FATAL ACCIDENT INQUIRY

24 MARCH 2023, 7:30PM

DRAMATISED INVESTIGATION INTO THE DEATH OF JESUS DAVIDSON

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Welcome to this

FATAL ACCIDENT INQUIRY

The Dramatised Investigation into the Death of Jesus Davidson

Inside this programme you will find

The Praetor's Case Management Directions	page 3
Joint Minute of Agreed Facts	page 4
Medical Report	page 5
Medical Commentary on the Cause of Death	pages 6-7
Press Reports	pages 8-14
Death Certificate	page 14
Antecedent Precedent	page 15

The Inquiry will begin at 7:30 and will run to 8:45 after which refreshments will be available in Parliament Hall where there will be a Bookstall by *Ten of Those* presenting a number of inspiring and informative books.

CAST

Alanus Marcilius (Praetor)	Alan Mackenzie
Clerk of the Court	Lucia Clark
Macer	Iain Gray
Justinian Cicero (Procurator)	Christopher MacIntosh
Prisca Eagle (Jurist)	Janys Scott
Gaius Vorenus (Centurion)	Alan Jeffreys
Caiaphas Annasson (High Priest)	Jerry Averill
Mary Magdalene (Woman)	Sally Pagan
Rabbi Paul Tarsus (Expert Witness)	Stephen Allison

ACKNOWLEDGMENTS

The organisers are grateful to:

The Lord President, Lord Carloway, who kindly authorised the use of Court 1.

Karen Glen of the Court Administration, for facilitating the use of the court and Parliament Hall.

Heriot TV for filming the event.

Scott Brownridge, Superintendent, Faculty of Advocates, for arranging refreshments.

10ofThose for providing the bookstall.

Mark Bainbridge and Moni Olatunji at the Lawyers Christian Fellowship for all their help and support in administration.

All those who have supported this project in many and various ways.

There will be refreshments available for the public attending the inquiry in Parliament Hall from 7.00pm and following the Inquiry at 8.45pm.

IN THE FATAL ACCIDENT INQUIRY
INTO THE DEATH OF JESUS DAVIDSON

CASE MANAGEMENT DIRECTIONS

I, ALANUS MARCILIUS, PRAETOR give the following directions for the efficient conduct of this Inquiry into the death of **JESUS DAVIDSON**:

1. The purpose of the Inquiry is:

(a) To establish the circumstances of the death, and

(b) To consider what steps (if any) might be taken to have prevented this, and other deaths in similar circumstances.

2. Procurator Justinian Cicero will represent the Emperor. Jurist Prisca Eagle will represent the family and friends of the deceased.

3. An agreed medical report should be lodged with the Inquiry.

4. Parties must prior to the Inquiry lodge a Joint Minute setting out agreed facts.

5. Each party may lead two witnesses.

6. I permit the Imperial authorities to lead evidence from:

- Gaius Vorenus, Centurion; and
- Caiaphas Annasson, High Priest.

7. I permit the family and friends to lead evidence from:

- Mary Magdalene, Professional Woman
- Rabbi Paul Tarsus, Scholar and Theologian, Expert Witness.

8. Each advocate will be allowed no more than eight minutes to sum up.

Alanus Marcilius P

IN THE FATAL ACCIDENT INQUIRY
INTO THE DEATH OF JESUS DAVIDSON

JOINT MINUTE - AGREED FACTS

JUSTINIAN CICERO, Procurator, for the Imperial authorities

and

PRISCA EAGLE, Jurist, for the family and friends of the deceased hereby concur in stating to the Praetor that for the purpose of this Inquiry the following facts are agreed:

1. Jesus Davidson was born in Bethlehem during the reign of Herod the Great. He is reputed to be the son of Joseph the carpenter and his wife Mary.

2. Jesus Davidson was a self-employed carpenter until he was about thirty. He then embarked on an itinerant lifestyle, during which a number of miracles were attributed to him. He attracted a large following.

