

For he bore the sin of many and made intercession for the transgressors. Sort of an anti-climax. In Heb. there are two tenses: perfect and imperfect. They are not exactly like any English tense. But the perfect normally expresses a past action, tho it may be used for a future action. The imperf. normally expresses a fut. action, tho there are certain circumstances under which it can express a past. The first three of these statements are in the perfect, and the fourth one "makes intercession for the transgressions," is in the imperfect which normally reads in a fut. tense. Every translation I've seen translates the whole four as if they are identical!

If God caused them to be in a different tense there must be a reason for it. Why not take the normal translation of it and make the fourth one different from the other three? Three describe the atonement beautifully, but then the fourth one translated in the most literal fashion "and he will make intercession for the transgressors." Jesus said, "O fools and slow of heart to believe all that the prophets have spoken." Why not assume Isaiah had a reason for changing the text. He might not have fully understood the reason, but God led him to do it, and the fact is the first describes the work of Jesus at Calvary when he gave his life a ransom for many, and the last one says he will make intercession for the transgressors and describes him as sitting at the right hand of God making intercession for us. Something we all know to be a fact, and Isaiah predicted it and yet none of the translations I have seen have taken the word as it stands and brought out that clear definite statement.

There is much in Scripture that we pass over because we are so ready to read into it our previous ideas and look for proof texts to our previous thoughts instead of going and seeing what is there.

I want to call your attention to another similar illustration. Somewhat different. In Romans. We are all aware of Rom. 8:28, but many are not so aware of Rom. 8:26. "In the same way the Spirit helps us in our weaknesses. We do not know what we ought to pray but the Spirit himself intercedes for us with groanings that words cannot express." When I was a boy I used to puzzle over this. Why can't the Spirit express His groanings? Why does He have groans that can't be expressed in words? I used to wonder what it meant.

But if you'll examine it squarely you'll find a different meaning. About 60 or 80 yrs. ago there was a man named Freud who developed a number of theories that are not good at all. But all psycho-analysts psychologists today recognize a great debt to him for one discovery he made that is tremendously important. Freud said there is not only a conscious mind but there is a part of our minds that is unconscious. Any ideas we know about but all our past experiences enter into it and it can affect us even to the point of paralyzing. He called it hysteria originally. He presented a paper in Vienna, all the other doctors said, What utter nonsense; the word hysteria etymologically means something related to a woman! How could a man have hysteria?