

It pleased the Lord to bruise him

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[0 : 00] The sanctuary in the temple of Colerian and Balthier Isaiah have been scattered with the decree Balthier Isaiah is under the decree and will take Yet it decrees to the Lord the Cruiser He has put into brief When his soul shall be made an offering sin He shall see deceit He shall prolong his days And the pleasure of the Lord shall prosper in his hand Forever the gospel is preached And known among evil But it appears in Britain and in the States In Canada And in many parts around the world

The Master Christ's state Is the most important of the names Known to men It supersedes and passes everything else Known to man now Of course there is a nature that has mysteries attached to it Which no one can ever hope to understand We can picture in our own imagination We can picture one day when There were three men having a cloths Every day One of them was reading from certain books of time But they were made justly They deservedly They were down the death of a malefactor Because they had committed Murder and sins

And their punishment had overtaken them But the other one, the limited one One between two He had always maintained that he had no sin And he was unjustly condemned There never surely was such an half Of justice as the flag of Christ His judges felt no poverty in him Yet he was crucified And who miseries their attention at once But why?

Why was he there? He did no wrong Did nobody do the execution Of any sin Of ever having done anything Been just Or ever having said anything out of the way Why then was he there to die? Having an unprocess of shame Not doing that These are questions of course That have been before the Christian world And have been devouring the Christian world And have been occupying the mind And the Christian world Down through the centuries From the very day that it happened But we can take them out even further This children who are having a cross From their sleep This had meant that he was God As well as man And of course this Makes a man more proper This makes it more to tease Here was no ordinary man Here's a man who was as much God As he was man Who was as much God As he was man Who was as much God As God the Father And God the Holy Spirit

[4 : 08] And there is only one God And here is God His human peace And here is God His human peace And here is his time And I feel shame I feel shame I feel it will be Because his life has been taken And we live with Christ I want to see the explanation Of the door I want to see His deep meaning Behind the depth of the Messiah Where you can see many questions Many answers to that question You can say For example And that would be quite right The explanation Because it is that He left us Subjection for you Down for us Of course that is quite right That's scripture You can answer them He was there because He wanted to save us

From our sins And so He died to save his people And that is a correct answer But even after We are thinking of these answers There is still something In that Still something That sort of Nimbles our way And those Minds are understanding Which we can We cannot have And We cannot have them And can only be the Son of the Bible He lives The question is Why did God allow it? Why did God allow it? Why did God allow His own Son to be Frustried? The God Son? Why did He allow His innocent Lines of the human flesh To be torn And sunnest by dogs And by evil men? Why did He allow it Why did He allow it out? Why did He not have To be in this plan? And save them from this Terracity of human beings Why are the Runders of both A deep question? Do you know what the answer To it is? If the question is deep And mysterious The answer to the question Is in a more mysterious state And we have in the words A lot of this Yet It pleased The Lord to promise He That's God the Father He Had moved Him To breathe What's the answer?

[6 : 58] So let us We are going to come To the ancient time And explain In a small way This great mystery Of the cross Of Christ The Father We should be Celebrating Sacramentally Next door So

The Lord's way But now First of all I want to Say a little Of the nature Of the Sabbaths of Christ And then we have In the text An explanation Of the Sabbaths of Christ And we have Thirdly The research Of the Sabbaths of Christ These are three Thoughts Quite easily seen The text First of all We have The nature Of Christ's Sabbaths

Now notice very carefully How love is Put down In this passage First of all He was bruised By God Secondly He was put to grief By God And thirdly His soul Was made An offering For sin Then these three things Are given us As the nature Of all the nature Of the sufferings Of our Lord Of the cross Of the cross Of the cross That's the thing Now any measure Of humiliation Would be a summary For Christ Christ is the eternal Son of God

And humiliation Without a summary Humiliation Without a suffering That would be a suffering In itself For Christ The fact of being Lord Was a Candidate For a humiliation And therefore There is a mental suffering In humiliation Although there would be no outward suffering at all And in connection with the creation There were some things There was a human being in sin But connected to that There were some things To some things A human being in sin But connected to that There were some things To some things A human being in place Faith And hands Of some things Kindness Kindness Kindness Is a summary

