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# Giving God Pleasure

*"Thy word is a lamp unto my feet,*
*and a light unto my path."*

PSALM 119:105



**JOHN WEAVER**

WEAVER BIBLE COLLEGE







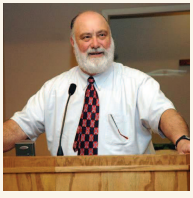
*The LORD taketh pleasure in them that fear him, in those that hope in his mercy.*

**PSALM 147:11**

What does it mean to please God? John Weaver directs attention beyond outward appearance to faith, repentance, reverence, and willing obedience. These messages consider God's pleasure in His people and their responsibility to live for Him, distinguishing spiritual faithfulness from the assumption that human performance adds anything to God's perfection.

*“As he that is wise may be profitable unto himself, is it any pleasure to the Almighty that thou art righteous?”*

JOHN WEAVER



## John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.



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# Giving God Pleasure

Old Testament Studies

John Weaver

Weaver Bible College

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# Giving God Pleasure

John Weaver

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Edited from the sermon corpus of John Weaver.

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CHAPTER 1

# Giving God Pleasure

*Part One*

March 8, 2020

## Introduction: A Pleasure-Oriented Society

Look in Job 22, beginning with verse 1. The Bible says, “Then Eliphaz the Temanite answered and said, Can a man be profitable unto God? As he that is wise may be profitable unto himself, is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect?” The truth is that we are a pleasure-oriented society.

## The Nature of Pleasure and God's Sovereignty

We wish to be pleased, pampered, and coddled. It is amazing how much money is spent on pleasure and recreation, a booming business that includes pleasure cruises, vacations, and other pleasure-oriented pastimes. Even retirement communities offer everything intended to please the senior citizen, from golf to tennis and whatever else. Everywhere we turn, something has to do with pleasure. Pleasure is a feeling of satisfaction, enjoyment, or

gratification, and is associated with entertainment. We want to be entertained because it pleases us. Our entire society has degenerated into one oriented toward pleasure and entertainment; we actually live for pleasure.

We are like the rich farmer in Luke chapter 12. Though he had so much, he asked, "What in the world am I going to do?" He said, "I know what I'll do. I'll tear down my barns and build bigger barns to store all my stuff." And God said to him, "Thou fool, this night thy soul shall be required of thee, and then who shall all these things be?"

Many are happy to please themselves and do as they please, never thinking of eternity. Unhappily, not only many Americans but many Christians would rather play than work and would rather be pleased than accomplish anything. Most spend their money on expensive toys, then complain that they are indebted to their eyeballs and lack enough money to live on. Look at the RVs traveling down the road. Some cost over $100,000 and pull boats or other cars worth a good bit of money. Some may have money, but many are certainly in debt.

But the Bible says this in Proverbs 21 and verse 17: "He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich." So God said, if you love pleasure, you are going to end up being a poor man. If you love oil and wine, you are not going to be rich at all. In other words, you are going to blow your money on that which you think pleases you as well.

We often define pleasure as that which is pleasing to us. We know what we like and enjoy, and plan what will bring us the most pleasure. Unhappily, most Christians have never thought about giving God pleasure. We know what pleases us, but very few know what pleases God and what He likes. How in the world can you bring God pleasure if you do not know that which displeases Him? How can you bring God pleasure if you do not know that which pleases Him? How can you please God if you do not know the difference between that which displeases Him and that which pleases Him?

Are you concerned enough, and do you love the Lord enough, to desire to please Him? Obviously, if you are going to please Him, you are going to be bringing Him pleasure. If you are going to bring Him

pleasure, you have to know that which pleases Him. You also have to know that which He hates, despises, and detests.

There are three words used over and over in the Old Testament and the New Testament. Two are Hebrew, and one is Greek. The first Hebrew word is "klephes." It is translated in our Bibles as delight, pleasure, and that which one takes delight in. The second Hebrew word is "rasah," meaning that which is acceptable, favorable, approvable, and pleasurable. In the New Testament, the word is "Yudokeo," literally meaning to be pleased in, to have pleasure in, to prefer and choose, and to be favorable. There are other words, but these are three main words translated in our Bibles as pleasure over and over. When we think of pleasure, we tend to think of that which pleases us.

