an offering unless it offered itself. I don't know. But it doesn't seem to me it's quite right for the RSV to give one of the two possibilities of translation as what the Hebrew says, make it look as if they're departing from the Hebrew here, when I don't think they actually are. Yes, Mr. Ruble?

(student.8) ...but the word soul in the Hebrew, the word (8) is something which the animals had, it is also translated ~~for~~ <sup>life,</sup> ~~light,~~ it's different from (8 1/4) ~~but~~ God breathed the breath into them, the breath of life. It's different from it is (8 1/2) and the animals have is the ~~light.~~ <sup>life.</sup>

But instead of saying he makes an offering, it says his life makes an offering, it just about makes his  $\phi$  life (8 3/4) I would say. Of course if you say thou wilt make his life an offering, why you've got the idea of the life being the offering but the thou ~~is~~ is a little hard to fit into it with nothing to express the one who is doing it, all of a sudden to address God in the middle when you speak of God in the third person at the beginning and end of the same verse. It's rather peculiar. It would be a lot more natural for us who are familiar with the doctrine of the trinity, <sup>thatn it would</sup> ~~which~~ for a writer in ~~that~~ Isaiah's time. (student. 9 1/4)

The latter part of thisverse is very interesting. When his soul makes an offering for sin, or makes a sin offering it is, it doesn't say offering for sin, in Hebrew but sin offering (9 1/2)

he shall see ~~his~~ seed, he shall prolong days. Now that seems to me to suggest very strongly that the correct interpretation of verse 8 is just what we have in the KJ version. Who shall declare his generation? He died, he cut off out of the land of the living, he is stricken, it seems to be the end. But we are told in verse 10, the exaltation, he is going to see seed, he is going to prolong days. He will have a posterity, he will have a continuing influence. He will prolong days, there's the resurrection. He will prolong days. And it is the counterpart to 9 which shows people questioning how this can possibly happen.

Now the next verse he shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many. Very interesting to notice how that is translated in the RSV and in the Berkeley version. In the RSV ~~here~~ we read that