These days Christ knew He went through these days He was drifting He was suffering He was suffering And times These were physical Unities Then he knew What it was A grave meant But also This Human Human In Intensity And he knew That he went And so He worked at the Death of his strength And the Great of his strength He had compassion On A Godless Generations These Were Human disabilities That Christ endured Now there is another way That There were also suffering Which he suffered from Men I am not going to start To make the Desemperings of Christ In the flesh For one thing I am convinced That However vivid We might Maze These And tear These That It is really More or less A A A A Or perhaps It is more emotional Than Sculptor To do so But I am a wise Spook Friends A wise Spook And Although I myself Have heard In my All day The Physical Selfies Of Christ So Detailed And Preached With Such A Theory That Most of The Complication Would Be I am convinced That That No

[12:04] It is Something That Douches The Emotions Of course It is But What Is The Most Was Not The Name These But The Crown Of Thorns These Were Physical Subrains For The Crown Of Thorns These Were Physical Subrains For The Subrains The Savior Of The Savior Of The World And He Was Cast Out As An An An An An An An

An An An An An An An An An An To Surt From Satan Degrees You Know Satan Has A Friends Our Followers Are Crucible Into The People And To Taint People Degrees But To Taint Them Their Own The Father The Holy Christ You Know He Is The One Of The The The The The The The The

The The The The The The Three The the measure of that truth that you seek to find these nations like that. Well, the measure of it was doubt deeply, still how doubt deeply so, although the evil and physical sufferings were greater and thus greater than one in any man. Yet, they mention that it was not fact, anything that is ever in this body, but it says that yet it pleased the Lord to bruise.

What can you find in the universe in the Bible? This statement concerning any human being that it pleased the Lord to hurt you. But the point in the Bible is that God is not grieved any of the sons of men will escape. What you discover in the Bible is that the Lord is full of compassion for those who suffer.

He will not try to continue to keep His understanding of sin. The Lord is an earth of ungrateful and blessed His and slow to run. And when you find it in the true character of the Bible, any other incident like this, any other time on which it was said that it pleased the Lord to bruise. There are instances where God hurt people when they went astray, like David and others. But is it simply pleased the Lord to do it? And it isn't. So then, here is the measure of the Son of Christ.

[16:25] It pleased the Lord to praise the Lord to bruise. And I believe that this prophecy is prepared to be prepared to one distinct act in the Son of Christ. I believe it prepared to anything that was in His life.

I stood first up until the moment He went to the cross or even after He went to the cross. I believe it prepared to one small thing, one smaller from the point of view, one short, I should say, one short thing is dead in a selfishness. And that is the darkness of the cross. The time when a father was soon.

He said these words that we signed together tonight. My God, my God, why haste thou forsaken him? See then, the Father did not nourish the Son from His Spirit right until then directly. It doesn't say that it pleased the Lord that anybody else should bruise. And you believe it?

These people who were bruising Christ, they were sinning and provoking God by doing so. They were doing it according, you can put it with the permission of God, according to the whole ordination of God.

But He didn't believe it. But He didn't believe God that they were doing it. They were murderers, Peter says to them in the book of Acts, in the book of Acts, in the book of Acts, in the book of Acts, in the book of Acts. They took away, they killed the prince of life. And they were murderers, and God's name. And it is not pleased the Lord that they should do it.

[18 : 35] But it is pleased the Lord that He should do it Himself directly. And the only place where He did it directly was when Jesus was in the darkness of the cross. And He cried, my God, my God, why hast thou forsaken me?

And then when He came down to the name of the Lord. See, it was essential that the Sparrow should forsake Him. It was essential that God had His face from Him. This is the real scarlet thread in the throne of redemption. If this had not happened, there would have been no redemption.

All the subjects of men would not have constituted a mediatorial redemption. Even if Christ had been put to the cross. Christ died. If this element had been missing, then there would have been missing the greatest element of all. The Father hiding the face from us.

And that is the crux of it all. And that is what took away the sins of the whole world. But He knew it was going to happen before it happened. He knew this when He was in the sin. He knew it. And that's why He did approach the cross when He was dying unto God.

As many of the martyrs approached the same day. If you read Fox's book of martyrs, He said, He said, I said, it's a large white speaker's despite. And in David's kingdom and the character of the martyrs from the time of the apostles, I tried to run to the Roman persecutions, I tried to run to the times of the martyrs.

