

(We have slightly altered the NRSV order towards the end of the verse, to bring it closer to the Greek.)

The pattern is not perfect, because in the second half of the passage Paul expands what he has said in the first, in (3') by repeating "so that we might be justified," and in (2') by repeating the reference to "the works of the law." But the general structure is clear.

In this kind of structure, the central section usually expresses the main point of the statement; and so it is here. The earlier and later references to "faith in (Jesus) Christ" are emphasised and made more specific by the statement: "we have come to believe in Jesus Christ." For good measure, the word "we" is itself emphasised in the Greek.

There is much more to be said about this passage and other places where Paul speaks about faith. But the structure of Gal 2.16 seems to strengthen the argument that here, Paul is speaking about our faith or trust in Christ.

PAUL ELLINGWORTH

A note on the translation of Isaiah 49.23

The relative clause that forms the conclusion to Isaiah 49.23 is usually translated as an independent statement. The most likely reason is that the subject of the clause is a plural, "those who wait . . .," whereas the antecedent to which the clause refers is Yahweh. This short note will suggest how it might be best rendered in translation. Examples of some of the standard renderings are:

- (N) RSV, REB Then you will know that I am the *Lord*;
those who wait for me shall not be put to shame.
- NIV, NJB I am the *Lord*;
those who hope in me will not be disappointed.
- NAB I am the *Lord*,
and those who hope in me shall never be
disappointed.
- NJPSV I am the *Lord*—
Those who trust in me shall not be shamed.

GNT, CEV, and other modern language translations all seem to follow this same pattern.

LXX has a slightly different tradition in that it is literally, "... you will know that I am the *Lord* and you will not be ashamed."

The Hebrew relative pronoun '*asher*, with which the final clause begins, is used here in what is called a resumptive manner. That is, it resumes or refers back to the antecedent noun. In this case that antecedent is "Yahweh." In Hebrew it is '*ani yhw' 'asher lo' yeboshu qoway*. In other words, our Hebrew text is saying that the people "will know that I am Yahweh who ..." Examples of a resumptive use of the relative pronoun that are similar to the example in Isa 49.23 can be found throughout the Hebrew Bible. See the many examples in Waltke and O'Connor's *An Introduction to Biblical Hebrew Syntax*,

333-334. However, in Isa 49.23, what seems to be missing is the resumptive preposition that would make the association undisputable. We would normally expect that here the relative marker *'asher* would be prefixed with the preposition *be* "in, with, by." On the other hand, it is not a necessary addition in a poetic context and one in which the link with the antecedent is so clear.

The relative clause is not an independent statement about something additional that the people will know. Rather, they will know Yahweh whose nature is such that those who trust in or depend on him will not be disappointed.

So despite the preference in almost every standard translation for an independent clause, it is more correct to render it as "... I am Yahweh in whom those who depend on me will not be disappointed." A more idiomatic English rendering would be to say, "... I am Yahweh who will not disappoint any who depend on me."

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Reviewers of this draft manual are welcome. Interested persons, please notify Tim Wilt at TWiltUBS@aol.com.

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