

“Through the Bible in a Year with Pastor Don and the FBC Family”
August 26, 2016

Isaiah 52:1–54:17. Prophecy of the sufferings of Jesus Christ.

Luke 20:41–21:24. Jesus on the end times.

Job 12:1–12. Job repudiates his “friends.”

COMMENTS:

Isaiah 52:1–54:17. Isaiah 52:13–53:12 is the best-known section in the Book of Isaiah. Several parts of this section are quoted throughout the New Testament. Most of these vivid depictions concern the suffering and rejection of the Servant-Messiah, but a key point is that His suffering will lead to exaltation and glory. True, the suffering is important, but His glory, which will be revealed, is equally important for it will show that the Servant-Messiah did the will of God voluntarily. The Servant was rejected (**chapters 49–50**), and then the remnant was exalted (**51:1–52:12**). Now the Servant is to be exalted (**52:13–53:12**). Note the attitude of Israel and sufferings and death of the Messiah. **Isaiah 53:1-3:** Israel’s confession of rejection of the Messiah-Servant. **Isaiah 53:2:** Nothing about His appearance would automatically attract a large following. He did not have personal appeal. **Isaiah 53:3:** The nation Israel “*despised and rejected*” Him. **Isaiah 53:4:** Though not realizing it at the time, the nation will realize that the Servant bore the consequences of their sins. His taking our “*infirmities*” and “*sorrows*” speaks of the consequences of sin. The verb took up, rendered “bore” in verse 12, translates *nasa* (נָשָׂא), “to carry.” His bearing “*griefs/sicknesses*” refers to illnesses of the soul. His healing many people’s physical illnesses (though not all of them) in His earthly ministry anticipated His greater work on the Cross. Though He does heal physical ailments today (though not all of them), His greater work is healing souls, giving salvation and sanctification from sin. That this is the subject of **Isaiah 53** is clear from the words “*transgressions*” (**5**), “*iniquities*” (**5, 11**), “*iniquity*” (**6**), “*transgressions*” (**8**), “*wicked*” (**9**), “*transgressors*” (**12**). The Servant vicariously took on Himself all the sins (and spiritual anguish caused by sin) of the nation (and the whole world) and carried (נָשָׂא, “to carry as a burden”) them on Himself (cf., 1 Peter 2:24; 3:18). When Jesus was crucified, Israel thought His hardships (being stricken, smitten, and afflicted) were deserved for His supposedly having blasphemed God. Actually He was bearing the judgment that their sin required. **Isaiah 53:5:** “Pierced,” “crushed,” “punishment,” “wounds,” are words that describe what the remnant will someday note about the Servant’s condition on their behalf and because of their transgressions and iniquities. As a result, those who believe in Him have inner peace rather than inner anguish or grief and are healed spiritually. Ironically His wounds, inflicted by the soldiers’ scourging and which were followed by His death, are the means of healing believers’ spiritual wounds in salvation. His death satisfied the wrath of God against sin and allows Him to “overlook” the sins of the nation (and of others who believe) because they have been paid for by the Servant’s substitutionary death. **Isaiah 53:6:** The essence of sin is going one’s own way as herd-bound sheep, but the Lord laid the punishment for that iniquity on Christ instead of the sheep. **Isaiah 53:7:** Jesus as the Lamb of God, quietly submitted to His death. He did not try to stop those who opposed Him; He remained silent rather than defend Himself. He was willingly led to death because He knew it would benefit those who would believe. **Isaiah 53:8:** After His oppression (being arrested and bound) and judgment (sentenced to die), Jesus was led to His death. He died not because of any sins of His own, for He, the Son of God, was sinless (2 Cor.

