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THE SPIRIT OF CHRIST IN THE PROPHETS

Speaker: Bro. Stephen Palmer

Class #5

As a Lamb to the Slaughter

Reading: Isaiah 53

My dear brethren and sisters

As we walk with the Lord Jesus Christ, we remember that journey began in Malachi chapter 3. It began with the recognition of the need to change; God doesn't change but we have to. We'll all agree that there are aspects of our lives perhaps, or certainly aspects of our characters which need to change, and it's a willingness to do that, that the Father is looking for. And the power to change us is His Word; it is His Word that will accomplish that purpose which He intends. He can change a man who was unclean and blind, into a man who could follow Him in the way. And the Spirit, to open out to those who need to be changed, was the very Spirit of Christ in the prophets. It was the Spirit of Christ in Isaiah chapter 56, where God had said that His house was to be for all nations, a house of prayer. He wanted to call those who needed to be changed, so when we think of how we may apply some of these principles in our own circumstances, just think for example, of preaching the truth.

It may be that we would be reluctant to preach the truth to those who need to change their lives dramatically, to come into line with the things of Christ. We may feel somehow, well, that change is too big! we don't want the problem of working with them. Well, just remember, the Lord Jesus Christ preached to publicans and sinners. The scribes and Pharisees were horrified that He should actually go into the house with sinners; 'and do you know what sort of woman that was?' Of course He knew! she was the very one that needed to be changed the most! That's whom He had come to save; the Word of God is powerful and living and able to change people, so we needn't fret about our inability to convince or change others! Let the Word of God change us!

That's part of what the Lord really was indicating when He went into the temple and cleansed it, and as He was driving out those who bought and sold, he quoted Isaiah chapter 56, and when we go to Mark chapter 11, we'll see that what the Lord said didn't end in Isaiah 56, it ended in Jeremiah chapter 7. What had so upset the Lord that in this area here, which was called the court of the Gentiles, the court representing all nations coming to worship Yahweh in Jerusalem, they'd turned it into a marketplace. There really was no worship possible, was there, in a marketplace. It's hard to have any

sensible thoughts in the hubbub of that sort of environment, let alone pray quietly. It was a den of thieves, there was extortion and deception; the rulers were becoming rich on the exchange of money into temple currency. That's where the people had extortionate prices and had to buy their offerings, if they wished to offer to God. And the Lord drove them out, saying, 'My house shall be called of all nations, the house of prayer, but ye have made it a den of thieves'. A den of thieves, Jeremiah chapter 7 is the passage that the Lord has in mind; Jeremiah chapter 7 is in the reign of King Josiah, and what was happening in Jeremiah's time, was similar to what was happening in the Lord's time. The great building of the temple was honoured and revered; men took confidence in the grandeur of its architecture, but their way of life was totally removed from that which God required. So Jeremiah in chapter 7 and verse 2, has to stand in the gate of Yahweh's house, and talk to those coming in to worship. And he was to say to them in verse 4, 'Trust ye not in lying words, saying, The temple of Yahweh, The temple of Yahweh, The temple of Yahweh, are these'. Their trust in the buildings was misplaced; God was even then looking for a temple made of living stones, a people that were prepared to be the dwelling place of God Himself. For though they were coming to the temple, and paying lip service to the truth, their hearts were far from Him. Verse 5 says, 'For if ye thoroughly amend you ways and your doings, if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever', God was looking for a changing character and way of life, to present the spirit of what they had learned.

The spirit of Deuteronomy in verse 6, the stranger, the fatherless, and the widow are those special categories of people, spoken of time and time again in Deuteronomy, those that needed special help. It was the responsibility of the brethren in those days, as it is now, to take particular care of those who cannot care for themselves, of those who need an extra helping hand. They were neglecting that responsibility and were concerned with the externalities of the temple; see what they were doing in verse 8? 'Behold, ye trust in lying words, that cannot profit' (they had plenty of false prophets to tell them everything was well; we'll look at that in a moment, but their way of life was this). Verse 9, 'Will ye steal, murder and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom know not; AND come and stand before Me in this house', that was hypocrisy. Privately, they were doing all those things that the world did, and they came and stood before God in this house, and justified their way of life. 'We're are delivered to do all these abominations'; Verse 11, 'Is this house which is called by My name become a den of robbers in your eyes?' are the words of the Lord Jesus Christ when He went into the temple to see a people doing exactly the same thing.

