

Gentiles. Give us blessings. They weren't called by your name. You didn't rule them. He says, I say to you, "Behold me. Behold me, to a people that were not called by my name. He's answering directly to a statement they made. Now of course the change, the pointing to make it "people that have not called upon thee" gets away from that precise relationship to that verse 19. But even so, it still must be questioned whether it was Israel, he was then talking about.

Now in the Revised Standard version, they start with saying, "I was ready to be called". And there is no word ready in the Hebrew at all. And so if you ask them, where do ~~you~~ you get that word ready there, why, they say, it is the niphal. Niphal. I was ready to be received. Niphal has the sense of being ready, just like the Greek middle. Well, there are only two objections to that. One is that I've never come across a case where the niphal's had that sense. The second is that I've never come across a case where the Greek middle had that sense. Yet I've had many people tell me, why, it's niphal, just like the Greek middle. But I don't know of anything it is based on. But you see if you take it that way, it gets away with reference to the Gentiles here. It gets away from that. But I don't know of any case where niphal means that. And they say it is just like the Greek middle, and I don't know of any case where the Greek middle means that. So I really don't see any warrant for it at all. Of the way the R.S.V. has done it here, the only reason I can see to do it is, to get rid of the reference to Gentiles. Mr. Elvig?

? Ezra

(Question: Well, I would say the same reason. Probably is Genesis 1. Reference. Because it is true as you read Isaiah, you say, well, ~~how~~ how has the Gentiles got to do with it? Why should He bring the Gentiles in here? If the Jews are praying and He is answering the Jews, why should He refer to the Gentiles. But the exact words are used which they used about the Gentiles before, I mean the words not the form, which would suggest that He is there criticizing the Gentiles, and He says, well, I'm going to give lessons to the Gentiles. This certainly fits as a possibility, that He is referring to the Gentiles. If you want to get rid of this idea of the Gentiles, you can adopt either views. A great many of the readings of the R.S.V. are already in the Kittel Bible. But the Kittel Bible is certainly not inspired, but the thing is, they give us some evidence. And we want to see what their evidence is. And when they give some evidence we