

No. 26 contd.

make intercession was enough. Either the intercession that He made on earth is just a minor start to the great act of His atonement, or it doesn't enter in, but to end with that--the passage just peters out. But when you look at the ~~Hebr^h~~ Hebrew, it doesn't end that way at all. It ends --the whole story of the atonement ends, "He has borne the sin of many," and it goes on ~~th~~ to say, "and He will make intercession for the transgressors." In other words, He died for our sins. He's been raised from the dead. He ~~a~~ has ascended unto heaven and ever liveth to make intercession for us. ~~h~~ His continuous intercessory work is here described at the end of the chapter. We do not have a dead Christ. We have a living Christ. We have one who has opened for us the way into glory by H^I's death--the one who ever liveth to make intercession for us, so the intercessory work of Christ is given at the end of the chapter. Otherwise, there's no sense to the imperfect and there's no sense ~~to~~ in the way the thing is dragged ~~x~~ in at this point, anyway--it doesn't make sense. But if it is --it's a new thought. It's another thought added. I don't people in Isaiah's day would understand it, they'd say, "Isn't that queer.?" ~~Per-~~ Peculiar, isn't it?" And probably people would say, "I don't know why they changed the imperfect, but it's describing how He _____ for others, it must be just a part of the act, so they make it perfect just like the rest, without stopping to think, is there a different~~to~~ idea expressed. Now to ~~t~~ figure out just what the other idea and how it leads might not be possible, until you get further light up to this _____. But at least to see you have a problem you have something that is added to what you naturally get from it--you have an added thing of importance, and then, when you get the realization --the ~~outwork~~ing of it in Christ, you see how you have here described, not only H^I's