How was it that they could justify that contradiction? Go back in chapter 6 and several other times in Jeremiah's prophecy, we're given an insight into the thinking of the people. Verse 13 of Jeremiah 6, 'For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely', so rife was this spirit, so pervasive was it, that it sort of

bolstered up the people. People took comfort in that they were just like everyone else; ('well, we can't all be wrong, can we?') Yes, we can! that's not the measure; measuring ourselves against ourselves is exactly what the Pharisees did, and that led them to destruction. This is what they were saying in verse 14, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace'. What they were saying was that things were well when they weren't, and it was like a placebo to their illness.

There is in medicine, what is known as the 'placebo effect', and it's very powerful. When a trial is done on a new drug, you have to compare the new drug with a tablet which looks identical in shape and size and colour, because just taking a tablet does people a world of good. There's a power, a psychological power, it works to a point! it will make people feel better for a while, but it won't get to the root of the illness. It may treat the symptoms but it doesn't touch the cause. And what was happening was, the priests and prophets made the people feel better; of course, it made them feel better because the priests and prophets said, 'don't worry, everything is alright! You don't need to change; change? No, God doesn't mind! We're delivered to do all these things'; 'We've got freedom in Christ, they say today, to do whatever we please, so long as it's done in a loving spirit'.

Peace, when there is no peace! Their treatment was difficult and unpleasant; the slight healing, the superficial covering over of the wound seemed a better option. I remember once, whilst during a stint in surgery, a lady coming in to the outpatient department and she wanted to see the surgeon; she'd had a problem for a number of years and on her chest she had a lint covering over a lesion. When the surgeon took off the lint, a lot of her chest wasn't there; she had been covering up a cancer for years and the cancer was eating away, and it'd gone right down through to the bone, and there was no skin nor flesh left. But she'd been putting lint on it, with cream and she covered it over. And the surgeon had asked her what she'd been doing and how long it'd been going on? And he said, 'well, I'm sorry I can't do anything for you; there's nothing I can do, it's gone beyond any surgical treatment. He explained to her what would happen in due course, and that's when she left the doctor's surgery; and that was what was happening in Jeremiah's time! The doctors of the Law were covering over the problem. Change is not possible, brethren and sisters, when we cover over problems. The Word of God is quick and powerful, sharper than a surgeon's scalpel; it dissects the problem for us, if we'll open ourselves up to its influence! That's the challenge, to be honest to the Word of God. It is able to change us.

In chapter 8 of Jeremiah, and of course, this is a whole section of scripture which the Lord would have drawn upon, not just that one verse but in His thoughts and in His mind and in the lessons, which He is teaching the people. He is applying the whole history of Jeremiah's time to circumstances of His day. He's expecting us to do the same, verse 11 repeats it, 'For they have healed the hurt of the daughter of my people slightly', and Jeremiah was grieved by this false reassurance that the people were given. He says in verse 21, 'For the hurt of the daughter of my people am I hurt', he was suffering with them, he was feeling the pain of their sickness. He was identifying himself with the

people of God, and he asks in verse 22, 'Is there no balm in Gilead?'; is there no physician there? why then is not the health of the daughter of my people recovered?' Why indeed!