We cannot always do that which pleases us. There is a little something called work that usually gets in our way, and it is a necessity, unhappily, because we also like to eat. But work is not the only thing that gets in our way: a lot of times it is simply lack of money and funds, lack of ability, or sickness. Yet the only individual who can always do as He pleases is God, because God is absolutely sovereign.

We as creatures are finite, limited, impotent, and powerless in and of ourselves. But because God is absolutely sovereign, He is infinite and omnipotent. Listen to what He said in Isaiah 46 and verse 10: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." God is the only One who can do all of His pleasure. In Psalm 115 and verse 3, David said, "Our God is in the heavens, He hath done whatsoever He hath pleased." The world exists only because it pleased God to create it; you and I are alive because it pleased God to create us and allow us to live; and we are saved because it pleased God to save us.

## Our Obligation to Please God

Since we are God's creatures and He created us, we owe Him worship, honor, praise, and pleasure. He created us for His pleasure. Moreover, since we have been redeemed by His grace and mercy through Jesus Christ, we doubly owe Him: we are not only His

creatures, but also His servants and slaves. As 1 Corinthians 6, verses 19 and 20 says: “Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?” “Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

He owns us. He redeemed us. He saved us. He bought us out of the slave market, and we have become His servants. We owe God glory, honor, praise, and pleasure not only as His creatures, but also as His redeemed. Thirdly, we owe Him honor, glory, praise, worship, and pleasure because we are now His children. Children should always want to please their father. That is why Scripture says, “Honor thy father and thy mother.” So we are His children.

## What Does Not Please God: Sin

We should know that which pleases Him. But we should also know that which displeases Him. Now this message is going to be divided into two parts. The part today is the negative, and next Sunday is the positive. I want to encourage everyone to hear the message next Sunday as well, because I think it will be an eye-opener when we find out some things that actually bring God pleasure. But today I am just going to cover one point, and that is what does not bring God pleasure, or what does not please God. I am going to begin with the very simplest and the very obvious, and that is sin. Obviously, sin does not please God. It cannot please God, because sin is disobedience, wickedness, rebellion, transgression, and iniquity; it is completely, totally contrary to God. God is infinitely holy, righteous, and pure, and therefore anything that is contrary to God, God hates and God despises.

Now I want you to turn in your Bibles just a few pages over to Psalm 5. Let us look at verses 4–6. I want you to see what God says very plainly. Notice in verse 4: “For thou art not a God that hath pleasure in wickedness, Neither shall evil dwell with thee. The foolish shall not stand in thy sight. Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing or lying. The Lord will abhor the bloody and the deceitful man.” The psalmist here is referring to a well-known and well-understood characteristic of

the divine being: God is infinitely holy and pure, and He cannot have any pleasure in sin or furthering the wicked devices of wicked men.

Now, I have quoted this passage before, but I am going to quote it again. Habakkuk 1:13 says that God is "of purer eyes than to behold evil, and canst not look upon iniquity." God does behold and look upon iniquity to condemn it, judge it, and punish it. But what Habakkuk is saying is that God cannot look upon iniquity approvingly or condoning it. Why? Because He is absolutely pure.

Now I want you to look, beginning in verse 4. Joseph Carl points out six steps that show very clearly God's hatred of sin. Listen to what Joseph Carl said: the Lord's alienation from the wicked is set forth gradually and seems to rise by six steps. First, "He hath no pleasure in them." That is found in verse 4: "For thou art not a God that hath pleasure in foolishness."

Secondly, they shall not dwell with Him: "Neither shall evil dwell with thee" (verse 4). Thirdly, He casteth them forth: "The foolish shall not stand in thy sight" (verse 5). Fourthly, His heart turns from them, for He says, "Thou hatest all workers of iniquity." Fifthly, His hand is turned upon them: "Thou shalt destroy them that speak leasing."

Sixthly, His spirit rises against them and is alienated from them: "The Lord will abhor the bloody and deceitful man." This estrangement is a strange, yet certain, punishment to the workers of iniquity. To be hated by God—and yet that is what the Bible says: "Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing. The Lord will abhor the bloody and the deceitful man." The word "abhor" is a very strong word for hatred.

John Gill said that sin and ungodliness are contrary to God's nature, who is holy, just, and good, and to His will revealed in His law, which is the same as His nature; sin is a transgression of it. The fact that God permitted or allowed sin to enter does not mean that He delighted in it at all. He could not delight in it, although He had to have allowed it because He is sovereign; otherwise, it could not have entered in. God even despises the sin in His people, though He has redeemed and forgiven us. God cannot delight in sin whatsoever.

