

give one excuse after another instead of trying to remedy these excuses. The men who have the Word of God turn aside from it and refuse to follow it, but seek to follow their human schemes in order to get their prosperity and therefore God casts them aside. Here we find that there will be a day when the deaf will hear the words of the book; ~~Word~~ the eyes of the blind shall see out of the obscurity and out of the darkness in which they previously were shrouded. Israel/<sup>which</sup> could see and could hear and have the advantages, had neglected them. A nation which does not know them will be brought in and will have the opportunity of hearing the Word and seeing out of their obscurity and out of their darkness.

Verse 19 could fit in with any interpretation of the passage. It is interesting however, that the meek will increase their joy and the poor among men will rejoice in the Holy One of Israel. It certainly fits well with the interpretation that ~~the~~ it is the Gentiles who are here being blessed, although perhaps there is a suggestion of some remnants of the Jews entering in with the Gentiles. I would not be sure whether the suggestion is or not in this verse.

The first phrase of verse 20 makes us think that we are reading of the destruction of an enemy, ~~the~~ <sup>the</sup> terrible one is brought to nought. Here a very good point has been made by Mr. Kantzer, that the phrase "a terrible one" in English would have to be definite. We do not use adjectives this way in the singular in <sup>an in-</sup> definite sense as we would in the plural. In Hebrew, however, as in German, they may be used <sup>in</sup> singular or plural in an indefinite sense ~~xxxx~~ ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ just as we ~~say~~ <sup>use</sup> the noun in an indefinite sense in English. Thus when we say "The scoffers \_\_\_\_\_" we may mean scoffers in general. But when we say "the terrible one<sup>s</sup> is brought to nought," it does not convey quite the same ~~connotation~~ connotation in our English language. We are interested, however, not in interpreting in English translation, but in interpreting in Hebrew original. While "the terrible one" might be interpreted either as definite or as indefinite, the phrase "the scoffers<sup>s</sup>" or "the scorner<sup>s</sup>" seems certainly to me to suggest the latter, and still more "all they that watch for iniquity" suggests that it is indefinite rather than one particular great terrible enemy who is here spoken of.