

“Through the Bible in a Year with Pastor Don and the FBC Family”
August 29, 2016

Isaiah 60:1–62:12. A new day for the Gentiles and Israel.

Luke 22:63–23:25. The crucifixion of Jesus Christ.

Job 13:13–28. Job’s expression of faith in the midst of agony.

COMMENTS:

Isaiah 60:1–62:12. Chapter 60: A new day is coming for the nations of the world (**60:3, 10-13**) and Israel. Some people “spiritualize” these promises and apply them to the Gentiles coming to Christ and His church today, but this is untenable. Isaiah sees ships and caravans bringing people and wealth to Jerusalem (**60:5–7**); and the nations that refuse to honor the Lord and His city will be judged (**12**). Even Israel’s old enemies will submit and help to serve the Lord (**10, 14**). In **60:15–22**, the Lord describes some of the joys and wonders of the glorious kingdom. The nation will no longer be forsaken but will be enriched by the Gentiles and nursed like a beloved child (**60:4, 6**). As in the days of King Solomon, precious metals will be plentiful. It will be a time of peace and safety. *“I will make peace your governor and righteousness your ruler”* (**60:17**).

Chapter 61: Jesus quoted from this passage when He spoke in the synagogue in Nazareth, and He applied this Scripture to Himself (Luke 4:16–21). (Note that Isa. 61:1 refers to God the Father, the Son, and the Holy Spirit.) However, Jesus did *not* quote, “And the day of vengeance of our God” from verse 2 because that day is yet to come. **Chapter 62:1-12: bestowal of a new name.** In 62:4, the Jews are told that, *“You shall no longer be termed Forsaken, Nor shall your land any more be termed Desolate; But you shall be called Hephzibah, and your land Beulah; For the LORD delights in you, And your land shall be married.”* The idea is here is that as an unfaithful wife, Israel was “forsaken” by the Lord, but not “divorced” (50:1–3). Her trials will all be forgotten when she receives the new name “Hephzibah,” which means “my delight is in her.” God delights in His people and enjoys giving them His best. The old name “Desolate” will be replaced by “Beulah,” which means “married.” When a bride marries, she receives a new name. In the case of Israel, she is already married to Jehovah; but she will get a new name when she is reconciled to Him. The new names given are descriptive of the new era when the Lord will rejoice over His people.

Luke 22:63–23:25. The trial and death of Jesus Christ revealed both the wicked heart of man and the gracious heart of God. When men were doing their worst, God was giving His best. *“But where sin abounded, grace did much more abound”* (Rom. 5:20). Jesus was not crucified because evil men decided to get Him out of the way. His crucifixion was *“by the determinate counsel and foreknowledge of God”* (Acts 2:23), an appointment made from eternity (1 Peter 1:20; Rev. 13:8). Our Lord was crucified about 9 A.M. and remained on the cross until 3 P.M.; and from noon to 3 P.M., there was darkness over all the land (Mark 15:25, 33). Jesus spoke seven times during those six terrible hours (Luke records only three of the seven statements). Note the seven sayings from the Cross:

1. "Father, forgive them" (Luke 23:34).
2. "Today shalt thou be with Me in paradise" (Luke 23:43).
3. "Woman, behold thy son" (John 19:25–27).
[Three hours of darkness; Jesus is silent]
4. "Why hast Thou forsaken Me?" (Matt. 27:46)
5. "I thirst" (John 19:28).
6. "It is finished!" (John 19:30)
7. "Father, into Thy hands" (Luke 23:46).

While they were nailing Him to the cross, He repeatedly prayed, "*Father, forgive them; for they know not what they do*" (Luke 23:34). Not only was He practicing what He taught (Luke 6:27–28), but He was fulfilling prophecy and making "*intercession for the transgressors*" (Isa. 53:12). We must not infer from His prayer that ignorance is a basis for forgiveness, or that those who sinned against Jesus were automatically forgiven because He prayed. Certainly both the Jews and the Romans were ignorant of the enormity of their sin, but that could not absolve them. The Law provided a sacrifice for sins committed ignorantly, but there was no sacrifice for deliberate presumptuous sin (Ex. 21:14; Num. 15:27–31; Ps. 51:16–17). Our Lord's intercession postponed God's judgment on the nation for almost forty years, giving them additional opportunities to be saved (Acts 3:17–19). It was providential that Jesus was crucified between the two thieves, for this gave both of them equal access to the Savior. Both could read Pilate's superscription, "*This is Jesus of Nazareth the King of the Jews,*" and both could watch Him as He graciously gave His life for the sins of the world. The one thief imitated the mockery of the religious leaders and asked Jesus to rescue him from the Cross, but the other thief had different ideas. He may have reasoned, 'If this Man is indeed the Christ, and if He has a kingdom, and if He has saved others, then He can meet my greatest need which is salvation from sin. I am not ready to die!' It took courage for this thief to defy the influence of his friend and the mockery of the crowd, and it took faith infused by God for him to trust a dying King! When you consider all that he had to overcome, the faith of this thief is astounding. The man was saved wholly by grace; it was the gift of God (Eph. 2:8–9). He did not deserve it and he could not earn it. His salvation was personal and secure, guaranteed by the word of Jesus Christ. The man hoped for some kind of help in the future, but Jesus gave him forgiveness that very day, and he died and went with Jesus to paradise (2 Cor. 12:1–4). It should be noted that the people at Calvary fulfilled Old Testament prophecy in what they did: gambling for our Lord's clothing (Ps. 22:18), mocking Him (Ps. 22:6–8), and offering Him vinegar to drink (Ps. 69:21). God was still on the throne and His Word was still in control.

Job 13:13–28. Verse 15 is one of the greatest declarations of faith found anywhere in Scripture, "*Though He slay me, yet will I trust Him,*" but it must be understood in its context. Job is saying in effect 'I will take my case directly to God and prove my integrity. I know I am taking my life in my hands in approaching God, because He is able to slay me. But if He doesn't slay me, it is proof that I am not the hypocrite you say I am.' Later, Job will take an oath and challenge God to pass judgment (Job 27). To approach God personally was a great act of faith, but Job was so sure of his integrity that he would take his chances. After all, if he did nothing, he would die; and if he was rejected by God, he would die; but there was always the possibility that God would prove him right. The words in verses **18–28** are addressed to God. Job has "prepared his case" (**18**) and is sure that he will win. Job has two desires: that God would remove His chastening hand and

give Job relief, and that God would come to Job in such a way that He would not frighten him. Job is asking God to meet him in court so they can talk over God's "case" against Job and Job's "case" against God. In **verse 22**, Job gives God the option of speaking first! Why does Job want to meet God in court? So that God can once and for all state His "case" against Job and let Job know the sins in his life that have caused him to suffer so much. "Why should God pay so much attention to me?" asks Job. 'He treats me like an enemy, but I'm just a weak leaf in the wind, a piece of chaff that is worth nothing. I'm a piece of rotting wood and a moth-eaten garment, yet God treats me like a prisoner of war and watches me every minute.' Job felt the time had come to settle the matter, even if it meant losing his own life in the process. Job is confused, but he is still clinging to God. Greater love is far more important than greater understanding even if all love requires some true understanding.

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

Pastor Don