Jeremiah chapter 44 and verse 4 gives us a passage well worth memorizing. God says, "...howbeit I send unto you all My servants the prophets, rising up early and sending them, saying, O do not this abominable thing which I hate." He is talking about sin. God says, "...O do not this abominable thing which I hate." So God hates sin—perfectly. God is holy, all holy, only holy, altogether holy, and always holy. Sin is sinful, only sinful, altogether sinful, and always sinful, an abomination to God, and hated by God. Obviously, God cannot abide sin. Sin is wickedness and a violation of God's law.

Thomas Brooks said, "A holy man knows that all sin strikes at the holiness of God, the glory of God, the nature of God, the being of God, and the law of God, and therefore his heart rises against all." He continued: "...he that is the holy man looks upon every sin as the scribes and the Pharisees that accused Christ, and Judas who betrayed Christ, and Pilate who condemned Christ, and those soldiers who scourged Christ, and those spears that pierced Christ."

Brooks teaches that a holy man cannot look upon or think about sin without thinking of everything sin has done to the Lord Jesus Christ. Our hearts should therefore rise against it. It should be obvious that God could never have pleasure in sin. He may control and punish it, but He has no pleasure in it, because He is infinitely holy, wise, and righteous.

The very first thing that God has no pleasure in is sin. The second thing that God has absolutely no pleasure in is fools. God not only has no pleasure in sin; He has no pleasure in fools. Ecclesiastes 5:4 says, "When thou vouchsafed thou unto God, defer not to pay it. For he that hath no pleasure in fools, pay that which thou hast vowed." It also says, "When thou vouchsafed thou unto God, defer not to pay it. For he hath no pleasure in fools. Pay that which thou hast vowed."

## What Does Not Please God: Fools

Fools in the Bible are not mentally deficient persons. A fool in the Bible is someone who is wicked, vile, rebellious, and refuses instruction, rebuke, and reproof. He is someone who simply will not listen. He is not merely a person lacking intelligence; he is a person who will not receive instruction.

Psalm 14:1 says, "The fool hath said in his heart, There is no God." Then it continues, "They are corrupt. They have done abominable works. There is none that doeth good." The Bible says again, "The fool hath said in his heart, There is no God." Whether you want to argue that he is a theoretical atheist or a practical atheist, it does not matter. What he is basically saying is, "No God for me. I'm going to do what I want to do. I'll live my own life. I'll be my own law." Therefore, he is indeed corrupt and abominable, and he does not do good.

Proverbs 15:5 says, "A fool despiseth his father's instruction, but he that is righteous regardeth reproach." A fool, then, is one who despises instruction. Proverbs 17:10 says, "A reproof entereth into a wise man more than a hundred stripes into a fool." One reproof will enter into a wise man more than a hundred stripes into a fool.

In other words, you can beat him and beat him and beat him, and he still will not listen. That is why Proverbs 26:3 says, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." The only way you can control a horse is with a whip, and a bridle serves the same purpose with an ass. The only way you can control a fool is with a rod. That is what God is saying.

According to our text, a fool is not only rebellious and wicked, and not only one who refuses instruction; he is also deceived. He is a hypocrite who thinks that he can deceive God and escape the consequences of his actions. Ecclesiastes 5:4 says, "When thou bowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed."

I believe that this text would support our old adage that a man's word is his bond. We have certainly lost the impact of that in this society, in this day and age. But God is telling us that a truthful person will perform that which he has promised. He will be a man of his word.

I have seen some things that illustrate this. I have preached for fifty-five years, and I have no idea how many times I have been called to the hospital when people were on their deathbeds. Sometimes it was a child, sometimes a husband or wife, and sometimes someone who was seriously ill and thought there was no

possible way to recover. They would say, "Pray, please pray. I have told God that if He would heal my child, my wife, or my husband, I have promised Him that I would be in church, do this and do that, and be faithful." I would pray, and God in His sovereignty would miraculously raise that person up. And guess what? They came to church for about two weeks.

They totally and absolutely forgot all their vows and promises. We try to do that ourselves. We make a vow or promise, then simply forget it or violate it. God calls us fools.