5:21) but because of the sins/transgression (עֲוֹנוֹת) of others. **Isaiah 53:9:** The soldiers who crucified Jesus apparently intended to bury Him with the wicked like the two criminals (John 19:31). However, He was buried with the rich, in the grave of a rich man named Joseph (Matt. 27:57–60). **Isaiah 53:10:** The suffering and death of the Servant was clearly the “LORD’S will.” His death and burial appeared to end His existence (He was “cut off”), but in actuality because of His resurrection Jesus will see His offspring (those who by believing in Him become children of God, John 1:12) and He will prolong His days (live on forever as the Son of God). He will be blessed/prosper because of His obedience to the will (plan) of the LORD. **Isaiah 53:11:** His suffering, which included His death, led to life (His resurrection). Satisfied that His substitutionary work was completed (“*It is finished,*” John 19:30), He now can declare righteous those who believe. By His knowledge should be translated “by knowledge of Him.” He bore the punishment for their iniquities, so that many people would not have to die. Because He died, they live. **Isaiah 53:12:** Having willingly followed God’s plan, the Servant is exalted. To have a “portion” and “divide the spoils” pictures a general, after winning a battle, sharing goods taken from the enemy. Because He was numbered with the transgressors, that is, was considered a sinner and bore the sin of many, that is, everyone, He is exalted and allows believers to share in the benefits of that exaltation. And because He is alive, He now intercedes/prays (Heb. 7:25) for “transgressors.” *This great passage gives a tremendously complete picture of what the death of Jesus Christ accomplished on behalf of Israel (John 11:49–51) and the whole world (1 John 2:2). His death satisfied God’s righteous demands for judgment against sin, thus opening the way for everyone to come to God in faith for salvation from sin.* A dominant theme throughout this section with respect to Christ was obedience. Obedience should never be viewed negatively or in terms of legalism. Jesus was honored because He obeyed the Father. Without an attitude of obedience, the believer cannot live the Christian way of life and disobedience always indicates lack of true love for the Lord or His Word (read John 14:15-24). The attempt to pit obedience against grace is a distortion of both obedience and grace as well as the Christian life as outlined by God the Father and the Lord Jesus Christ

Luke 20:41–21:24. This section includes Jesus’ teachings on the end times. *First*, He prophesies that others would come and claim to be the Messiah (**21:8**). *Second*, Jesus said that wars would occur (**21:9–10**). When these things happened, the disciples were not to be frightened, for the end would not come right away. This was fulfilled when Rome destroyed Jerusalem. *Third*, Jesus added that tremendous earthquakes would occur, causing famines (λιμοὶ) and pestilences (λοιμοὶ), **21:11**. These latter events do not fit between Jesus’ day and the fall of Jerusalem. These “*fearful events and great signs from heaven*” refer to the Great Tribulation which will precede the return of the Lord to the earth. *Fourth*, Jesus taught that persecution of believers would be common and severe. The disciples did undergo persecution by the authorities (Acts 2–4). Because of Jesus’ prediction in Luke 21:9–11, it seems that His words in **21:12–17** refer not only to the situation which would confront the disciples before the fall of Jerusalem, but also to what will confront believers during the time of the Great Tribulation (**21:25–36**). The same kinds of persecution would be present at both times—imprisonment (**21:12–15**), betrayal (**21:16**), and hatred (**21:17**). The persecution the original disciples would experience was a precursor to the ultimate persecution which future disciples would undergo in the Great Tribulation. In **21:19**, the Lord then gives them an instruction with an inherent promise: “*In your patience possess your souls.*” They would gain their lives by persevering faithfully through all the adverse circumstances endured for the sake of Christ. Christian virtue in the form of faithful endurance

for the sake of Jesus will result in the possession of one's life as a reward. This statement pertains to believers who already possess eternal life as a guaranteed gift. Further, it deals with a future reality brought about by the believer's endurance. Although they would certainly receive God's help (21:13–14), they would have to show personal faithfulness in the context of persecution. Without faith, without faithfulness, it is always impossible to please God, Heb. 11:6.

Job 12:1–12. These verses begin Job's repudiation of his so-called friends. Job jeers at their alleged wisdom. He sarcastically responded to Zophar's snidely calling him a "stupid donkey" (11:12) by saying that they thought they were so smart that when they would die all wisdom will die with them! (12:2) What a great retort! Though Job was in pain, he could still think. He was not inferior to them (12:3); in fact, what they said about God was only common knowledge (12:3). It seemed so unfair, Job observed, for men at ease (like the three advisers!) to have such an attitude toward his misfortune while the tents of the wicked were secure, despite what Eliphaz and Bildad had said. Why should idolaters prosper while Job, a man of true piety, suffered? (12:4-6). Again, Job responds to Zophar's comment about the son of a donkey (11:12) by telling him he needed to learn from animals, like birds, even the earth, and fish. Job said that all of them were smarter than Zophar, knowing that calamities come from God's hand, not necessarily from one's sin (12:7-12). They also knew that their very breath comes from God's hand. Job said he could see through the friends' faulty arguments just as his tongue tasted food (12:11). He said he was surprised that the three were not displaying wisdom which normally accompanies older people (12:12). This refuted Bildad's assertion that wisdom comes from age (8:8–10). So in 12:1–12, Job effectively gave good responses to all three of his friends.

Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Pastor Don