Well, Gilead was a place which was well known for the balm which it produced, the medicine of the day! Then in Jeremiah chapter 30, we understand why it was that the balm of Gilead was not touching the real problem. In verse 12 of Jeremiah 30 it says, 'For thus saith Yahweh, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines'. An incurable disease; it needn't to have been so, the remedy could have been made available but the people were not seeking that help. The Lord Jesus Christ had come to a people who were indeed, suffering from incurable diseases. You remember in Mark chapter 1, how He met that leper who sought to be cleansed and the Lord had compassion upon him, and stretched out His hand and touched him. Something no priest under the Law would ever do; under the Law of Leviticus chapter 13 and 14, the priest should LOOK and behold, if it was leprosy; there's no mention of the word 'touch', he wasn't to touch, he could diagnose the disease, he should 'look'. But here came a man who could not only see but could feel the problem of His people, and take upon Himself the infection as it were, by touching them, and removing it from them. That's the power to heal which the people were rejecting and refusing.

So when the Lord came the second time to the temple, and found that the disease that He had seen there first of all, in John chapter 2, was now repeated; that those money changers were still there, that those who sat selling doves were still seated, that those who bought and sold oxen and sheep were still there, the zeal of the Lord ate Him up once again, and He drove them out. It would have been a tremendous upheaval, how do you imagine the scene, brethren and sisters? In John chapter 2 the first time, it said the Lord made a cord of rope and drove those animals out. Imagine that! People coming up to the temple now, up these steps, and all of a sudden, a herd of sheep and oxen come charging down the steps; men and women flying in all directions, what on earth is going on? There'd be a terrible rumpus, wouldn't there? The Lord turning tables over; money flying everywhere; coins rolling down and people scrambling to pick them up. The money changers saying, 'get off that; that's my money!' The place would be a bedlam, and Matthew says, 'He cast out all them that bought and sold'. Now, the Lord didn't do that by walking quietly around that temple court; He must have run, He must have chased hither and thither, He would have been a spectacle of an extraordinary nature, and what the Lord was doing, was copying, (can we see that?) what Josiah had done in 2 Kings chapter 23.

For there in 2 Kings, the background of Jeremiah's prophecy, is the reign of King Josiah, and here was the man who, in 2 Kings chapter 23, cleansed the temple and would not suffer any vessel to be carried through the temple! 2 Kings 23 and verse 4 it says, 'And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of Yahweh all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron', he brought out all the vessels

devoted to covetousness out of the house, and in verse 12 it says, 'and the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of Yahweh, did the king beat down, and RAN from thence'. See the word 'break' in the AV, look at the margin, the Hebrew is 'he ran' from thence; the king ran, so furious was he to get rid of the pollution of the house of God, that he ran with that which contaminated it, and cast the dust into the brook Kidron. He ran to the edge of the temple over that side, (probably looking at the temple here, the brook Kidron is here; he shows us on a overhead) and Josiah would have run from there, and cast the dust over into the valley of the Kidron.

So when the scribes and Pharisees came to the Lord Jesus Christ, they say to Him the next day, when they see Him walking, not running now, it says in Mark chapter 11 and verse 27, 'They came again to Jerusalem, and as He was walking in the temple, there come to Him the chief priests, and the scribes, and the elders, And say unto Him, 'By what authority doest thou these things?' Who gave you the right to do what you did? Yesterday, that commotion you caused, it was chaos! by what authority did you do that?' I suspect that they guessed what the Lord intended, and knew by what authority He had done it; the authority of the King, the son of David. The Lord was certainly exerting His authority before their eyes, and having been introduced in such a dramatic way as the One who was going to cleanse the house, not the leprous house which was going to be pulled down stone by stone, but a house made up of those who start off unclean but are changed in the way of holiness, to be fit for the Father's house in the age to come. The Lord, then, laid Himself open for inspection.

