

all nations are sprinkled with the blood of Christ. As far as I know, every translation of this passage in the N.T. renders it this way. Now in the O.T. we find here in Isa. 12:13 that Isaiah says speaking of the coming Messiah as there is no~~x~~ question from the context that he is speaking of the coming Messaiah, says he shall sprinkle many nations. It is exactly the same thing as Peter says in the N.T. Yet we find that in the RSV this translation is not given. Instead it says, "He shall startle many nations" and there ~~is~~ is a footnote which <sup>simply</sup> says "Hebrew uncertain". Now there is nothing uncertain about the Hebrew here. The word which is used here for sprinkle is translated 20 times in other passages in the RSV by the English word sprinkle. This Hebrew word is never anywhere translated by the word startle. There is no reason whatever for casting it aside except a deliberate refusal to admit that Isaiah could have predicted what Peter says ~~had~~ came to pass. And this, in spite of the fact that Peter's chapter, further on, is so translated to make the claim that the Old Testament prophets actually did foresee the sufferings of Christ and the glory that should follow.

In Acts 2 we have Peter's great speech at Pentecost. In this speech he tells the people that they should not be surprised at this teaching of the resurrection of Christ. It is not a novel thing that Jesus should be raised from the dead. It was clearly predicted, Peter says, in the Old Testament. He declares that ~~David~~ David spoke of the resurrection of Christ. He quotes the statement ~~where~~ from Psalm 16 where ~~X~~ David says, "Thou wilt not suffer thy Godly One to see corruption" and Peter goes on. Now let me speak frankly of the ~~but~~ prophet David that he died and saw corruption, but he said this knowing that Jesus would be raised up and would not see corruption. There is a footnote in the RSV which points back to this verse in Psalm 16. Peter then founds the