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as also being a part of the grounds, which it may be reasonably interpreted, or whether you are going to take it as a different factor added on to that , depends whether you take your thinking of justification or sanctification. And, after all, both enter in. As far as justification is concerned, what Jesus did on the cross for- produces our justification -- it is done - it is finished. He died for us; our sins are laid upon Him; we are joined to Him by faith, and therefore we are saved from the guilt of our sin and that's permanent. That's done. We-den't-need-any-further So you don't meet any further problem (?) But as far as sanctification is concerned, on the basis of what He did on the cross our sanctification is certain but it is a process which has only begun and is going to continue for a long time. And this prophet of which the conclusion is certain because of what He did on the cross, this process nevertheless, has another element which contributes to its continuance. And which helps to insure its suffe successful termination. And what is this other (Mr. Downs translates) entercession element that enters in. Aow He will make transgression for the transgressors. Now here's somebody, let us say, the point of speech is here is right after the crucifixion, Now of course in Isaiah's day, he looked forward to the c44 crucifission. And then taking His stand right after the crucifixion, he looks back to the crucifixion, sees what he has done, and then he looks forward to the results that proceed from what He has done, sees how He is going to divide the spoil with the great, but He continues and He will make intercession for the transgressia ors. He makes be intercession. How does He make there be intercession? By intercetding. If I pour out water, I cause the water to be poured be out. I teach is I dayse to learn. Not that I cause somebody el**s**se to learn teach. But**x** I taught people to learn, as they can teach(?)