What we find when we come to Mark chapters 14 and 15, as in the other gospel records, is that there is a convergence of scripture; it is, as I figure in my own mind, a 'log jam' of scripture, because it's very hard to see all these things together, so complex and so wonderful, is the way the scriptures are presented to us. For in the one act of sacrifice, the Lord fulfilled all that was written of Him. So we can take a thread, when we look at the prophets, but the Law and the Psalms all come to a point in that one incident! In particular Mark is going to show us how, in chapter 12, the Passover Lamb was inspected. It seems very likely, though it's hard to be absolutely certain, that the Lord Jesus when He came into the city of Jerusalem riding upon an ass, came in on the 10th day of the 1st month, the day in which Israel selected the Passover Lamb, the day in which the people honoured Him, 'Blessed is He that cometh in the name of the LORD', "Hosanna to the son of David", the popular choice. And then for the next four days, the Lamb was to be kept separate, it's suggestive that it was a type of 'inspection' to confirm that this one was without spot and without blemish, and therefore fit to be offered as the Passover Lamb. And every day of that week, the Lord presented Himself in the temple, for inspection by the authorities; and one by one the groups came up to try Him out. We haven't time to look at each of those proofs but we noted in verse 27 of chapter 11, that it was the chief priests, the scribes and the elders first of all. Then in chapter 12 and verse 13 it is the Pharisees and the Herodians. In verse 18 it is the Sadducees; in verse 28 it is one of the scribes, one of the lawyers and one by one, each of the interested groups, each of the political factions comes to try out if they can find a fault in this One, who is laying Himself bare for inspection.

Now, I know this is going off the point, some of you have seen this slide before, but I think it is interesting, just to see the perfection of the Lord Jesus Christ. I marvel, brethren and sisters, every time I look at that coin (a Roman penny with Caesar's face). When the Pharisees and the Herodians came to catch Him out, in chapter 12, they thought they'd got a question that He was bound to be tripped up over. 'Is it lawful to give tribute to Caesar or not? If He says 'yes' then we'll accuse Him of aligning up with the Romans; if He says, 'no' then we Herodians will have Him'. You see, the Pharisees and the Herodians couldn't stand each other! but they came together because one would have Him, if the other didn't! Now this is the measure of the genius of the Lord Jesus Christ! He says, 'bring me a penny, will you?' Here's the penny; and He says, 'whose is this image and superscription?' Now often we just stop at the image, 'whose is this image?' Tiberius Caesar-that's his picture there. But the Lord didn't just say that, He said, whose is this image AND superscription? Now look at the superscription (he turns the picture around on overhead) Can you read it? probably not. That there, see the 'C' the 'S' and the 'R', that's the name or the title 'Caesar', but notice now there's some more writing on it, 'DIVI' Caesar divi. Caesar divine, because they revered Caesar as a god, and temples were erected to the worship of the Caesar once he died. Once he died it became a faux-god, during his life he was a 'demi' god; now what did the Lord say? He says to them, and they're full of anticipation; what's His answer; we're going to catch Him, if not the Pharisees the Herodians would, we've got Him both ways. And He says, 'Whose is this image and superscription?' and they say, 'Caesar' not what's written on the coin. They would never say that, Caesar divine; they were making that distinction, they didn't read out what was on the coin, even though it was there in front of them. And He had them! that was there answer, they'd given it themselves, they'd made the distinction between Caesar and God, and they'd rendered to Caesar the things that be Caesar's (the coin) but they'd not rendered to Caesar, the title that belonged to God. So it wasn't the Lord who answered the question; the Lord got them to answer the question. They marvelled at Him, they were astonished! they would stand back in awe; what manner of man was this? It was pure genius, wasn't it? Now, don't you think that's impressive, brethren and sisters? That was just one example of how the Lord laid Himself bare for inspection and was found to be supreme.

'And no man, it says in chapter 12 verse 34, after that inspection, 'durst ask Him any question'. He was perfect! in all that He did and said, there was nothing they could rightly accuse Him of; selected on the 10th day, by day 14 He was obviously the only one who could be offered, to provide the 'bread of sprinkling' that would mean the 'destroyer' would pass by those who were in His house. He was the Lamb of God slain from the foundation of the world. And that's now what Mark, in chapter 14 and 15, is going to tell us. In the beauty of these chapters, we can just pause on one or two threads, to see how the prophets are brought to bear on this subject.

