

ISAIAH, PART 2 (COMFORT FOR HIS PEOPLE)
PROGRAM 25 (#911140)
WEEK 5 (#911328) (Guest Teacher David Arthur)
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SERIES: Isaiah, Part 2 (Comfort For His People)

TITLE: Program 25 – God’s Good Pleasure
(Guest Teacher David Arthur)

FRIDAY

INTRO

Kay: When John wrote his third epistle to Gaius he said I have no greater joy than knowing that my children walk in truth. And I want you to know I’m old enough to say to you I have no greater joy than hearing you walking in truth. The emails that you send me are such an encouragement. And I have no greater joy than introducing to you our son David Arthur. He’s your teacher today and he’s a man that walks in truth.

OPEN

David: Why did God allow His Son to go through such extreme suffering? Why did He do it? Do we even know? Today in Isaiah 53 we are gonna explore the text for ourselves and we are going to get to see it from God’s perspective, of why He sent His Son, Jesus Christ, to the cross. Though sinless, He allowed the sins of the world to be placed upon His back. We’ll see it together.

PART ONE

David: Hi, my name is David Arthur and I am so glad you have joined me today to study the Bible, to see what God has said for Himself in Isaiah 53, about why He has allowed His Son to suffer. You know, in every story there seems to be two sides or two perspectives or perhaps, two angles that we can look at the same story. So what I want to do is I want to start in Isaiah 53, beginning in verse 4, and let's look at it from man's perspective, or from our perspective of: Why did the Servant of God suffer? In chapter 53, verse 4 it says this: **"Surely our griefs He Himself bore, and our sorrows He carried...."** (Isaiah 53:4) What does it mean that He "bore" our griefs? What does it mean that He "carried" our sorrows? I want to take you back to Leviticus chapter 5. In Leviticus chapter 5, we have some ideas given here of what happens to sin, or what happens to guilt once it's encountered. Verse 17 of chapter 5. Also it says, **"Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty...."** (Leviticus 5:17) And how does it describe that guilt? It says, **"...[And he] shall bear his punishment."** (Leviticus 5:17) Guilt and sin and bearing punishment, they all go together in Leviticus. Let's look at another one—Leviticus chapter 10. Leviticus chapter 10, verse 17. Here Moses is talking to Eleazar, and Ithamar, and he says in verse 16, **"But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying, 'Why did you not eat the sin offering at the holy place? For it is most holy, and He gave it...,'"** speaking of God, **"...[He gave it] to you...,"** the sin offering, **"... to bear away the guilt of the congregation, to make atonement for them before the LORD."** (Leviticus 10:17) Here we see the aspect of bearing the guilt is that the sin offering was designed to be something that the sin would be placed upon and then the guilt would be, literally, placed on the back or the head of this animal. Now we also see it in chapter 16 of Leviticus. Go with

me to Leviticus 16, and here I want to draw your attention to the scapegoat, beginning in verse 20: **“When he finishes atoning for the holy place and the tent of [the] meeting and the altar, he shall offer the live goat. Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them...,”** the sins, those confessions, **“...[he shall lay them] on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.”** (Leviticus 16:20-21) Now listen to verse 22: **“The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat [into] the wilderness.”** (Leviticus 16:22) Now what we have here is a picture of how sin is dealt with. Sin is being here, in Leviticus, uh through sacrifice and through the scapegoat, is being taken from the people and is literally being laid upon a creature; a spotless lamb or a goat, a scapegoat, and that sin is being laid on it, and it says then that creature bore the sins. Think of it as a heavy burden upon the back. So when we read this in context in Isaiah chapter 53 and it says in verse 4, **“Surely our griefs He Himself bore, and our sorrows He carried...,”** (Isaiah 53:4) what Isaiah is doing is, he’s pulling up the imagery of the scapegoat out of Leviticus. And he’s saying, “Listen, your sins are placed on the back or on the head of the Servant. Your sins are being dealt with in a sense of they are being taken away.” So why did the Servant of God suffer? First, we see it’s because of our sins—our griefs were carried on Him. But he goes further, look at verse 5: **“...He...,”** the Servant, **“...was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.”** (Isaiah 53:5) It’s “for” our iniquities; “for” our sins. Why did Jesus suffer? Why did the Servant suffer? He suffered for our sins. He then goes on to say in verse 6 that we of **“...like sheep have gone astray....”** (Isaiah 53:6) What does that mean a “sheep gone astray”? It means when a shepherd is leading a flock, and he’s