[20 : 32] Well, you would find that many of these people, as they were being led to the stake, they were singing and needing to be for joy. And that wasn't that many of them would ask. They were doing sincerely and earnestly before God because their hearts were being with such joy.

And having the privilege of dying for trust, suffering, the venom of Christ, for trust, to take to thy doom. They were so little joy that they died singing glory unto God. Why didn't Christ do that? Because He knew that He would have said something that they hadn't said. He went to the cross morefully and neatly He bowed down to it. I see Him there, near all the great little priests of Jerusalem from the hall of Pinet with a cross on His shoulders.

And I see His feet sent to Him and He bowed down. And He was lying on the street. And He took the cross off and put it on somebody else to carry it.

He was too weak to take it. Why didn't the grace of God optimize Him against the weakness? What was in His cup? What was that ingredient in His cup that made Him so weak?

[21 : 56] It was this, that He knew He was going to that cross, to bring in His cup the forsakenness of God, the found forsakenness. The darkness of matter in the face of the skull in the time of His greatest song. This is what it was.

This is what it was. You see friends, other people, and we all report the promise, other people who are nearing trouble, go and say, they have the promise, and this will be the everlasting arms. And what will come to be from when you got a man? In your child outside, when you come to die, he is from the trust of you who holds you up. You are going to die. And we don't know what kind of death may be, maybe I'll tell you today.

But you don't mind. You know that if you are one of God's children, underneath you will be the everlasting arms. Why, there will be no everlasting arms until Christ will be done.

The everlasting arms until you leave you. No, I will not be able to leave you, or you die. These everlasting arms will raise, after Christ is set to be a deliverer.

They will raise that burden to smite you. No one will say that the Savior to preach the Lord to the Lord. This is what happened, and this is the explanation of the cross-clean.

[23 : 33] of the cross of Christ. Here we see Christ of the cross not comforted by God's Son, not having the everlasting arms and the leaders, but having the almighty arm of God, smilingly, as hard as that spirit of God's fruit. That is the explanation of the end of the period.

These words, these are not the exact same. There is nothing in the Bible that I might get into at all. Only if I have this an incident in the Old Testament, to which I would draw my attention, my trust, I would give it as mighty to it, but only I need to teach.

You know what you think you can remember? I know this man getting out early in the morning. I recall his son, who was about 16 or 18 years old age, he got out too.

And he collected the wounds, and he got his knife, and he got the fire, and they walked away in the early dawn, probably the father's wife, walked out. And they all went for three days to the place where God had appointed. And on the east of the top of the mountain, that man binds his son, he builds the altar, and he lays his son on the altar, and he takes the knife, the sharp knife, and he has it within an inch or inches, the Lord's son, that he takes his life away. But God is healed. The Bible recommends this incident as the greatest example of faith. But you see, friends, Abraham did not believe his spirit. Abraham did not take away the knife of Isaac.

He did it in intention. He was obedient to God. He hoped he had to do it. And he did it in intention, but he didn't do it in fact. But God did this. God proved his Christ in fact. It was intention before the foundation of the world.

[26 : 12] It was God to put the sacrificial knife into the heart of Christ. It wasn't high feet or heralds, or the Jews or the Romans. No, it was God himself forgot the sharp, sacrificial knife of an elective justice, and plunged it into the very half of the sun. It pleased the Lord to the bruise of that explanation.

Oh, would that the people of the world be amazed to the name of the cross of Christ. Would that they got into the core, into the very kernel of this marvelous heavenly fruit given to the Son of Man. All right. How this big hair is my friend, pleased But an act of a bleacher is to come. And what God required them, God never wanted to require them.

In Abraham's love God, God deserved to be left and to have this death power. That is what God did, what he proved, crushed the hell and yesterday.

He did it truly serving people. It was an act of love, truly serving. And this of course has been the mystery of the Lord. He pleased the Lord to prove his sin.

[27 : 51] For human being, for being discerning, he pleased him to prove his sin. It was the world who moved the reasoning ground. And then it says, here he put it to grief.

Now this is going even another degree further. It means that the prove his sin caused grief to the Son of God. And this is the dream expressed in these words, My God, my God, why hast thou forsaken thee?

The dream of Christ was not seen as men at the truth of the cross. The dream of Christ was not to claim in the painless. The dream of Christ was not to claim in its deepest depths. It was a demon of rejection and pain.