3. He made enemies among the Jewish authorities who were concerned that he challenged their authority and could disrupt co-operation between themselves and the Roman authorities.

4. On Thursday 2 April in the 19th year of Tiberius Caesar Augustus Jesus Davidson was arrested by the Jewish authorities. He was reported to the Roman governor Pontius Pilate, who agreed to crucify him.

5. On Friday 3 April in the 19th year of Tiberius Caesar Augustus, at the hill known as 'Calvary', Jesus Davidson was crucified.

6. Jesus Davidson died on Friday 3 April in the 19th year of Tiberius Caesar Augustus, at about 3pm. The report of Ewan Asclepiades, Physician, accurately sets out the medical findings relating to the death of Jesus Davidson.

7. The body of Jesus Davidson was removed from the scene of his death by Joseph Arimathea and placed in a tomb in a nearby garden. The tomb was sealed with a large stone. The Jewish authorities placed a guard over the tomb.

IN RESPECT WHEREOF

Justinian Cicero
Prisca Eagle

MEDICAL REPORT

The person who died

Jesus Davidson was a Jewish man thought to be between 33 and 39 years old at the time of his death.

Past Medical History

Davidson is not known to have had any significant past medical history. This is supported by the fact that in the years leading up to his death Davidson carried out an itinerant ministry which would have involved travelling great distances throughout Palestine and, indeed, this lifestyle would promote physical fitness.

Clinical history

19th year of Tiberius Caesar Augustus, Thursday 2nd April

On the evening of this day, Davidson was arrested by temple officials in the Garden of Gethsemane which was just outside the walls of Jerusalem. Contemporary records indicate that just before his arrest "his sweat became like drops of blood falling to the ground". Although this may have been a figure of speech, sweating blood ("haematohidrosis") is a rare medical condition that can result from severe distress. He is said to have been taken and questioned sequentially by the high priest, King Herod and finally the Roman governor of Judea, Pontius Pilate. While in the custody of the temple officials and the Roman army, he was "struck", "slapped" and "bound", as well as being subjected to verbal abuse. This night it is likely that Davidson was not allowed to sleep, it was noted to be cold, and it is estimated that Davidson walked 2.5 miles. By the morning, following this unofficial trial, Davidson was found guilty of blasphemy and sentenced to death.

Friday, April 3

In the early hours of Friday morning Davidson was handed over by Pontius Pilate into the custody of the Roman army. The soldiers beat him with their fists and wooden sticks; Davidson suffered repeated blows to his head and body. Prior to his crucifixion, as was Roman custom, Davidson was then "flogged" or "scourged". Following scourging, Davidson was forced to carry the "patibulum" (the crossbar) of the cross, weighing 34 to 57kg approximately, to the crucifixion site approximately half a mile away. Due to weakness, as a result of the severe injuries inflicted, Davidson was unable to carry the cross and it is recorded that another man was forced to carry it for him: Simon, a Cyrenian.

Davidson was crucified at 09.00. Immediately prior to his death at 15.00, it is recorded that Davidson declared "I am thirsty", he then cried out "It is finished" and his head bowed as he died.

Davidson's death was recognised to have occurred by onlookers and the Roman soldiers. In the subsequent two to three hours, a spear was thrust into Davidson's side by a Roman soldier to confirm his death. It is recorded that the resulting wound released blood followed by "water". Davidson was then taken down from the cross and his body placed in a tomb which was sealed by a stone.

Cause of death

Davidson died as a result of injuries sustained by scourging followed by crucifixion.

