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find something which appears to us not to make sense. Then we must examine the originals very, very carefully and see if it is correctly translated. Because it may be that ~~the~~ if you get a correct translation, it will make sense. It may be that there are two possibilities of translation, and if you get the correct possibility, then you will find that that one makes sense while the other doesn't and that proves which you should take. Now in this case you do not find two possibilities and take the one which makes sense. You find one possibility which makes sense, and which the King James translators did not follow. The only reason I can see not to follow it is that they interpreted it superficially and did not get into the real, exact meaning of the passage. Over in this particular verse, they probably were tired -- they put a lot of effort in getting Isaiah 53 exactly right. They got to the end of the verse. They had the wonderful teaching of atonement given in the verse very, very, clearly and so they got to the end and just ~~sp~~ slapped something down that still continued to give the teaching of the atonement. But it was not exactly what the verse said. And of course they were ~~mis-~~ misled too by the fact that the Hebrew puts the division of the verse in the wrong place. But they shouldn't have been because ~~they~~ divisions were put in long ~~av~~ after the writing of Isaiah. This athnah was put in and they ~~made the~~ may be right or wrong, and it is unusual to have the main division of the verse come before its last three words. It's a very long verse. It usually comes nearer the middle. But not always; ^{are} they are other cases where it comes near the end. So in this case if they had examined the forms carefully they would not have translated it I believe the way they did. If they translated this exactly like the previous statement, which are in a different tense. And, in addition to that, if they had examined the verse carefully, they would have had a very