

Let's read our text for today – “*Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.*” When I read this verse, the first verse that pops into my mind is Paul's words to Timothy – “*And without controversy great is **the mystery of godliness**: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*”(I Tim.3:16) At the beginning of **Isaiah 53**, the prophet cried out – “*Who hath believed our report?*” As we've seen throughout this study, “**our report**” - (which means ‘our tidings, our message, **OUR NEWS**’) - that through the **PERSON** and **WORK** of the “**ARM of the Lord**” (which Paul declared to be “*the mystery of godliness*”), God was satisfying **HIMSELF** through Christ's work as His people's **SURETY**. “**Our report**”, the declaration of “*the mystery of godliness*”, **IS NOT** and **CAN NOT** be embraced or believed by any natural man – “*No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.*”(Jn.6:44); “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.*”(I Cor.2:14) We're not called on to worry about whether men will accept or reject our report, we are called to declare the truth of what God did through Christ as plainly and dogmatically as we can, trusting Him to use His “**truth**” to set His people free – “*Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto **the truth**. Every one that is **of the truth heareth my voice.***”(Jn.18:37)

With that said, let's consider the implication of the Prophet's words – “*Yet it pleased the Lord to bruise Him.*” Here's a literal translation of these words – “And Jehovah hath delighted to bruise him.” **JEHOVAH** by Isaiah's hand had clearly declared “*the ARM of the Lord*” as innocent in the previous verse – “*And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.*” .” **Think about it**: Before our Lord was born, the angel declared to Mary – “*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also **that holy thing** which shall be born of thee shall be called the Son of God.*”(Lk.1:35) Christ told the Jews in **John 8** – “*And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*”(Jn.8:29); “*Which of you convinceth (literally, convicteth) me of sin?*”(Jn.8:46) The author of Hebrews also declared our Lord to be “*holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*” Even though Christ Jesus was sinlessly perfect, always doing the will of the Father, Jehovah declares - “**YET IT PLEASSED THE LORD TO BRUISE HIM.**” The word translated by the English phrase “*yet it pleased*” means ‘to delight in, take pleasure in, desire, **be pleased with**’. The Hebrew word translated “*the LORD*” means ‘**JEHOVAH – the existing one**’. The Hebrew word translated “*to bruise*” means ‘to crush or to shatter’. Here's a good question, one that we should and can answer **FROM THE SCRIPTURES** – What does it mean

that Jehovah delighted in, took pleasure in, or was pleased with Messiah's being crushed or shattered? It's not that God the Father took pleasure in the physical punishment and contempt poured out on God the Son. This pleasure or satisfaction of God has to do with Christ's work as His people's **SURETY**. To state it as simple as I can: **ONLY GOD CAN SATISFY GOD**. Remember Paul's words – "*And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*"(II Cor.5:18,19) The reason God can and does take pleasure in Christ being crush is because **HE STOOD IN OUR PLACE**, and there is absolutely **NO OTHER WAY** by which God's justice could be satisfied – "*I, [even] I, [am] he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*"(Isa.43:25) God **SATISFIED** Himself – **DO YOU SEE THAT?** All the works of man; all his obedience to God's Holy law; all his sincerity; all his love to his fellow man; **NONE OF IT – HEAR ME – NONE OF IT**, can be delighted in or can please the Lord, because there is no **SATISFACTION** to God's holy law and justice by any or all of it combined – "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*"(Tit.3:5) Paul stated this **TWICE** in Rom.3 – "*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.*"; "*Therefore we conclude that a man is justified by faith without the deeds of the law.*"(Rom.3:20,25) In Acts 13:38,39 Paul declared – "*Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*" God can and does delight in the work of our Surety, the Lord Jesus Christ – "*The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [it] honourable.*"(Isa.42:21) Listen to Zephaniah – "*The LORD thy God in the midst of thee [is] mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*"(Zeph.3:17) What's "**HIS LOVE**"? Quote **I John 4:10**.

Look at the next phrase – "*he hath put [him] to grief.*" Here's a literal translation – 'He hath made Him sick.' When God's sword of justice awoke against Christ; when God spared Him not, but delivered Him up into the hands of wicked men, and delivered Him to death, Christ was put to grief. In the garden, when Christ's soul was exceeding sorrowful; and on the cross, when He was nailed to it, bearing the weight of His people's sins, and His Father's wrath on Him it can be said "He hath put him to grief." When the Father hid His face from Him, which made Christ cry out, "*my God, my God, why hast thou forsaken me?*" truly Christ our Savior was in grief or pain both in body and mind.