We should never make vows and promises that are impossible to keep. I have known people who made vows that were humanly impossible. Some have said, “I’m going to witness to everybody I ever see.” No, you’re not. It is impossible. God says not to make promises and vows that we cannot keep. Once we make a promise or vow, He expects us to keep it. The Bible says in Psalm 76 and verse 10, “Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.” God says, “Vow, and pay.”

Therefore, we ought to be men and women of our word. When we give our word, we are to keep it. Suppose I told Steve, “I will meet you tomorrow morning at 10 o’clock.” He is there at five minutes to ten, ready for our meeting, but I do not arrive until 10:30. Not only have I broken my word; I have stolen thirty-five minutes of his time. That means I am a thief as well as a liar.

Of course, if I have a flat tire, run out of gas, or have a medical emergency, that is understandable, though running out of gas could be poor planning. But when we give our word, we should keep it. That is exactly what God is telling us. When we make a vow, especially to Him, we are to pay it. We are to be men and women of our word. Our word is to be our bond.

## What Does Not Please God: Quitters

God has no pleasure in sin. God has no pleasure in fools. God also has no pleasure in quitters. Hebrews 10:38 says, “Now the just shall live by faith: but if any man draw back, my soul shall have no

pleasure in him." God says, "If any man draw back, my soul shall have no pleasure in him."

I have always been exasperated with people, children and adults alike, who begin to whine, complain, and cry, "I can't, I can't," when they have never even tried. How about people who begin and never finish? Alice and I have passed several houses that had begun to be built and were never finished. We passed one castle that began to be...

I realize the man could have died. I understand that. But you look around today, and there are carpenters who will begin a job and quit. Plumbers will begin a job and quit. You look around today and see all of this.

The Greek word for "draw back" here is "hubostello," and it refers to one who withdraws, hesitates, is unwilling, or basically shrinks back. Withdrawing, turning back, quitting, or shrinking back could be from fear, persecution, laziness, ignorance, apathy, or a multitude of things. But the point is this: when the going gets tough, most people just quit. You have heard the old adage, "When the going gets tough, the tough get going." That may be true, but there are very few tough people today because most people basically quit. When circumstances and situations become difficult and pressing, they simply give up.

God says, "I have no pleasure in quitters." Old John Trapp said of these quitters, "They steal from his colors, run from his captain, revolt from Christ, and turn renegade, relinquishing his religion as did Julian, Lucian, and other odious apostates." He continues, "My soul shall have no pleasure, hath no delights in dastards, turncoats, runaways. He will not employ them so far as to break a pitcher or bear a torch." He is referring to Judges chapter 7, where Gideon had the lantern, torches, and trumpet. Those who were fearful went back; they left. God will not even use such a one.

God has no pleasure in sin. He has no pleasure in fools, and He has no pleasure in quitters. In Luke 9:57, a certain man said unto Jesus, "Lord, I will follow thee whithersoever thou goest." Jesus answered, "Foxes have holes, and birds of air have nests, but the Son of Man hath not where to lay his head."

Here is a man who comes to Christ and says, “Lord, I am going to follow You wherever You go.” Our Lord said, “You had better think about this.” The foxes have holes in the ground. They have a home. The birds of air have nests, a place where they can lie down. But the Son of Man has nowhere to lay His head. In other words, if you follow Me, it is going to be tough. There will be pressing and trying circumstances and situations. You had better think about this. Do not be a quitter if you are going to follow Me. Times will get tough.

Then, in verse 59, He said unto another, “Follow me.” But he said, “Lord, suffer me first to go and bury my father.” We are not told too much here, but I can tell you this: that does not necessarily mean that his father was dead. What he was saying was, “Lord, I want to stay around until my father dies and get my inheritance, and then I am going to serve You.” Our Lord said, “Follow me and let the dead bury their dead, but go down and preach the kingdom of God.” If you are going to follow Me, you follow Me now. It does not matter.

Then another said, “Lord, I will follow Thee, but let me first go and bid them farewell, which are at home at my house.” Jesus said unto him, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” No man, having put his hand to the plow and looking back, is fit for the kingdom of God.

You may not know much about farming, and not everybody in this room was raised on a farm. But I was. I have plowed many miles and planted many fields in my younger days. One thing I can do is plow a straight row, as straight as an arrow. I learned how to do that as a child.

