"for the transgression of my people to whom a stroke (was due)." If taken as "to him," it will read, "for the transgression of my people a stroke (was) to him." (This latter is the interpretation followed in the King James Version. which reads "was bestricken.") In the former case it repeats the thought that the suffering was vicarious; in the latter case it simply reiterates the fact that He suffered. Since both truths are stated many times elsewhere in this chapter, it makes little difference which of the two is drawn from these two words. Either translation fits perfectly with the context.

43. Many recent translations render this conjunction as "though" instead of "because." The conjunction used is identical with the preposition that is ordinarily translated "on." There are many places in the Old Testament where this preposition used as a conjunction clearly means "because," but there are only two or three cases where the meaning "though" has been suggested for it, and these are highly questionable.

44. Hebrew *si^ach*.

45. Hebrew *nathan*

46. Hebrew *w^e*.

47. *See* n. 43.

48. Hebrew *chala*

49. Hebrew *'asham*

50. Hebrew *'im*

51. Hebrew *zera'*

52. The infinitive absolute sometimes can be represented by "surely" (as here in King James Version), but frequently means "continually."

53. Hebrew *me'itti*

54. Hebrew *s^edhaqa*

55. Hebrew *ne^eman*

56. Hebrew *chesed*

57. Hebrew *l^eummim*