

seek me. ~~As Paul~~ Has Paul simply misinterpreted the Hebrew? Has he quoted it in a way that did not correspond at all to the original? Well, the fact of the matter is that Paul <sup>has freely</sup> ~~had~~ quoted the Septuagint ~~with a st-~~. The ~~probable~~ meaning that Paul gives is just about identical with ~~the~~ what we find in the Septuagint. Well, now has the Septuagint misled Paul? The fact that the ~~Sept-~~ Septuagint translates it this way shows that Jewish translators, perhaps two ~~or~~ centuries before the time of Christ, certainly long before they had any idea of what would occur in connection with the calling of the Gentiles, translated this substantially the way that Paul took it. Why then ~~is~~ does the Revised Standard Version translate it this way in Isa.? Is it an attempt to make Paul out to be a ~~an~~ misinterpreter of the Old Testament? ~~is~~ Let's give the men credit for honesty. Let's say that they could not understand. They could not imagine that anyone in the time of Isaiah could have any ~~come~~ conception of such a thing as the God of Israel turning away from Israel and turning to the Gentiles, and therefore it must be translated in some way which will make it refer to Israel. And so <sup>if</sup> ~~as~~ it refers to Israel, ~~let's say,~~ they say, I was ready to be sought. I was ready to be found. We should, however, of course, recognize that this is by no means original with the Revised Standard Version. We find this interpretation given in ~~X~~ Skinner's Commentary. In the Cambridge Bible, issued in ~~1890,~~ ~~+~~ 1898, we find that John Skinner, professor of Old Testament Exegesis in the Presbyterian College in London, ~~x~~ in his ~~disc-~~ discussion of this verse, makes the statement ~~render,~~ I ~~x~~ was to be inquired of by those who asked not. I was to be found by those that sought me not. He says the first ~~x~~ verb in each line ~~is~~ the form ~~of~~ Niphal which is to be understood, not as the simple passive, but in its tolerative sense. I let myself be inquired of, and so on. That is, I ~~x~~ was ready to answer exactly as Ezekiel 14:3; 20:3, and 31, 36, and 37. I let myself be ~~found-~~ ~~x~~ found as Isa. 55:6. Jehovah's readiness to hear is contrasted ~~x~~ with the people's unwillingness. Now, this is the way of interpreting it so as to get rid of any idea of its predicting the calling of the Gentiles and have it be a description of Israel, but is ~~x~~ it a fair way to render it from a viewpoint of Hebrew philology. We noticed that he <sup>it is the</sup> says/niphal which is to be taken in its tolerative sense. Well, we turn to