

right in the R.S.V. the word occurs twice in Isa. 30 and once is it translated as if it came from nachath and once as if it came from nuach. It is not considered at all strange by the translators evidently that there should be two na.... but that there should be two shachaths as held by the Septuagint and held by Peter is to them utterly preposterous! What is the answer? Is this a translation which is giving us solid evidence as to what the Scripture is or is it a theological translation, affected by^a theology which is contrary to that taught in the New Testament?