

is a change of tense. Well why would the Hebrew change the tense if it wasn't to show a different meaning, and when you show the different meaning, you do not have an anti-climax there, but ~~some~~ a new thought which is one of the grand thoughts of the chapter. The effectiveness of the work of the servant, an effectiveness that continues, and that is not over, but goes on.

Now you see, how, to me it's wonderful when people know Hebrew well enough that they can get very fine shades of meaning out of little differences of words and peculiar syntactical expressions and very unusual Hebrew forms and development of Hebrew etymology, and so on, that is grand, but it does seem to me that anybody who has had a month or two of Hebrew can know the difference between a perfect and an imperfect, and that with ~~the~~ just that little bit of Hebrew to recognize what's perfect and what's imperfect

(6 1/2) treasure house of precise understanding opens up for one in the Scripture, as he can look into a verse and without taking the time necessarily to study, a lot of time, just notice what is perfect and what is imperfect (6 3/4) and it very often will give you a great new insight into the meaning of the original, that you otherwise would not have. That is, to my mind, one of the great/unfortunate things in our teaching of Hebrew, is the impression given that in order to get some very fine points and some ~~int~~ great ~~intrac~~ intricacies that people don't get to until they've had several years of Hebrew, and you find in them that you're just not able to do it, and therefore you throw up your hands and say oh well this Hebrew is too involved, I get some credits for it, but what good does it do? But actually in the Hebrew it isn't just to make a better translation than the great translators, but that by knowing the simple points of Hebrew, the simple points of endings, what is singular, what is plural, what the tenses are, and to some extent, whether it's hithphael, and (7 1/2) and so on, though that's less important, actually, than interpretation often, than what the tenses are. One can, and of course, what the persons are, these simple things that you get at the very beginning of Hebrew, often expose a great deal ~~est~~ of meaning that was perfectly clear often to the