

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**August 28, 2016**

**Isaiah 58:1–59:21.** The hypocrisy and the lies of God’s own people.

**Luke 22:24–62.** Judas’ kiss of betrayal.

**Job 13:1–12.** Job’s disappointment in the “wisdom” of his “friends.”

**COMMENTS:**

**Isaiah 58:1–59:21.** In **chapter 58** the theme is hypocrisy. After describing their sins (**58:1-2**), we have divine denunciation of their hypocrisy. They were going through all of the religious “motions,” like fasting, but they were quarrelling and fighting with each other rather than loving each other and helping the “hungry,” “poor,” and “naked” (**58:6-7**). The people went to the temple, obeyed God’s laws, fasted, and appeared eager to seek the Lord; but their worship was only an outward show. Their hearts were far from God—their wills were not loving God. If in our religious duties (if you do not like the word “religious,” what word would you use? and how would you deal with James 1:26-27?), we are not doing what pleases us, and if doing it does not make me a better person (defined as loving God more), then we are wasting our time; and our worship is only sin and evil. Fasting and fighting do not go together! Yet how many *Christian* families walk piously out of church at the close of a Sunday worship service, get in the family car, and proceed to argue with each other all the way home? True fasting is not a concept that Satan invented. It is from God and as done as unto Him provides time for contemplation of God as well as control over sense appetites. However, if we fast in order to be self-righteous, then we have missed the meaning of worship. In the context of this passage, they were fasting as a show instead of doing it out of love for God and others, the latter if done out of love would be illustrated by taking the resources that one does not use in fasting and giving it to others who are in great need. What a beautiful illustration of love for God when one takes time that they would use in preparing and eating and invest it in Bible study, prayer, and contemplation of God! We do spend a great deal of time in preparing and eating! What a beautiful illustration of loving others to go without food and take that food to those who are hungry or starving. This, I believe, is the proper application of the issue of fasting and neglect of the poor in our passage. Of course, this is a non-starter for those who live for food, are selfish, and do not really care about what pleases God as vividly illustrated in **chapter 58**. In **chapter 59** we see more of the same kind of spiritual degeneracy among the people of God. There was a great deal of injustice in the land, with the rich exploiting the poor and the rulers using their authority only to make themselves rich—not unlike many of our political leaders. In Isaiah’s time, the people lifted their hands to worship God, but their hands were stained with blood. God could not answer their prayers because their sins hid His face from them. It was a conflict between truth and lies, just as it is today. Isaiah compared the evil rulers to pregnant women giving birth to sin (**59:4**), to snakes hatching their eggs, and to spiders weaving their webs (**59:5–6**). What they give birth to will only destroy them and their beautiful webs of lies can never protect them. When people live on lies, they live in a twilight zone and do not know where they are going (**59:9–11**). When truth falls, it creates a “traffic jam”; and justice and equity (honesty) cannot make progress (**59:12–15**). God is displeased with injustice, and He wonders that none of His people will intercede or intervene. So the Lord Himself intervened and brought the Babylonians to destroy Judah and Jerusalem and to teach His people that they cannot despise His Law and get away with it. God’s

judgment on His people was a foreshadowing of that final Day of the Lord when all the nations will be judged. When it is ended, then “the Redeemer shall come to Zion” (59:20), and the glorious kingdom will be established. Israel will be not only God’s chosen people but God’s cleansed people, and the glory of the Lord will radiate from Mt. Zion.

**Luke 22:24–62.** In this section, we have the betrayal by Judas. Note Judas’s kiss (47). It was customary in that day for disciples to greet their teachers with a loving and respectful kiss. Judas used the kiss as a sign to tell the arresting officers who Jesus was. Jesus had taught in the temple day after day, and yet the temple guards could not recognize Him! The presence of such a large group of armed soldiers shows how little Judas really knew about the Lord Jesus. Did he think that Jesus would try to run away or perhaps hide somewhere in the Garden? Judas must have expected Jesus and the disciples to resist arrest; otherwise he would not have enlisted so much help. Perhaps he feared that Jesus might perform a miracle, but even if He did, what can a group of armed men do against the power of Almighty God? Judas was deceitful; he was a liar just like Satan who entered into him. He defiled almost everything that he touched, even his own name in that Judah/Judas means “praise.” He invaded a private prayer meeting, defiled it with his presence, and betrayed the Savior with a *kiss*. It reminds me of Prov 27:6, “Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.” Luke records three chief elements in the betrayal and arrest of Jesus. **First**, Jesus knew that Judas would betray Him (47–48). A large crowd including the religious leaders (52) and soldiers came into the grove with Judas leading them. Judas had agreed on a sign for the people who had come with him—he would kiss the One they were to arrest. Jesus, by His words, showed that He already knew all about the betrayal, including Judas’ secret sign. **Second**, Jesus had compassion for people even in the midst of His own arrest (49–51). After Peter cut off the ear of the high priest’s servant, using one of the two swords the disciples possessed (38), Jesus healed the man. **Third**, Jesus pointed out the hypocrisy of the religious leaders (52–53). Jesus asked them why they had not arrested Him during the day as He taught in the temple. The reason was obvious, that out of fear of the people they looked for a way to arrest Him secretly. Thus He could tell them, ‘This is your hour—when darkness reigns’ (53). Not only were they coming out under the cover of darkness, but they were also acting as the forces of darkness to kill the Messiah. The garden experience must have ended by about 2:30 A.M., for the six trials of Jesus were completed by morning and Jesus was on the cross by 9:00 A.M. The arrest in the garden was illegal for it was done at night and was accomplished through a hired accuser.

**Job 13:1–12.** In this part of his defense, Job first expressed his disappointment in his three friends’ “wisdom.” They had taken a superior attitude as judges, assuming that they knew God better than Job did. They did not identify with him in his grief and pain. Job called them “forgers of lies,” “physicians of no value,” and “deceitful defenders of God.” The word “forgers/מְזַבְּבִים” has the idea of “whitewashers” (4). They smeared the whitewash of their lies over the discussion so that they avoided the difficult problems while maintaining their traditional ideas. They stayed on the surface of things and never went deep into God’s truth or Job’s feelings. Counseling that stays on the surface will accomplish very little. If we are going to help people, we must go much deeper; but this demands love, courage, patience, and a whole truth perspective. As physicians, their diagnosis was wrong so their remedy was useless. And as “defenders of God,” they would be better off silent; for they did not know what they were talking about. They had such a rigid and narrow view of God, and such a prejudiced view of Job, that their whole “case” was a

fabrication of lies. What would they do when God turned the tables and examined them? As Job put it, “Your maxims are proverbs of ashes; your defenses are defenses of clay” (13:12). What the three friends thought were profound statements of truth were only warmed-over ashes from ancient fires, clay pots that would fall apart. This is similar to many today who superficially throw Bible passages at everything without really listening and learning very carefully or deeply. A good counselor needs much more than a good memory. He or she also needs wisdom to know how to apply the truth to the needs of people today. What he needs is love and a whole truth perspective.

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

*Pastor Don*