Isaiah continues to describe this grand work of Jehovah with these next words – "*when thou shalt make his soul an offering for sin.*" The word translated "*when thou shalt make*" is one word which means 'to set, ordain, establish, found, appoint, constitute, make, determine, fix'. The word translated "*His soul*" means 'the man himself, his whole being'. The word translated "*an offering*"

for sin” means ‘*trespass offering*’. It is actually translated “*trespass offering*” **34 times** in the Old Testament. I would encourage you to go read all the book of Leviticus has to say about the “*trespass offering*”. **Put all of this together:** The **SAME LORD** who was pleased to bruise the arm of the Lord, who “*put [him] to grief*”, **has appointed** Christ **HIMSELF**, not just His soul, **BUT HIS BODY AS WELL**, i.e., the entirety of His Person as a **TRESPASS OFFERING** to satisfy Himself – **Turn to Heb.10:4-14.**

Look at the last part of this verse – “*He shall see [his] seed, He shall prolong [his] days, and the pleasure of the LORD shall prosper in His hand.*” The word translated by the phrase “*He shall see*” means ‘to look at, to regard, or **to look after**’. The word translated “*seed*” means ‘offspring’. This **doesn’t mean** that “*the ARM of the Lord*”, the Lord Jesus Christ, while He endured the suffering inflicted by men’s hands or the wrath of God for sin imputed, was looking down through time at **ALL MEN**, hoping against hope that some would of their own free will come to Him and believe on Him. This states dogmatically that “*the ARM of the Lord*” had an **OFFSPRING**, which means the immediate descendants or the product of the reproductive process of a person. **Listen to Christ’s words** – “*And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.*”(Jn.12:23,24) Throughout our Lord’s life, suffering, and ultimately His death as the Surety of His people, He looked steadfastly to fruit of His death and resurrection – “*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*”(Jn.17:1-5) The glory of God was His only desire, and He saw it in the salvation of His seed, giving Him great joy in the midst of unbelievable suffering and pain – “*Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*”(Heb.12:2) The **CROSS** came **BEFORE** the **CROWN**, but both were absolutely essential and both were accomplished – “*I have finished the work thou gavest me to do.*” **Notice the next words** – “*He shall prolong [his] days.*” Literally translated these words are: “he prolongeth days’. The word translated “*days*” means ‘lifetime’. **Think about what this means of Him and us** – Christ’s death **COULD NOT** and **DID NOT** prevent Christ from prolonging His days, i.e., living eternally. I like what Calvin wrote on this phrase – “*Some persons, when departing from life, leave children, but children who shall survive them, and who shall live so as to obtain a name only when their fathers are dead. But Christ shall enjoy the society of his children; for he shall not die like other men, but shall obtain eternal life in himself and his children. Thus Isaiah declares that in the head and the members there shall be immortal life.*” Didn’t Christ tell His apostles, and all believers – “*Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*”(Jn.14:19)

Look at the last phase and we'll stop – “**and the pleasure of the LORD shall prosper in His hand.**” Listen to YLT – ‘And the pleasure of Jehovah in his hand doth prosper.’ The word translated “**and the pleasure**” is basically the same word that started this passage – “**YET IT PLEASED.**” **JEHOVAH** by the hand of Isaiah declared of Messiah and His work – “**Behold my servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.**”(Isa.42:1) Isaiah also wrote this verse which a key to our understanding of our text – “**The LORD IS WELL PLEASED for his righteousness' sake; he will magnify the law, and make [it] honourable.**”(Isa.42:21) The word translated “**is well pleased**” is the same word translated “**and the pleasure**” in our text today. What these words are talking about is the **WORK OF REDEMPTION**, committed into the hands of “**the arm of the Lord**”, which He willingly undertook to accomplish. This was **WHY** He came; this was **WHY** He lived a perfect life of obedience; and this is **WHY** He died a **SUBSTITUTIONARY DEATH** for His people. **Listen to John Gill** – “This Christ never left till he had finished it; so that it succeeded and prospered with him: and this may well be called "the pleasure of the Lord"; it was the good pleasure of his will; it was what he purposed and resolved; what his heart was set upon, and was well pleasing to him, as effected by his Son. Likewise the setting up of the kingdom and interest of Christ in the world, and the continuance and increase of it; the ministry of the word, and the success of that as the means thereof, may be also meant; for the Gospel will be preached, and a Gospel church still continued, until all the elect of God are gathered in. Remember what our Lord told Pilate – “**Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.**”(Jn.18:36,37)

Of a truth, “**the pleasure of the Lord**” did indeed “**prosper in His hands.**” “**For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.**”(Heb.2:10-13)