

by his knowledge shall the righteous one, my servant, make many to be accounted righteous and he shall bear their iniquity. I think that's excellent. Now listen, on the contrary, to the way the Berkeley Version has it, does that: It says: By knowledge of him, shall my righteous servant make many righteous for he shall bear their guilt. It says make righteous, the other says account, the ~~R~~RSV says make many to be accounted righteous. Now notice what Skinner says about that. Skinner says, shall my righteous servant justify many, rather shall a righteous one, my servant, make the many righteous. That's exactly what the Berkeley has. He says ~~the~~ but the Hebrew is very peculiar, the ordinary sense of the word for justify, declare righteous, is here unsuitable. Now why is it unsuitable? To mean declare righteous? Indeed that is the very N. T. doctrine of justification, to declare righteous, as the RSV, I think, here very excellently has make many to be accounted righteous. Exactly what Christ did, and Skinner admits that that is exactly what the hithpael ~~highp~~ of tsaddiq means in the Hebrew, it means not to make righteous, but to declare righteous. God says how shall I justify myself, he doesn't mean make himself righteous, he means indicate his righteousness, declare himself to be righteous. And it's exactly the N.T. doctrine of justification, the use of this word and Skinner recognizes it, but he says the ordinary sense of the word for justify, ~~the~~ declare righteous, is here unsuitable. Why is it unsuitable?

...you have admitted repeatedly in other verses that the substitutionary atonement is here clearly taught, why is the doctrine of justification unsuitable? It's interesting that whoever translated it in the Berkeley Version would follow Skinner and that the RSV would follow the normal translation of the word which gives the sound evangelical doctrine. Very interesting. Not what you'd expect at all.

...by this phrase, by his knowledge, Skinner goes way off the track. It is interesting how often he goes off the track here, after, in ~~so~~ many verses, definitely admitting the teaching of the substitutionary atonement. He says, by his knowledge, the (13 1/2)