

ends up on the cross--surely he has taken away our pains and sicknesses and yet we did esteem him stricken and smitten of God and afflicted--He was wounded for our transgressions and by the very punishment which He goes through shows him to be the Son of God; therefore in view of these wonderful works, we are justified in finding out the true explanation and reason for the suffering that He is to undergo--His judgement from God is not because of his own sin because he had no sin--He is one that submitted himself entirely to the wounds and chastisement for our sins and iniquities--and with His Stripes we are healed. Vs. 4 and vs. 5 are connected and it makes perfect sense if you translate the verse as it stands. And it makes far better sense if you take it that Matt. knew what he was talking about when he said that is was the fulfillment when Christ was on earth.

235 --So we find the answer--the chastisement of our peace was upon him. That doesn't mean punishment without reason but there was a purpose to it. It is discipline--it is a discipline to accomplish something good--the thing that He took upon Himself to make our peace--that was what He was doing when we thought that He was smitten of God and afflicted. Vs. 5 is quoted by Peter and we have no right to carry it back. "All we like sheep have gone astray and we have turned everyone to His own way, but the Lord hath laid upon Him the iniquity of us all. We have the suffering as part because of the sin in the world--we deserve the suffering--but He is one that didn't deserve anything like this, but the Lord has laid upon Him our iniquities. V. 7--He was oppressed and he was afflicted, and yet He opened not his mouth---Here it shows his voluntary submission--falsely accused and He gives no answer. He submitted to a treatment that He does not deserve and yet He opens not His mouth. He is bought as a Lamb to the slaughter --as a sacrificial lamb as to the Passover--and just as a sheep before her hearers is dumb, so he opens not His mouth. He humbly submits voluntarily, because he is taking upon Himself the punishment that was due to us. I have a feeling that these mentioned in vs. 4 and 5 felt much as the people going to Emmaus-- we had ~~hoped~~ hoped that He was the one that was to redeem Israel--that would be the attitude of the people who got healed and thought he was the potential king of Israel-- ⁴

That was the attitude and there were great multitudes of people who had seen Him--it comes back to the argument that Christ brought up--believe me for the very works sake--and now the people that believed at last see the explanation of his suffering--we actually see that he wasn't suffering for His sins but for our sins and v. 5 can properly be said by anyone who