Medical commentary on the cause of death

Scourging

"Scourging", or "flogging", was a legal preliminary to Roman executions by crucifixion. Davidson was repeatedly struck with a "flagrum" (a whip also known as a "flagellum") with leather thongs. Attached to the thongs were small iron balls and sharp pieces of sheep bones tied at intervals which would have caused deep bruising ("contusions") and deep cuts ("lacerations") through the skin, subcutaneous fat and muscle of Davidson's back. According to the Jewish Torah (Deuteronomy 25:1-3) and Rabbinic law, the number of lashes may not exceed 40. The wounds inflicted would have led to significant prolonged bleeding ("haemorrhage") which likely led to insufficient blood flow to the body's tissues ("circulatory shock") and were intended to render the victim near-death. Textual analysis of 1 Peter 2:24 suggests Davidson was given a particularly severe flogging. While hanging on the cross Davidson was thirsty which may reflect him having been deprived water to drink and / or circulatory shock resulting from the blood loss.

Crucifixion

Crucifixion was an extremely painful and slow method of execution. Death could occur within hours but could take up to 3 days; the time to death was thought to be related to the severity of the preceding flogging. The main mechanism leading to death as a result of crucifixion is exhaustion asphyxiation ("respiratory failure"). Exhalation requires lifting the body by pushing up on the feet which were nailed to the cross causing severe pain with every breath and thus inhibiting normal breathing ("respiration"). Untreated respiratory failure inevitably leads to the heart stopping ("cardiac arrest") and death. Crucifixion was universally effective in killing the victim and there have been no recorded survivors. Davidson sustained severe injuries by scourging, spent many hours nailed to a cross, and suffered a spear wound to his chest—see following paragraph—which on its own would have led to a likely fatal injury, before being placed in a sealed tomb. Even if Davidson was wrongly diagnosed as having died on the cross, subsequently survived the spear wound, at no point receiving even the most primitive of medical care, survival would have been highly unlikely. Suggestions made both in ancient times and in present day medical literature that Davidson did not in fact die—perhaps being in a deeply unconscious state when he was taken down from the cross—can therefore be disregarded.

Spear wound to Davidson side

Roman soldiers would usually inflict a spear wound through the ribs on the

right side, passing through the right lung and into the right side of the heart. This led to release of blood followed by "water". The "water" was likely "serum". A likely explanation for this occurrence was that Davidson sustained rib fractures when he was flogged, leading to bleeding into the chest cavity: a "haemothorax". When blood pools and is static, the red blood cells begin to settle downwards due to gravity, separating from the serum. Blood would therefore be released first, and the serum above would then follow.

Cardiac arrest

Immediately prior to his death at 15.00, Davidson cried out and his head bowed. This sudden deterioration is suggestive of a sudden fatal cardiac arrest. Pulseless electrical activity would be the likely terminal and fatal heart rhythm ("cardiac arrhythmia") which in turn would be the consequence of cardiorespiratory failure and hypovolaemic shock.

Conclusion

It is my professional opinion, based on the available evidence, that Davidson died a painful slow death by scourging and crucifixion, with the mechanism leading to death likely being respiratory failure and / or hypovolaemic shock.

Appendix

Crucifixion involved nailing Davidson's feet to the upright beam (the "stipes"). Most commonly, the feet were fixed to the front of the stipes by a metal spike driven through the space between the first and second bones of the midfoot (the first or second intermetatarsal space), just beyond (distal to) the tarsometatarsal joint, likely injuring the large nerves of the feet (the deep peroneal nerve and branches of the medial and branches of the medial and lateral plantar nerves). The upper limbs were fixed to the crossbar by metal spikes driven between one of the forearm bones ("the radius") and the wrist (or "carpal") bones or between the two rows of wrist bones. The spike would thus penetrate the wrist either proximal to (before), or through, the strong band of gristle which binds the wrist bones (the "flexor retinaculum"), injuring the median nerve almost certainly.

Ewan Asclepiades, Physician
Jerusalem
19th year of Tiberius Caesar Augustus

PRESS REPORTS

While there were no newspapers as such there are contemporary records of the death of Jesus

JOSEPHUS

Flavius Josephus (A.D. 37 – c. 100) was a Jewish historian born in Jerusalem four years after the crucifixion of Jesus of Nazareth in the same city. In his work on **Jewish Antiquities** he mentions the crucifixion of Jesus twice.