In verse 21 of Mark 14, you have the word 'betrayed', and that literally means 'to be delivered up'. The Son of man is delivered up; it's repeated in verse 41, 'Behold the Son of man is delivered up into the hands of sinners. Rise up, let us go; lo, he that delivereth Me is at hand'. Verse 44, 'And he that delivered Him had given them a token, saying,

Whomsoever I shall kiss, that same is He; take Him, and (and notice what Mark tells us they said) and lead Him away safely'. So in verse 46, 'They laid their hands on Him, and took Him', the language is that of a sacrificial animal being 'delivered up'; they led Him away. Here is this lamb probably with a cord about its neck, being led to the slaughter. And what an irony there is in verse 46, when they 'laid their hands on Him', that's exactly what they did to a sacrifice; they should lay their hands upon the head of the animal. And so verse 53 says, 'And they led Jesus away to the high priest'; chapter 15 and verse 1, 'And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate', they delivered Him up (betrayed Him) to Pilate. Verse 16, 'And the soldiers led Him away into the hall', verse 20, 'And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him'. Verse 22, 'And they bring Him unto the place Golgotha'; what is Mark trying to tell us?

We need to look at Isaiah 53, for this is the source, the Spirit of Christ in Isaiah speaking of these very things. Verse 6 it says, 'All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on Him the iniquity of us all'. They laid their hands on Him, so that the Son of man was to fall into the hands of wicked men. 'He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter', and that's the picture painted for us in the gospel record. They led Him away, here was the One who could move through a crowd if He was in any danger, without them knowing how He would escape from their hand; here was One who could walk upon the water, could speak to the wind, could raise the dead, could call 12 legions of angels to His aid, led like a sheep to the slaughter.

'He opened not His mouth', He didn't say a word. Mark brings that out for us in chapter 15; it's very hard, brethren and sisters, when we've been accused of something we haven't done, not to respond with all the anger and frustration that is welling up inside us; it's bad enough to be accused of something that we have done, we protest our innocence loud enough then! But when we are accused of something we haven't done, 'how dare people suggest that we might possibly be susceptible to that sort of thing!', and with great indignation we defend ourselves to the death. But here was a man, who did no sin, ever, ever, ever, in His whole life! being led as a lamb to the slaughter. Verse 3 of chapter 15 says, 'And the chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest thou nothing? But Jesus yet answered nothing'. Why? He was causing them to consider the Spirit of Christ in Isaiah chapter 53, that as they led this man, could they not see; as they laid their hands upon Him, could they not hear the echoes of the sacrifice? He opened not His mouth!

Isaiah chapter 53 presents us with a man who is rejected and despised, apparently by God Himself. It is a picture of a man who is suffering from leprosy; 'He has no beauty that we should desire Him' verse 2 says. 'He is despised and rejected of men, a man of sorrows and acquainted with grief', a man of pains and acquainted with sicknesses, that's the way those words are taken up in the New Testament, 'yet bore our infirmities

and carried our sicknesses'. Here was a man who was afflicted by that worse disease which signified that He had been smitten of God; verse 3 in the AV says, 'and we hid as it were our faces from Him' but the margin says the alternative translation is 'He hid as it were His face from us'. Well, the picture of the leper was such that he covered his lip and cried, unclean, unclean. But was the Lord Jesus Christ smitten with leprosy in the symbolic sense of leprosy? I think not; The pattern is Hezekiah, for Hezekiah in 2 Kings chapter 20, was afflicted with the disease and he was sick unto death. 2 Kings 20 and verse 1, 'Thou shalt die and not live'. The disease was in verse 7, described as a 'boil'; now, it's interesting to look at that word 'boil' in Leviticus chapter 13 verses 18 to 23 (I'm not going to turn there myself) but it is in that passage, and it is not leprosy. It is specifically not leprosy; leprosy could break out in that boil, then it was unclean. But if there were no signs of leprosy in the boil, then it was not unclean.