The first row I lay out in a field, I point my tractor at a tree at the other end. I line that tree, or a post or pole, up with the middle of my tractor. Once I put the plow down and give the tractor gas, I do not stop or look back until I reach the end of the field. When I turn around and look back, my row is as straight as it can be. But if you start toward the end of a field pointed at a tree and keep looking back, you will be turning, and your row will be as crooked as the day is long.

This is what our Lord meant when He said, “He that putteth his hand to the plow and looks back.” In other words, you cannot look

back and say, “Wow, I wish I could do what I used to do. I wish I could do like the world’s doing.” No. You cannot look back. It does not matter what the situation or circumstances are.

Adam Clark said on this text, “My soul shall have no pleasure in him. My very heart shall be opposed to him who makes shipwreck of faith and of a good conscience.” He says the word “Hupostelos” signifies not only to draw back but to slink away and hide through fear. In this sense it is used by the very best Greek writers, as well as Josephus and Philo, as dastards and cowards, or hated by all men. Those who slink away from Christ and His cause for fear of persecution or secular loss, God must despise in them. He cannot delight, and His Spirit, grieved with their conduct, must desert their hearts and lead them to darkness and hardness. God has absolutely no delight in quitters.

## What Does Not Please God: Mercenary Spirits

There are people today, preachers today, whom I have heard say, "I'm not trying to deny Scripture. I'm just trying to be a little wise so I can draw a lot of people into the church." But what they are doing is denying Scripture. They are doing it for secular gain.

Along with the quitters that God despises, there are those who are willing to help, work, and serve only if they can be paid or recognized. I understand, and so do you, that there are those who preach the Gospel whom God has ordained to live by the gospel. That is what He said in 1 Corinthians 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Obviously, that is the truth. Unhappily, however, many pastors, as well as Christians in general, develop a mercenary spirit and are willing to serve and minister only in reference to money, favor, or advancement. God is absolutely displeased with such attitudes.

In Malachi 1:10, God asks His people and His ministers, "Who is there even among you that would shut the doors for naught? Neither do ye kindle a fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, Neither will I accept an offering at your hand." Malachi is the last book in the Old Testament. I hope one of these days to be able to preach through this wonderful book; I have

been studying it and working on outlines, but I do not know just when I will get to it. He said, "You won't even close the doors for naught." You expect to get paid for closing the door. It is like people expecting to get paid for playing the piano or the organ in church.

I understand that if you were a full-time Christian musician, that might be a position. But for a volunteer to play, here is the point: If something is ministry, then it is ministry. One does not charge for the ministry.

Anybody with one eye and half sense understands there are expenses involved in the ministry. Love offerings are one thing, but charging is another thing.

In 1 Corinthians 9:16, the Apostle Paul says, “For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me. Yea, woe is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward. But if against my will a dispensation of the gospel is committed unto me, what is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.”

The Apostle Paul says, “I have to preach. I’ve got to preach.” Necessity was laid upon him; woe was upon him if he did not preach. God called him, but he wanted to do this willingly. His reward in ministering was that he made the gospel of Christ without charge, though he had power in the gospel.

I have preached for fifty-five years and have never asked for money to preach. I have preached all across this country, in more churches than I can remember. Most of the time, the churches give a love offering, which covers my expenses. If I have to fly, there is a plane expense; if I have to drive, there are driving expenses, motels, and food. Most of the time, whatever my expenses are, they are covered.

However, there have been plenty of times when my expenses were not covered. Sometimes they are smaller works and cannot afford much of a love offering. Inevitably, whenever the offering is insufficient to cover my expenses, God always has someone send it in from another source. It has never failed.

I do not come saying, “Well, now, I have to have $1,000 a night or I can’t come.” That is wicked. That is a mercenary attitude. What did Paul say? “I’m going to preach. I’m going to make the gospel without charge.” Did folks take up love offerings for Paul? Yes. Did Paul receive them? Yes. Did Paul use them? Yes. But he did not go around charging people to preach. I’m simply saying, I have to laugh at this one.

I bury people. I marry people. Somebody says, “What do you charge?” Well, one last one was a friend of mine when he married his girl. He said, “What do you charge, Brother Weaver?” I said, “Well, just whatever you think she’s worth.” Of course, I was laughing. Well, that was dirty, wasn’t it? Because he just got married to her. He better think she’s worth a lot. But I said nothing, son. Whatever you want to give is wonderful.