leading a flock to a green pasture, to a safe place, perhaps, inside walls, or to clean water so that they can drink. He says what happens is a sheep will then sometimes then walk away from the pack, thinking somehow, it has a better path, a better agenda, a better way to go. He says we're like that sheep that wanders from the pack. Though our shepherd is taking us to a place that we need to be, a place that is good for us, we decide to go on our own. Friend, have you ever wandered away from the path that God has laid out for you in His Word? If so, then what we see here in Isaiah 53, verse 6 is that He laid that sin, that wandering away from the pack, on His back. It says, **"All of like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him."** (Isaiah 53:6) That's the same emphasis as being—the sins being borne on His back or on His head, much with the the sacrifice we saw in Leviticus. Now I want you also to see that in verse 8 uh we see a little bit more. In verse 8 it says that: **"By oppressions 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..."** and the next phrase tells us why. **"...For the transgression of my people, to whom the stroke was due?"** (Isaiah 53:8) He was cut off out of the land of the living, why? "It's for the transgressions or the sins of My people. For that wandering away from Me." And the stroke that was due to them—the stroke of wrath, the stroke of discipline, of judgment, He said, was now "placed upon My Son." (See Isaiah 53:8) It literally in the Hebrew, in verse 8, it literally reads, "On account of the rebellion of My people, the blow was given to Him." Why did God suffer? Why did Jesus suffer? From our perspective it was because we had sinned against God. "And pierced and crushed for your sins." Now probably wondering: Is Jesus really as perfect as you say He is? Is He One that maybe, perhaps, was trying to take a martyr complex and trying to take on the sins of His people, but really wasn't worthy? We'll we've already seen in Isaiah 53 that He was without deceit, that there was no violence in Him. (See Isaiah 53:9) And so we have here,

it's in Isaiah 53, a description of One who knew no sin; One who had not sinned, but was willing to place Himself before God, and to take upon His back the guilt, the shame, the punishment, the wrath, the judgment from His Father; that He was willing to take our sin and place them on His back. That's why He suffered. So if we were to, if we were to open up the paper there in Jerusalem in Isaiah's time, we'd open up the paper and we read about this Messianic prophecy, we would quickly say the reason why He suffered was for us. It was for our sins. And that tells us a couple of things, doesn't it, about the Messiah? One, it tells us, one; that He must be truly in love with His people. Secondly, it tells us that He must truly be devoted to His heavenly Father. You see, He didn't deserve the punishment for the sin. He didn't deserve the wrath that came from His Father's hand. But yet like the sacrificial lamb that we see in Leviticus, or the scapegoat that we saw in Leviticus, He willingly submitted Himself, though spotless, He became spotted. Though pure and white, He became willing to suffer for our sins. There's a lot at stake here. If we think about: Why did God suffer? There's a sense in which history will tell us He was the wrong place at the wrong time. He was born a Jew and Jews were just the brunt of all abuse during that time. They were the stepping stone of all nations. They were the pawn that nations would use—Assyrians and Babylonians and Persians—that they were the ones that were just kind of traded back and forth. Or perhaps you might hear from history that because they were in that piece of land that was a great traffic-way that they saw “the strategic place we must take.” And so Jesus can simply be put away and put aside according to historians who say, “He was just at the wrong place at the wrong time.” That even might be what the papers would say. But when we hear from God Himself, when we look at His Word, it says the iniquity of us was placed upon Him. That He bore our sins. (See Isaiah 53:5) You know, I wonder if that's why Isaiah 53 is quoted over 85 times in the New Testament? It's one of the richest pieces of text there is in the Old Testament to describe the suffering that our

Messiah, that our Savior, that the Son of God went through for our sakes. It describes for us that our sins are the reason why He was willing to go to the cross. That's a powerful reason. It tells me a lot about His love for me and about His devotion for His heavenly Father. We have more to come as we will see next: God's reasons and God's perspective.

PART TWO

David: Welcome back. I'm so glad you are studying with me this book of Isaiah. Here we have in chapter 53 some great truths that we can mine out for ourselves. Today we're gonna look at another perspective, the perspective of the Father; the perspective of Jesus. Look at verse 10 of Isaiah 53. It says: **"But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand."** (Isaiah 53:10) This is some strange text. Here we hear what the Father is thinking about on the suffering of His Son. It says, very clearly, **"But the LORD was pleased...."** (Isaiah 53:10) Now this word "pleased" in the Hebrew is a Hebrew word named "chaphets." And "chaphets" means to take delight in. It literally means "it brings joy." Wait a minute. The Lord here is watching His Son, in the biblical sense He is crushing His Son, and it says, verse 10: **"But the LORD was pleased...."** It's the same word used there at the end of verse 10: **"...And the good pleasure of the LORD will prosper in His hand."** (Isaiah 53:10) What does it mean that God "was pleased"? Go with me to Matthew chapter 27, I want to take this to the gospel account of Jesus uh there, right before He goes to the cross, in Matthew chapter 27. And we're going to look at verse 43. Verse 43, here He's being mocked. He's up on the cross, and in verse 39 it says: **"And those passing by were hurling abuse at Him, wagging their heads and saying, 'You who are going to destroy the temple and rebuild it in three days, save Yourself! If you are the Son of God, come down**