What is leprosy a symbol of? Sometimes, it's used as a symbol of human nature, in which case the Lord did have it. But we would respectfully suggest, brethren and sisters, that leprosy is not a symbol of human nature. There were two main cardinal features in the diagnosis of leprosy that the priests learned to recognize; one, is that there was a lesion there that was revealing quick, raw flesh, that when you looked at the leper, you could see beneath the skin, to the flesh of that man coming out, as living raw flesh. You could see human nature in all its ugliness, breaking out in that man; and the other cardinal feature was this, that leprosy spreads. Now, that's true, that human nature allowed to break out, in our behaviour, spreads to others; that's why leprosy had to be put outside the camp. That's why in ecclesial life there are certain things which require us to take actions of disfellowship. But leprosy, we suggest, is flesh allowed free reign, and that was not true of the Lord Jesus Christ. For though He had the same nature as ourselves, and was tempted in all points like as we are, it was not allowed to break out; and when He laid Himself open for inspection, He was without spot and without blemish!

Nevertheless, He was treated as a man who had leprosy! 'We esteemed Him stricken, smitten of God'; He was despised and rejected of men, He was dealt with as though He were a leper, and was crucified outside the camp. He was in the words of the apostle, 'made sin, who knew no sin'. And in Isaiah 53, this remarkable fact is expressive in the words that are used. The prophet says in verse 4 of chapter 53, 'Surely He hath borne our griefs, and carried our sorrows', and in verse 5 he says, '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'. There is an amazement in these words! that the man who was as far from leprosy as a human could be, should reach out and touch the leper, and take upon Himself as representative of the human race, the portrayal of the righteousness of God in the condemnation of sin. And do it willingly! Verse 10 says, 'Yet it pleased Yahweh to bruise Him', under ordinary conditions of human society, this would be considered a grave injustice. But when the Lord went as a lamb to the slaughter, as our bro. Jim has indicated in our consideration of Genesis chapter 22, the Father and the Son went together; it pleased Yahweh; it was His will. It was what was acceptable, as a sacrifice, to bruise Him. 'He has put Him to grief; when thou shalt make His soul an (trespass) offering'. So in this, perhaps most famous of all



prophecies of the Old Testament scriptures, the Spirit of Christ is supremely portrayed; the One who willingly went to the slaughter, that those who were suffering from 'the incurable disease', might miraculously be healed, not as something which is merely a historical fact. But when we go to 1 Peter chapter 2, a historical precedent !

We've been going through the first epistle of Peter with the young people, and we've been just looking at the Old Testament references that we find in this epistle. (I hope they find it interesting, I certainly have) And we come to the end of chapter 2; and there is a stunning exhortation based upon Isaiah chapter 53. In verse 19, the apostle says, 'For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully'. Our natures bristle at that, to suffer wrongfully is one of the hardest things to do; to be silent when we are in the right, so that we might recover those who are in the wrong. To allow ourselves to be seen to be in the wrong, that we might win those who are truly in that position. When we can do that, brethren and sisters, we're doing what the Lord requires of us! 'For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that you should follow His steps'. When the lamb went to the slaughter, it was in fact, the shepherd of the sheep, who laid down his life for the flock, and the shepherd leads his flock. So He wants us to become lambs! 'Who did no sin, neither was guile found in His mouth. Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously'. THAT WAS THE SECRET! It was the measure of His faith; He kept silent because He trusted in God to deliver Him; 'He is near that justifieth Me', says Isaiah 50.

His silence spoke eloquently of His faith in His Father, to vindicate Him; 'Who in His ownself bear our sins, in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes YE WERE HEALED'. So Peter opens up for us, the Spirit of Christ in Isaiah chapter 53, causing us not just to marvel at the grace of God, seen in the Father and the Son, going together in the silence of the sun, to portray the Lamb of God, but opens up that prophecy, my dear brethren and sisters, as encouragement and exhortation for each one of us. BY HIS STRIPES, WE WHO WERE SUFFERING FROM THAT INCURABLE OF ALL DISEASES, SIN, WHICH SURELY LEADS UNTO DEATH, HAVE FOUND THE HEALING TOUCH! May we extend that touch, to one another so that we might also be, acceptable in His sight!