

pains--who is saying it--Those who have had their pain and sicknesses away. It is not somebody that never had a sickness or a pain but ones who have had it. ILL. of someone in Germany in time of Hitler can say that surely he mistreated us and oppressed us--I can't say that because I was not in Germany at that time. I can say that he did wrong to those people but I can't say that he did it to me. I can say that doctor treated him well and got rid of his sickness--surely I can't say that doctor has healed my sickness if he has never healed my sickness. It is speaking here of those people whose sins have been taken away and whoever may, or may not be included there--it certainly does include those people of whom Matt. spoke there in Galilee and Judea had their pains and miseries taken away from them. Some of them could say--at least some of those people are included there. Now of course there is one exception--it can be used of a group of people, even though there might be some who were not personally healed. We could think of this class as a group and five if ~~xxxx~~ people here had the palsy and Christ came and healed them--we could say as a group that surely He has healed our sickness--it seems to be made up of a group of people that were healed--some who have been healed and others who have not. Surely, indeed, he has borne and taken from us our sicknesses--he has carried on, removed from us our pains and yet we did esteem him stricken and smitten of God and afflicted. Who would say that--the ones who did esteem Him stricken and afflicted--a person who said that can't be the Son of God because He was smitten of God. God caused that man should go to the cross and should be given the death of a criminal--how could He be called righteous. The people are shown here with the shifting impression of the people--That Man was cruelly seized and beaten --here the One that we had hoped would redeem Israel--but He has been taken and slain. He has been under God's judgment and this is what has happened to Him and it is pointing out the contrast--in John, if you won't believe my word, believe me for the very works. Here are people who cannot understand the problem--surely He has done these great deeds and on the other hand, He is to be smitten of God--He is one not even able to protect Himself--He saved others but He can't save--if thou be the Son of God come down from the cross--what is the answer to the problem? Jesus said, If I by Beelzebub cast out devils--can the house of Beelzebub divided against itself and a house divided against itself cannot stand. He heals your sicknesses and helps you and instead of succeeding to build a kingdom and something fine, he