

It's interesting there that the RSV renders that , when he makes himself an offering for sin. And then they have a footnote which says, now when he makes himself an offering for sin, it's certainly a pretty good evangelical rendering, isn't it, as far as idea is concerned. When he makes himself an offering for sin. But they have a footnote which says, Vulgate, Hebrew, thou makes his soul , And of course that's what the KJ says, when thou shalt make his soul an offering for sin, but, and they prefer when he makes himself an offering, which perhaps is better than to think that ^{here} ~~he is~~ suddenly, God is addressed, after he had just spoken to God in the 3rd verse, when thou shalt make me, God here, I think you could take it that way, but you could ~~take~~ translate it a different way, couldn't you? How would you translate it, Mr. Ruble? (5 3/4)

...it seems to me that the rendering that the RSV takes from the Vulgate is actually a slightly free, but very slightly, rendering of exactly what it is, if you take this (6) when his soul shall make an offering for sin, and it impresses me that when God will make his soul an offering for sin would be just as good sense as the KJ has it, thou shalt make his soul an offering for sin, but less likely here, because God is just spoken of in the third person, two words earlier, and therefore it would seem to me more likely that this is the correct interpretation. Yes, Mr. Deshpande? (student. 6 1/2)

...sense, I don't think it makes the slightest difference, whether it's thou, the Lord, will make the soul of Christ a sin offering, of whether it's his soul, Christ, will make a sin offering. I don't think it makes the slightest difference but it's just a matter of what the exact form is. (student. 6 3/4) ... if it is, thou makest his soul a sin offering, the connection between his being the one offering is a little ^{clearer than} ~~clearer than~~ and when it merely speaks of him as making an offering. A little clearer. I think that is in its favor. I think it's against (7 1/4)

it makes a rather rapid change of person. And Jerome got around it in his translation into Latin by saying, when he shall make himself an offering, and that is a little free but that fits both ideas in, that he makes the offering, and that he himself is the offering, it fits both in, and whether you have both in when you speak of, not that he makes