

Heb. Syn. #67

where it says, by his stripes we are healed. The only thing that is <sup>in</sup> common ~~ix~~ with this verse is the word, 'bore.' This is not sin. This is sicknesses and pain. And this is the most wonderful chapter in the whole Old Testament about the atonement, but that ~~is not the reason~~ does not mean that there should be found atonement in every verse. This verse is talking about something else. Matt. clearly says, It is a fact that he bore our sicknesses, he took away our sicknesses, he carried away our pain. He did wonderful miracles. What is <sup>word,</sup> the next verse? He says, if you cannot believe my ~~work~~ believe me for the sake of my work. We should have recognized him, for ~~we~~ saw all these things happen. We should have recognized him, his deity, his fulfillment of the Old Testament prophecy. And yet, what did you think of him? And that word can be either afflicted or humbled. It is pretty hard to divide between the two. It is sometimes translated afflicted, sometimes humbled. It is in most cases where it is translated in either way .. either this way or the other... somewhere in between... If you say, I afflicted ~~myself~~ myself I humbled ~~myself~~ myself. They were afflicted. They were humbled. The word conveys the meaning that partakes both of these meanings, although it is expressing ... different meanings... to be afflicted... to be humbled. to humble, to be brought low. It is to be ... <sup>physical</sup> It is not so much the idea of/pain as it is mental pain. The physical pain may be the cause of mental pain. But in physical pain mental pain may be involved. You think of a great monarch who gets . . . disease, who suffers a great deal in a war like that. It is not simply to be oppressed or tortured any thing like that. It is ... It has the idea of pain or suffering, but ~~suffering~~ pain and suffering which very particularly involves ~~large~~ loss of pride, loss of standing.