The standard text of Josephus' *Antiquities 18:63* reads as follows:
About this time lived Jesus, a wise man, if indeed one ought to call him a man. For he was the achiever of extraordinary deeds and was a teacher of those who accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. When he was indicted by the principal men among us and Pilate condemned him to be crucified, those who had come to love him originally did not cease to do so; for he appeared to them on the third day restored to life, as the prophets of the Deity had foretold these and countless other marvelous things about him, and the tribe of the Christians, so named after him, has not disappeared to this day.

Professor Schlomo Pines of the Hebrew University in Jerusalem discovered a different version in 1972 which reads:
At this time there was a wise man called Jesus, and his conduct was good, and he was known to be virtuous. Many people among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive. Accordingly, he was perhaps the Messiah, concerning whom the prophets have reported wonders. And the tribe of the Christians, so named after him, has not disappeared to this day.

Josephus also wrote of the later death of James the Just of Jerusalem, under the high priest Ananus, son of the former high priest Annas and brother-in-law to Caiaphas, both well-known from the Gospels. Josephus's text reads as follows:

"Having such a character ["rash and daring" in the context], Ananus

thought that with Festus dead and Albinus still on the way, he would have the proper opportunity. Convening the judges of the Sanhedrin, he brought before them the brother of Jesus who was called the Christ, whose name was James, and certain others. He accused them of having transgressed the law and delivered them up to be stoned. But those of the city residents who were deemed the most fair-minded and who were strict in observing the law were offended at this. Accordingly, they secretly contacted the king [Herod Agrippa II], urging him to order Ananus to desist from any more such actions, for he had not been justified in what he had already done. Some of them even went to meet Albinus, who was on his way from Alexandria, and informed him that Ananus had no authority to convene the Sanhedrin without his consent. Convinced by these words, Albinus wrote in anger to Ananus, threatening him with punishment. And King Agrippa, because of this, deposed him from the high priesthood, in which he had ruled for three months."

(Antiquities 20:200)

TACITUS

Publius Cornelius Tacitus was one of the most reliable of all Roman historians and many first century figures are known to us solely through his mention of them. He refers to Jesus in his *Annals* XV.44

"*Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind."*

MARK

There are four accepted New Testament accounts of the crucifixion. Our evidence draws on all four of these. The shortest is by Mark, who is thought to have been the young man who ran away naked from the garden of Gethsemane, when Jesus was arrested there.

"The Plot to Kill Jesus

It was now two days before the Passover and the Feast of Unleavened

Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, for they said, "Not during the feast, lest there be an uproar from the people."

Jesus Anointed at Bethany

And while he was at Bethany in the house of Simon the leper,as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head. There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her. But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."

Judas to Betray Jesus

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. And when they heard it, they were glad and promised to give him money. And he sought an opportunity to betray him…

Jesus Prays in Gethsemane

And they went to a place called Gethsemane. And he said to his disciples, "Sit here while I pray." And he took with him Peter and James and John, and began to be greatly distressed and troubled. And he said to them, "My soul is very sorrowful, even to death. Remain here and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will." And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. And he came the third time and said to them, "Are you still sleeping and taking your

rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand."

Betrayal and Arrest of Jesus

And immediately, while he was still speaking, Judas came, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. Now the betrayer had given them a sign, saying, "The one I will kiss is the man. Seize him and lead him away under guard." And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. And they laid hands on him and seized him. But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. And Jesus said to them, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled." And they all left him and fled.

A Young Man Flees

And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked.

