for the elect. There is a sense in which he died for the sins $f \times x$ all, there is another sense in which he died for only the elect. He died for the sins of all in that his death was sufficient for all. No one can say, Well, I was left out. Alone-No one can say that he woul d turn to Christ, Ghrsit-Christ would not joyfully receive him. But thosex who do receive hwim. And they in their own strength. . I would say that the whole human race, so there is a portion which ...Yes, I don't . . .There are many theological . . . but certainly so he divided the spx booty with gtefa-- strong ones....We can find out what good is bs... What did he do ...the sin of the whole world. The sin of many...How do you get ....out of that... Horw do you get caused. Does Hiphil always mean cause....to intercede. . . How would you get intermed out of this...How would you get He caused anth-anythig out of this. The Hiphil does not arx necesari-necesffily-necessarily mean easucause , it may mean will cause ...Hiphil is not necessarily a perfect and this form is definitely not a perfect. If it is a repeated action in the past .. but that i s comparatively
u пнан--unusual...This had been done... Here we have had a number of perfects showing what Jesus has done. He ...Because He has poured out His eu- soul unto d eath. Beause Because He has been urxnumbered with the transgressors. Becaus e He has borne the sin of ax many. Three perfects in a row. But this is not perfect. That brings out the point that I tried to stress in Introduction. It is wonderfad ul to work on Hebrew so we can bring out peculiar and involved matters, but far more important than that $1 \star x$ is to learn Hebrew so we can tell the difference between an imperfect and a perfect, and we translate a perxfect as a perfect and the imperfect as an imprexerfect. And anybody with one smes semester ought to be able to tell that there is a difference between the perfect and the imperfect and if ther never learn any mowre

