

not be forced to flee in haste. In other words, they will not be put to shame, or confounded.

Some interpreters have suggested that possibly the Hebrew has been incorrectly preserved here, and that the Septuagint gives a clue to the fact that a different Hebrew word originally stood in this place. Yet it is not necessary to consider this to be the case. Probably the Septuagint simply translated the idea in such a way as to bring out the primary thought of the original, that the one who puts his trust in God's promises will not find himself embarrassed and discouraged, and under the necessity of hastily fleeing from his enemies. The translation brings out the most important phase of the meaning of the original.

The New Testament has exactly quoted the Septuagint, which was the common version and hence familiar to its readers. It is exactly the same as when we quote from the King James Version in places where it has clearly given the sense of the original, but not in an exactly literal form. The New Testament writers were interested in the primary thought of the passage rather than the secondary one, and this the Septuagint brought out more clearly than a literal rendering of the Hebrew would have done.

I hope that this information will solve your difficulties. If you should have further questions, please do not hesitate to write me.

Sincerely yours in Christ,

Allan A. MacRae  
President

AM/vb