(176) but they are mighty few. The passive of qua gal was lost long before the Hebrew began to be written , just like the ending in ... has been lost --was lost long before any of the Bible was written, and it is preserved in a few , few forms, and the Niphasl-niphal ordinarily ... has taken the pal- place of the passive to such an extent that in both-cases- most cases , ... not only the paswive- passive of gal, but even sometimes the passive of gal, but sometimesthe passive of the intensive or the causative, is represented by th niphal. The niphal while sometimes **f** reflexive , is in the great bulk of cases a passive. And, of course there are people who wnat-- want to get away from that , and also I think that the RSV says something like thsi this, that in thy seekd-seed shall f all the nations of the earth bless themselves. In other words, ...get rid of the **m** Messianic element, so that is the problem in the niphal in what is represented in Paul's early translation. Words change . The facts that originally you had a al a gland galand a passive gl- gal, and a niphal **refleex-** reflexive , doesn not mean that at all. Look at our Englasish. You have a ask a child in school. What is present of f____. He says I go, you go they go. - She goes, he goes, she goes, you go, they go. Well, that is an utterly fals e statement. Jesus said , I trop hither-afishing . That is not the present, the present is compound words. Somebody who had seen that this morning might ... have said, Where are you going. And I might say I am going to the Evangelical Congretar gational School of theelgoy theology in myers Myers town. If I say, I go the to the Evangelical Congregational School of theology. they would say I am a liar, because I go is a frequentitive, not a present x But in the time of King James Version the - the product phrase I go afishing was not the common principle. Language Language has changed and the niphal by the

- 11 -