from the cross.” (Matthew 27:39-40) “If You’re the Son of God, prove it!” They’re saying. “Show us Your power and come down from that cross!” They continue to mock Him in verse 41. **“In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, ‘He saved others; He cannot [even] save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him.’” (Matthew 27:41-42)** And then quoting Isaiah, verse 43: **“He trusts in God; let God rescue Him now, if He...,”** the Father, **“...delights in Him; for He said...,”** speaking of Jesus, **“...‘I am the Son of God.’” (Matthew 27:43)** You hear the irony in that text? The mockers are saying, “Listen, if you really are God, prove it by coming down off that cross, and then we’ll take a knee and then we’ll bow. Then we’ll follow You in Your agenda. And if He really loves You, if He really delights in You, why,” in a sense, “is He allowing You to stay up on that cross?” Now back in Isaiah 53 it tells us very clear: that was the Lord’s will. But it wasn’t His hand was forced up behind Him and He was forced to do that. It says very clearly, and this is strange, but very clearly it says in verse 10 of Isaiah 53, that it was “His pleasure,” that it brought Him “chaphets.” Let’s look again at Isaiah 53. It says, **“...[It pleased] the LORD...to crush Him, [to put] Him to grief...” (Isaiah 53:10)** Now what does it mean that it pleased Him? How do we understand that? Let’s look at James, chapter 1. You remember in James he’s writing to a group of believers who are persecuted for their faith. And he’s describing in James: “This is what real faith looks like. Listen to what he says in James 1, verse 2: **“Consider it all joy, my brethren, when you encounter various trials.” (James 1:2)** That’s a pretty interesting way of opening up a letter. Consider it pure joy. **“Consider it all joy....” (James 1:2)** In other words, put it on the scale and recognize it for what it really is. It’s joy. It’s joy, when what? **“...When you encounter...trials....” (James 1:2)** Trials of various kinds—that doesn’t make any sense. A trial in definition is something that brings suffering and confusion and pain. And yet

he says, “Consider it all joy.” Well the next verse tells us the answer. Verse 3, James says, “consider it joy.” **“Knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.” (James 1:3-4)** You see that’s similar to Isaiah 53. It was not that God was some sadistic God and He, He saw some pleasure in watching His Son take abuse from mankind, but because He was able to look through that circumstance of the cross and to see what the cross would bring, to see the fruit of Christ’s sufferings, which is His people, brought Him great pleasure; brought Him great joy. In the same way, Friend, that you and I can look at a trial and we can see the trial and yes, it’s painful, yes, it’s confusing, yes, it might bring with it suffering. But if we look through the trial and see the hand of God at work, what we can see is God is saying to us, “Listen, I’ve got something for you, it’s gonna feel painful, it’s gonna hurt, but know this, it’s going to make you better, it’s going to make you perfect and complete the way I designed you to be. It’s interesting, isn’t it? When we think about God’s perspective on that, I’ve often wondered: Was it really God’s full intention to do that? The real question then is: was God surprised by the cross? Was the cross something He was forced into that He had no way to get around it, and His hand was played and so therefore He had to do it? He had to go to the cross against His own will? No, we know clearly from verse 10, it was His pleasure to crush His Son. Revelation chapter 5 takes us to the throne room of heaven and it gives us a glimpse of what is going on with this Lamb. Listen to how the Lamb is described in Revelation 5, beginning in verse 6. John says, **“And I saw between the throne (with the four living creatures) and the elders, a Lamb standing, as if slain....” (Revelation 5:6)** And he goes on to say that the Lamb took out the book **“...of the right hand of Him who sat on the throne. [And] when he had taken the book, the four living creatures...the twenty-four elders fell down before the Lamb....” (Revelation 5:7-8)** **“And they sang a new song, saying,**

‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth.’ [And] then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, **‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.’** And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, **‘To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.’**” (Revelation 5:9-13) Did you note how he described the Lamb? **“...The Lamb that was slain...”** (Revelation 5:12) Why was He slain? Isaiah 53:10 tells us it was God’s pleasure because He knew that the fruit of the cross would be us—it would be you, My Friend, and it would be me. And though we had turned away in our own way and gone away like sheep astray, we recognize that He’s brought us back through the crushing of His Son, through the Lamb that was slain. Oh what a precious truth, My Friend, to know that God was willing and took pleasure in crushing His Son that we might become His children. Oh what a precious gift His salvation is. What a precious gift of life He has given to us; life eternal.