

of the N.T., the Bible, says that he will make people good, translate this justify as make good, make righteous. There is only one case in the Scripture where a strong argument can be made for the hithpael of (8 1/2) meaning make right. There's only one case. And there are many cases where it is absolutely clear in the context that the meaning of the word is to cause people to be accounted righteous, to declare them righteous, just like (8 3/4) in the N.T. has the meaning of declaring righteous, rather than of making righteous, so the hithphael of (9) has that in the O.T. Skinner definitely admits that fact in his commentary, ~~that is~~ that is the usual meaning of it but he simply says it doesn't have this meaning here. He says the ordinary sense of the word, declare righteous, is here unsuitable, and the only other passage where there is the ethical sense of making righteous is probably based on this (9 1/2) verse, Daniel 12:3 he says, is probably based on this verse. The only other case where it has that meaning, so in other words, he forsakes Hebrew philology in order to get the particular theology that he himself is desirous of. But what we should want is not to see ~~us~~ proof texts for the theology that we think is good, but to see what is the reasonable interpretation of the passage, and it is not natural ~~na~~ to take the hithphael in its--of (10) in the sense which it has in other passages, to cause to be accounted righteous. And so by his knowledge which may be the knowledge that you have, ~~of course it~~ perfectly all right to take it that way, but it's equally possible to take it as the knowledge of him, by the knowledge about him, shall my righteous servant cause many to be accounted righteous. The natural sense of it is our Protestant doctrine, I would say the N.T. doctrine of justification by faith. Shall my righteous servant cause many to be accounted righteous. For he shall bear their iniquities. Now this for he shall bear their iniquities, how does that fit with a moral influence theory of the atonement or a purely ethical improvement ~~of~~ by ~~his~~ His wonderful teaching? It's the substitutionary atonement which points not to an immediate making righteous, but to a forensic justification. But it is the effectiveness of the servant's work,