The dream of Christ was this, that as he was very happy and not, he had not the face of God. He was in darkness. He was unconscionably supported by God.

He was left alone in an abyss of a forsaking of God. And then it says, this is the third element, for the souls of the need are not like sin.

[29 : 18] Well, I can't feel it when I talk about this. And then in it, it means surely one obsession is made of happening, or anything is made of happening.

It means, I am asking exactly what is meant here, I am telling, but of such way it is so anomaly from sin.

Now I want to grow that attention just for a moment to say here. There are various aspects of the sufferings of Christ. There is the substitutionary aspect. The God is so only, so only as to a believing people, so only as to the modernists, so only as to coercing evangelicals, the substitutionary element in the death of Christ.

Paul knew about it, he said, the son of God to the loving and gave himself, and said, can't be me. He bare out sins in his own body. He was made sin for us. That's the substitutionary element. He died for us.

Yes, he was made, his soul was made, for sin. But what is actually meant here, is not the sin of me, but the birth of me. Now the birth of me, the main element in the birth of me, the main idea of it, was not for creation, that was the main element in the sin of me.

[30 : 54] To make peace between the offended and the sinner and God. But the main element in the trespass offering, was not for satisfaction.

One another. One another. One another. One another. One another. And to give an offering. Then he had to pay the bank against the sins. He had to pay for the wrong that he did to him. There was paid. There was another sanction granted. And the offering. Now that's the word that is used here in the original. Christ had to pay. He had to give satisfaction. And that's the word that he was, for there was not to pay the soul, and one was always with an offering for sin. For he shall be satisfaction. But he could do a boy and a duty in the primal day. That the element of eternal salvation was not in the subjects of Christ. And it wasn't. The equipment of the darkness of Christ. The equipment of the darkness of Christ. Although the centuries were not eternal, they were a problem. they was not to have skipped a thing, they were as big, because it was free to face. Because to face, I will STEith it will o ■■■, I don't know. [32 : 06] Tom is a fancy thing, I mean but you made a way to play ■■■■■■, which means that all the many creatures turned down the way, but you never know and do not think about the universe by doing durchs, is a great way. But the equipment offered was the Son of Jesus Christ. Although the Son of Jesus were not eternal, they were untaught, they were as fitted as if they had been eternal.

And this is the very reason for which he was able to give satisfaction, to make satisfaction. And when he died, he was able to give back the next forever justice of God. To this demand we handled death. He was giving back all that he required for the sins of the chosen people. That's the word he used. And then we come to the explanation of it all. He pleased the Lord to Bruce. Let me just say a word to him. Now this does not mean that the Lord took pleasure in the sufferings of Christ. Remember that you won't take that meaning, young people, put that meaning into the words. See, God didn't take pleasure in the sufferings of Christ. What it says is that it was his will that he should bruise them and that Christ should suffer.

[33 : 30] But that does a difference between integrity and pleasure in the sufferings. When you are just a bitch, regarding anybody, if you ask a whole thing for it is justice, you might quite be the revered to the person against the interaction.

But it is justice. When a judge condemned a person against the sentence, or as the father used to be to death, the judge took no pleasure. If he had any sense of any degree of humanity, he had no pressure in the sentence.

And yet, he pleased him, and yet he pleased him, and yet he was willing to pass the sentence according to the terms of the law, according to the requirements of justice. He said he was willing to pass the sentence, and he was willing to pass the sentence, and he was willing to pass the sentence.

Now that's all I can hear. He pleased the Lord, and it was the will of God to do it. But he doesn't say that God did not teach to do it. That he took the Lord, that he gave the Lord pleasure to do it. And I think we should make this very clear, because God doesn't take pleasure in anybody's sufferings. Now, my friend, let me say this to you, in all the law and everything. God has not, and God will not, take any pleasure.

[34 : 59] For Satan has burned in everlasting chains, and cast me into eternal life. The Lord will not take any pleasure in the subjects of the devil. And he will not take any pleasure in the subjects of the lost, in the subjects of the lost in heaven. He said, I have fallen and feet to take any pleasure in the subjects of anyone else.

That's not divine, that's diabolical. So the Lord did not take any pleasure, and does not take any pleasure in the subjects of anyone else. And yet, it was with the teaching time, and the teaching of the priestcraft. Now, in the way that it was eternal, it was part of the eternal foreordination, part of the eternal decree, the teaching.

