In the fourth, Beek. 36:37, Moffatt reads, "I will also let Israel ask this from mand have it done for them." RSV resds, "This also I will let the house of Ismal ask me to do for them to incrase their men like a flock." NQB says, "Yet again uill I let the Iaraclites ask me to act in their behalf. I will make their nen numerous as sheep."

Thus in every one of these cases the Lord declares either that He will receive and grant a petition or that He will refuse to receive a petition. In no case does it merely describe a state of mind on the part of the Lord. It may be seriously doubted that these are ovidence of a niphal tolerativum at all, but, even if so taken, they do not give any real warrant for the translation of Is. 65:1 as "I was ready to be sought," instead of "I was sought." or "I permitted myself to be sought."
2. The second consideration is that the vary existence of such a form as niphal tolerativum is highly questionable.

Years ago, when tie writer was a student at the University of Berlin, he inquired about the possibility of writing a doctoral thesis on some matter of liebrew gramar. Such a suggestion, hovever, was ilghtly brushed aside with the statement that Hebrew gramar had already been so thoroughly worked over that little remained to be done. As the years have gone on he has become more and more convinced that this was a completely false representation of the altuation, as far as our knowledge of Hebrew gramar is concerned.

Most books on Hebrew today tend uncritically to repeat the statements made in the Hebrew gramars of a hundred years ago and sometimes these statements will not stand up under full investigation. Thus many hebrew gramars say that the highpael is only rarely passive, but careful examination shows that at least one-fourth of its occurrences must be interpreted as passive. It is generally said that the hithpael is reflexive or reciprocal. However, at most, not more than a third of its occurrences are reflexive, and extremely few can be interpreted as reciprocal. It

