

and "spattered" in one (2 Kings 9:33). Yet in Isaiah 52:15 the Revised Standard Version reads, "so shall he startle many nations," and appends a footnote to "startle": "the meaning of the Hebrew word is uncertain." In view of the many other occurrences of the word, the only basis for such a footnote must be an inability to make sense out of the statement that the Servant "will sprinkle many nations." As we have seen, the apostle Peter found no such difficulty.

The German scholars who originally suggested the meaning "startle" for this verse based the suggestion on the fact that a similar word in Arabic means "to leap." Use of a word in a related language to prove the meaning of a Hebrew word was a common practice of scholars a century ago, but is now generally recognized to be an unsound method. Cognates can suggest possibilities but can never prove them. Since twenty occurrences of the Hebrew verb, including this one, are in the *hiphil* form, which usually conveys a causative idea, these scholars suggested that at this place the Hebrew word should mean "cause to leap," and therefore in this context could mean "cause the nations to leap," and therefore could mean "startle." Since the word is nowhere else used in Hebrew in such a sense, this is a most unlikely supposition, particularly when it is noted that in every one of the four instances where it is used in the *qal* form it refers to the sprinkling or spattering of blood.

The Septuagint renders this clause "many nations shall marvel at him." Most students of the Septuagint feel that at this point its rendering was merely a conjecture.

37. In the two New Testament quotations of this clause (John 12:38; Rom 10:16) only the first of these ideas is involved. There are many quotations in the New Testament where only part of the meaning of an Old Testament statement is involved. Thus in 1 Kings 19:18 God declares that in spite of all the destruction predicted in the preceding verse He will preserve the lives of seven thousand Israelites who have not bowed to Baal. This future prediction necessarily implies that this number of believers has escaped thus far, and it is this part of the thought that is quoted in Romans 11:4. The King James Version mistakenly conformed the Old Testament statement to the New Testament quotation, thus omitting part of the meaning which its form and context require.

38. Hebrew *mak'ob* and *ch^oli*.

39. Hebrew *nagu^a'*.

40. Hebrew *musar*.

41. Hebrew *shalom*.

42. The last two Hebrew words in Isaiah 53:8 are rather elliptical and may be literally translated either "a stroke to whom" or "a stroke to him." If taken as "to whom" this part of the verse will read