I know, friend, I know that you believe in the eternal decree. People say, but God has made things in this world. God doesn't have made anything.

In the previous sense of the word, God has made anything. In the previous sense of the word, God has fallen out daily in the evening.

What's ever coming to us? God has fallen out daily in the past, instead of because God decreed that it should happen. But try that. And that's not the mission. It should serve them and the life decree.

[36 : 42] And so, you remember how the apostle puts it in the book of the Acts, in Acts chapter 2, he puts it in these words, if I can get them quickly, I shall read them. Peter, when he was reading

after the day of the Antigous, he says that by the determined counsel and foreordination of God, he was put in the day, faith by the answer to the minute sling, but it was by the determined counsel and foreordination of God.

So the priest, the Lord the Cruiser, according to the decree of an eternal poet of Christ. And during his loving age, see, although it can take any pleasure in him, it was an act of his loving, it was an act of his love to spirit.

And indeed, when I left his son, it's because he loved the son more than he loved anyone else, that he took him, because he was only fifth, and who would listen to him, Father.

It was he took him in order that he might prove his love, as many else could possibly prove him.

And there is a thing that Christ did all his voluntarily. See, we must never leave this ingredient in this element of today.

Only please the Lord and bruised Christ. Christ wasn't compelled to Christ who was a bruised.

Christ was willing to be bruised. He didn't run away. He could have run away.

[38 : 29] He could have avoided it. He could have asked for more than twelve millionth of ages to have protected him. But he asked for no protection. He went willingly to the place of bruised.

He was not willing that he should be bruised, but the Father was willing that he should be bruised. Because it was from the same man that they learnt the same, that they learnt the wretches that were ever-heavy, that they learnt the enemies who were to be seen. He was in perfect harmony with the Lord's way.

When he had since the time he passed, he just said, Well, it came on a third name of the nasty age. What did it serve him at all?

But here again, with that, he did not the fountains of his days. He ought to pay attention to the words, careful people. I like to read them with you. This is what he says.

When he is so shall be made an offering of sin, he shall save his seed. Now, is there not something in conclusion? Is there not something contradictory here?

[39 : 45] This is when, when a person is made an offering of sin, he dies, his blood is shed, and he dies, and he gives satisfaction for the sins of people that he is being offered, then he shall save.

How is he going to save him after singing of offering?

But in my tabularity of the year, if we only know his words, he shall save his seed. And this, while the soul shall be made an offering of sin, he shall prolong his days.

Does this make sense? A person who slays, a person who dies, a person who stares, put into the grave because he is in the middle of the person, or what happens?

He shall fall in the days. You see how come that takes everything to reason, the whole lunch. And it is the sweetest lunch in the Bible. And the good will have the inspiration of the Lord.

You see, and the certainty of it. You can't get away from that. For the soul shall be made an offering of sin. He may be deceived. Not at all.

[41 : 16] But he shall receive. He shall belong to this. And that is no end, there was no doubt whatsoever of the certainty of the resurrection of Jesus Christ.

And that is what it means here. For the soul shall be an offering of sin. He shall prolong his days.

He shall live forever. But he asks life of me, and he will just give him a life of things.

He will last ever last day. And he transfers my young man from the grave after having been made an offering of sin. And the Lord just sees his seed. And he sees them now.

And what he sees him now? He sees his seed of all classes, of all ranks. He sees from all quarters. Black and brown and all kinds of people. He sees his seed.

He has a seed in Britain. He has a seed in Russia. He has a seed in Siberia, in China, in Africa, in North Carolina. He has a seed in Europe. And he shall come from the last and from the south and from the east and from the west.

[42 : 22] Because he was made an offering for sin. He shall see his seed. See, the dead people have no seed after their time. But it was by his death and by his offering that the seed sprung.

This is what generates the seed, the dead and bloodshed of Jesus Christ. An innumerable seed it would be that would sit down with Abraham, Isaac and Jacob in the kingdom of God.

And there are two things connected with this which I can't refrain from speaking about. He shall see the seed and see the seed in relationship. When you talk about the seed of anyone, they are related to him.

But then it happens when he is in it. It means blackness. And it is also that in the realm of the human. Why can't he see a child in her family? And he doesn't seem to have any hassle goth as far as he should appear in this culture.

