

heal physical suffering and work mighty miracles; yet when He was crucified they thought that His mighty work was at an end. They thought He was stricken down and no longer able to accomplish anything.

Verse five gives the conclusion to which the men came after Christ spoke with them on the road to Emmaus. It is the conclusion to which everyone comes who looks upon Christ in His true character, and sees that if such a One as He were killed like a common malefactor there would have to be a deeper meaning to it. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Here indeed we have the atonement described, but not in the first half of verse four.

If the atonement had been presented in the first half of verse four, which tells of the removal of physical suffering, the only possible conclusion would be that healing from all diseases and physical injuries was included in the atonement and that we have a right to claim it from God in this age. Such is not the case. The evidence is abundant in the Scripture that God wills that many of His people should be subject to infirmity and sickness in this age. It is His desire that we should use every possible means of securing health. It is even His purpose sometimes to heal us in a marvelous way after medical science has reached its very limit and proven powerless to go further. Yet we have no right to claim this as a right in this age, for it is often God's will to withhold physical healing. We see this even in such a man as the Apostle Paul, who prayed in vain that God would remove his "thorn in the flesh." Only in the millennium, when we are given the resurrection body, will we find the full outworking of the result of the death of Christ on the cross in the removal of all physical suffering and the end of all sickness and pain.

In verse six, believers in Christ, both Jew and Gentile, recognize the individual guilt which each one has, and the fact that for every true believer this guilt has been laid upon the Lord Jesus Christ.

In verse seven we have absolute proof that the One who is here described is not the nation of Israel but is the individual Servant of the Lord who represents Israel and comes out from Israel but who nevertheless is distinct from the nation as a whole.