Jesus Before the Council

And they led Jesus to the high priest. And all the chief priests and the elders and the scribes came together. And Peter had followed him at a distance, right into the courtyard of the high priest. And he was sitting with the guards and warming himself at the fire. Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, but they found none. For many bore false witness against him, but their testimony did not agree. And some stood up and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.' " Yet even about this their testimony did not agree. And the high priest stood up in the midst and asked Jesus, "Have you no answer to make? What is it that these men testify against you?" But he remained silent and made no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his garments and said, "What further witnesses do we

need? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death. And some began to spit on him and to cover his face and to strike him, saying to him, "Prophesy!" And the guards received him with blows…

Jesus Delivered to Pilate

And as soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. And they bound Jesus and led him away and delivered him over to Pilate. And Pilate asked him, "Are you the King of the Jews?" And he answered him, "You have said so." And the chief priests accused him of many things. And Pilate again asked him, Have you no answer to make? See how many charges they bring against you." But Jesus made no further answer, so that Pilate was amazed.

Pilate Delivers Jesus to Be Crucified

Now at the feast he used to release for them one prisoner for whom they asked. And among the rebels in prison, who had committed murder in the insurrection, there was a man called Barabbas. And the crowd came up and began to ask Pilate to do as he usually did for them. And he answered them, saying, "Do you want me to release for you the King of the Jews?" For he perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead. And Pilate again said to them, "Then what shall I do with the man you call the King of the Jews?" And they cried out again, "Crucify him." And Pilate said to them, "Why? What evil has he done?" But they shouted all the more, "Crucify him." So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

Jesus Is Mocked

And the soldiers led him away inside the palace (that is, the governor's headquarters), and they called together the whole battalion. And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. And they began to salute him, "Hail, King of the Jews!" And they were striking his head with a reed and spitting on him and kneeling down in homage to him. And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

The Crucifixion

And they compelled a passerby, Simon of Cyrene, who was coming in

from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means Place of a Skull). And they offered him wine mixed with myrrh, but he did not take it. And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. And it was the third hour when they crucified him. And the inscription of the charge against him read, "The King of the Jews." And with him they crucified two robbers, one on his right and one on his left. And those who passed by derided him, wagging their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross!" So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe." Those who were crucified with him also reviled him.

The Death of Jesus

And when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" And some of the bystanders hearing it said, "Behold, he is calling Elijah." And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." And Jesus uttered a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was the Son of God!"

There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

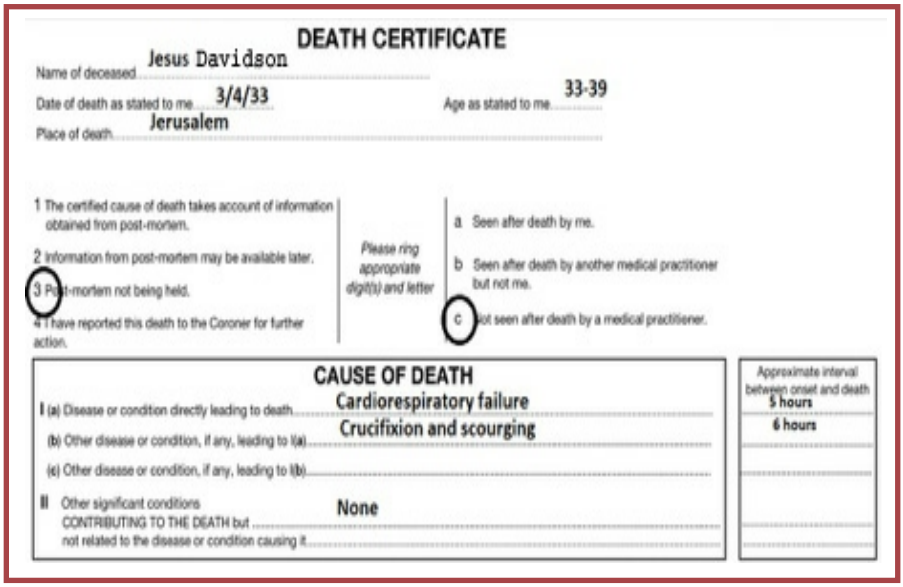
Jesus Is Buried

And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already

dead. And when he learned from the centurion that he was dead, he granted the corpse to Joseph. And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

The Resurrection

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" And looking up, they saw that the stone had been rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. And he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid."