He has become the slightest resemblance to his father or to his son, somehow or other. But he shall see his seed. And I meant not the single one of that seed, of all the innumerable hosts that will be in heaven.

[43 : 47] Not a single one who will be found among them, who will not be absolutely like Christ, is he one of them. And I can't help getting this thought, because in other words, he shall see his seed.

Why then can we have the Lord's seed? But tonight we have our life sent to Christ in our mission. We are our Christ in our mission. We may not be seeing it. But we are lighted in our mission. He has made us light.

And when we get to glory, we shall be completely lighted. We shall see it. Ah, this we know, that when he shall appear, we shall be lighted. And every one of the seed will be lighted, I feel.

In the end, the thought of light is seen. And then there is the encouragement of light. We shall see the seed. The pleasure of the Lord shall prosper. And who can prevent it? And what is the pleasure of the Lord?

The pleasure of the Lord is the evangelization of the whole world. And who can set forth on Christ before us? Behold, that pleasure. Glory be. The pleasure of the Lord shall prosper.

[45 : 03] My friend, the world is in chaos today. It's in a power of chaos. And it seems to us to be an illeparable chaos. And who can bring anything out of that man? Who can take all the rotors of robbery to Israel?

Landed ourselves in this present century. Listen friends, for your encouragement. For the encouragement of the church of Christ. The pleasure of the Lord shall prosper in his hands. And the pleasure of the Lord is not that the wicked should perish, but that they should have life on their back. But what is meant by the hand of Christ?

All the names of grace means the mentality that he uses. The pleasure of the Lord shall prosper in his hand. And do you know what I was thinking of last night, I think it was, or yesterday, when these words were buried in my mind.

The pleasure of the Lord shall prosper in his hand. I have not given you the depth, but affection when I exceed. Time doesn't have done that, but I was thinking of this. Why should I be in the hand of God?

Imagine what it is for a human being to be looked upon in the hand of God. The pleasure of the Lord shall prosper in his hand.

[46 : 32] And can I this hand? Can I give out the track? Can I speak to people about them? Can I tell about this glory? Can I warn them next morning?

Can I ask you, God? And this is what brings people to Christ. And the pleasure of the Lord shall prosper in his hand. And you will use me at his hand for the pleasure of the Lord to prosper.

All my friends who have the process of the Lord shall be. Try my friend, and be God's hand. In the pleasure of God increasing and prospering from the pure earth.

Well then, I must talk to you about this and let me just go to the dimension and I close to the very practical entrance.

Thou shalt make a soul a long run for sin and my friend, if you live to be as old as the Lusana, there is no other offering for sin.

[47 : 32] If you reject this offering for sin, there will be no more sacrifice next up to you for sin. But another rejection, if I am not, if you refuse the one that God made, you can't leave what you said, or can you take anyone else to leave the Holy.

Until you did, it would not be a satisfaction as his offering did. And then, if you did, it would not be the truth of the divine man as this one was.

And I speak to you who are not tonight Christian people. Remember that it is said, he made the soul an offering for man's sin and for you sin.

It is stunning. It is a path of history. It is certain. God was in Christ circumcised and he would love to himself. My friends, take it. Take it. And remember, it pleased God that he was Christ.

But he doesn't prove to you today. Oh no, we are on hell of ground to hear what the gospel wrote about the gospel table.

[48 : 50] Each of us being invited to come and sit down with God at his table and the great heath of the gospel to partake, such as you speak, whatever hearts contain. But friend, I am going to warn you.

If you don't come, if you don't believe in the Messiah, if you are not the one, one day it will please the Lord to bruise you in an alarming destruction, eternal life.

It will not give you the Lord to the Lord to the Lord to the Lord to the Lord. It will not give a pleasure to take so. But it will be willing to send you with death into eternal life. Or the world dies not under the flames of creation. Oh my friends have thy prayed with you.

Have thy prayed with you alone my soul. Come to Christ. The day of judgment, the day of your judgment is not all that far away. Come then to the offering that was made by sin. Come to the one who is cleaning the Lord and bruised out of his love to you.

And who is willing to be bruised out of his love to you. So that you will have eternal salvation. The forgiveness of your sins according to the riches of his grace. Amen.

[50 : 14] Let this road.