

then as Mr. Sutton points out, the context makes it rather evident, that in this verse, unless you follow the Revised Standard Version, He's not talking about the Jews. Mr. Elvig. (Question). Which is that? It certainly sounds that way. Does anybody have the Revised Standard Version here? I wish Miss Correll was here. She usually has it. Yes, I am sought of - asked not. I am found of ~~a~~ sought me not. Now the American Standard says, I am inquired of that asked not for me. I am found of them that sought me not. They have been called of, instead of sought. But that seems to make it all the more difficult to make sense of. Doesn't it. I wish I knew what the Revised Standard says. Let's look at the Hebrew. Now the last third makes good sense, but the first third is a very interesting question, just exactly what it does mean. Let's see. - says I was discernible. That seems to be strange to get out of, I have been sought of. I was discernible. He says the Septuagint renders, I was found by those who did not seek me. I became manifested to those who did not ask for me. He became manifested.

Luther says, I shall be sought for those who did not ask for me. I shall be found, by those who did not seek me. But that's just like your authorized, isn't it? I shall be sought, or I shall be sought who did not ~~seek me~~ ask me, I shall be sought by those who did not seek me. That's an interesting suggestion. Luther gets around the difficulty by taking this as a statement, even though it is perfect, of that which is certain to happen in the future, and therefore expressed as something which has already happened. I will have been sought by those who have not asked for me. I will have been found by those - that is, it is - you can take it either as a future perfect, I will have been, or you can take it of a man imagining a future time, at which he describes it. I have been sought, now ~~found~~ by those who did not previously ask for me. I have been found now by those who previously didn't even seek me at all. That is to say, you take Luther's interpretation there, which it seems to me we almost have to take, because the other doesn't make sense. If you take Luther's interpretation and what he means is, the people that see now, to seem not to be seeking, not interesting, they don't know anything about. We find that this time, we can say, I've been found by these people. I've been sought for by these people. That these people are taking an interest and finding the results. But it is not a picture of God simply revealing Himself to people that knew