

the statements of the prophets. Yet in case after case this translation is not used but another possibility is used which does not fit with the N. T. translation.

We are sorry to say that we can go further than this. We find that time after time when there is a perfectly reasonable translation of natural, word for word, translation of a passage which exactly fits with the N.T. this translation is cast aside and a footnote is put in which says, Hebrew uncertain, and then an entirely different translation is put in the text which does not at all fit with the N.T. Let us look at a few examples of this.

A very clear example is found in Isa. 52:12 to 53:13. Isaiah 52;12 to 53:13 is one of the great Messianic passages of the O.T. Over and over and over this passage is quoted in the N.T. as predicting the sufferings of Christ, and His great redeeming work. It is quite natural to expect that in the early part of this section there will be something of an introduction to the purpose of His death. The sacrificial purpose is clearly brought out in the latter part of chapter 13. Here in the early part of the passage which begins ^{with} ~~in~~ the last three verses of chapter 12, it would be rather natural to expect to find this note made clear.

The reason we pick this passage right now is because we have already looked at the statement in I Peter that the prophets ~~did~~ ~~not~~ spoke not for themselves but for us when they spoke of the sufferings of Christ. ~~in~~ That very chapter of Peter begins with a statement that he is addressing his epistle to people of many nations and he refers to the ~~people~~ people of many nations as men sprinkled with the blood of Jesus Christ. Now it, of course, ^{should} ~~does~~ not make ~~it~~ any difference to the translation here whether one is a Baptist ~~is~~ or whether he is a Presbyterian, ~~is~~ or what his theological background is. There is no question that Peter says that people of