DEATH CERTIFICATE

Name of deceased: Jesus Davidson

Date of death as stated to me: 3/4/33

Age as stated to me: 33-39

Place of death: Jerusalem

1 The certified cause of death takes account of information obtained from post-mortem.

2 Information from post-mortem may be available later.

3 Post-mortem not being held.

4 I have reported this death to the Coroner for further action.

Please ring appropriate digit(s) and letter

a Seen after death by me.

b Seen after death by another medical practitioner but not me.

c Not seen after death by a medical practitioner.

CAUSE OF DEATH

		Approximate interval between onset and death
I (a) Disease or condition directly leading to death	Cardiorespiratory failure	5 hours
(b) Other disease or condition, if any, leading to I(a)	Crucifixion and scourging	6 hours
(c) Other disease or condition, if any, leading to I(b)		
II Other significant conditions CONTRIBUTING TO THE DEATH but not related to the disease or condition causing it	None	

ANTECEDENT PRECEDENT

Paul, in his evidence refers to the prophet Isaiah, who wrote:

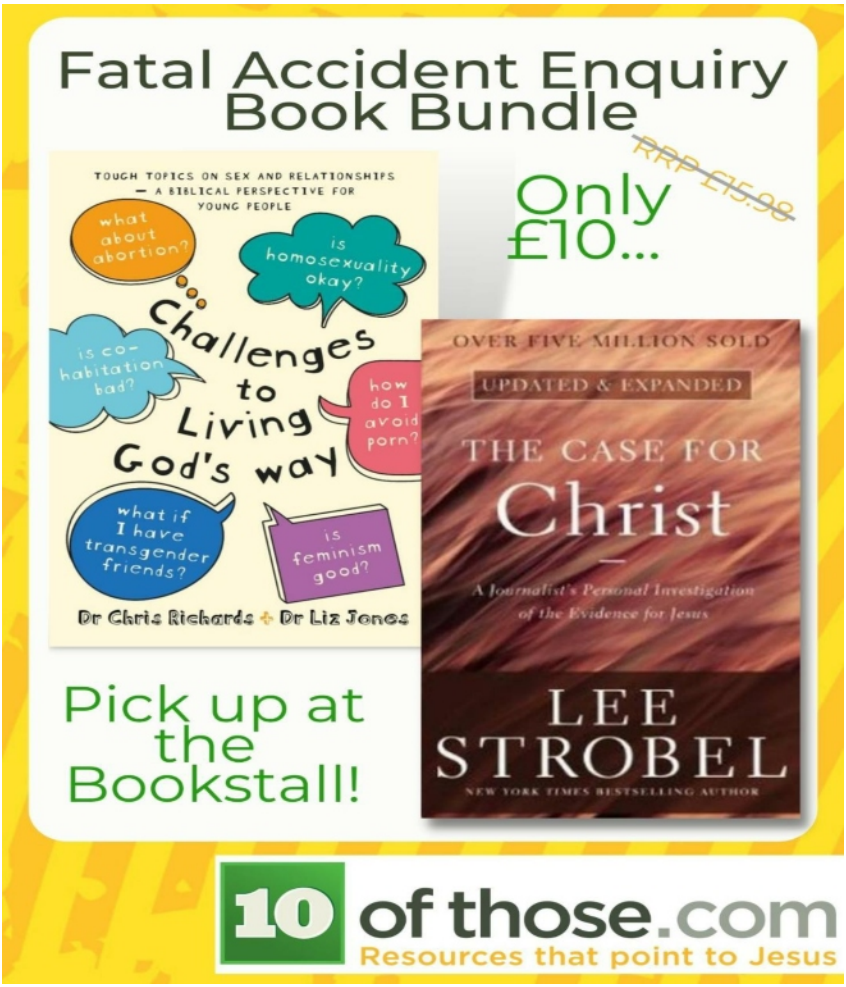
"Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him,and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God,and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities;upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living,stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him;he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied;by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors".

Isaiah 53:1-12





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