I don’t care, you know. But I’m just simply saying, God says we cannot develop a mercenary spirit. What we must understand is ministry is ministry. If you’re charging for it, it’s not ministry, is it? No. Brother David asked me to pray for him. “Well, brother, I’m going to pray for you, but it’s only going to be fifty bucks for the first prayer, and thereafter, twenty-five.” Is that ministry? No. You know, we get so wrapped up in the world.

Let me tell you something. Maybe this will put it in the proper perspective. I don’t know about you, but I am thankful, grateful, and appreciative that Jesus Christ did not charge us for His ministry. How many of us could have paid Him to minister to us? He said in Mark 10 and verse 45, “For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.”

So we have to understand that God has no pleasure in sin, God has no pleasure in fools, God has no pleasure in quitters, and God has no pleasure with those who have a mercenary spirit. I have told you that God has no pleasure in sin, fools, quitters, or those with mercenary spirits. God has no pleasure in the death of the wicked. Will He judge them? Yes. Will He destroy them? Yes. But that does not mean that He has delight and pleasure in their deaths. God asks in Ezekiel 18:23, “Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways

and live?" And verse 32 says, "For I have no pleasure in the death of him that dieth, saith the Lord God."

## What Does Not Please God: The Death of the Wicked

"Wherefore, turn yourselves, and live ye." Notice what he says: "I have no pleasure in the death of the wicked. I have no pleasure that you're going to die. Turn ye." In Ezekiel 33:11, God says, "'Say unto them, As I live,' saith the Lord God, "'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will you die, O house of Israel?'" God said, I have no pleasure in the death of the wicked.

This caricature that so many people make of God—as being some old meanie, some old vengeful man up in heaven just waiting to throw somebody into the pit of hell and torture them for eternity—that's not God. God says, "As I live, saith the Lord, I have no pleasure in the death of the wicked." Will God judge them? Yes. Will God punish them? Yes. He is holy. He is righteous. He is just. But that does not mean that He has pleasure in their deaths.

To demonstrate this truth from the New Testament, consider this claim: "Well, God is just an old meanie, and God delights in the death of the wicked." No, He does not. Yes, the wicked will die. Yes, He will judge them, but that does not mean that He delights in their deaths. If God delighted in the death of the wicked, He would not have commanded men to repent and believe on the Lord Jesus Christ. In Acts 17:30–31, the Scripture says, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." God commands men to repent. Why? "...because He," that is God, "...hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained," that's Jesus Christ, "...whereof He hath given assurance unto all men, and that He hath raised Him from the dead."

Now God says, just as surely as He raised Jesus Christ from the dead, there is going to be a judgment. Since He is going to judge everyone, He commands us to repent. If you disobey His command, that is your problem, but He commanded you to repent. Then, in 1 John 3:23, He says, "And this is His commandment, that we should

believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

God has commanded man to repent, and He has commanded man to believe on the Lord Jesus Christ. This demonstrates that God does not have pleasure in the death of the wicked. The wicked will die, yes. The wicked will be judged, yes. The wicked will be punished, yes. But God does not delight in doing that. Therefore, He commands men to repent and believe.

As children of our Heavenly Father, we must avoid those things which displease Him. We must act in faith, obey, and live our lives according to His commands. We must avoid sin, foolishness, being quitters, and having a mercenary spirit.

## Applications: Avoiding Displeasing God

You may say, "But Brother Weaver, I am still a sinner." I understand that, and so am I. First John 2:1 says, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." He is the perfect Advocate, the perfect Attorney, Jesus Christ the righteous, who pleads our cause and our case.

We also have to learn to be men and women of our word. Our word must be our bond. The Bible tells us in Psalm 15:4 that a godly man is he who swears to his own hurt and changes not. Suppose Gary came to me and said, "I would like to buy an ounce of silver." I said, "Gary, I have an ounce I will sell you, and it is fifteen dollars an ounce." He said, "Good, I will buy it."

"I just need to go home and get my money." I said, "That's fine." So I turned on the radio, or checked the internet. Wow! Silver had gone up to fifty dollars an ounce, and I had just told him I would sell it to him for fifteen. When he came back with fifteen, I could not look at him as a Christian and say, "Hey, wait a minute. I just checked, and it's gone up to fifty dollars an ounce. You owe me fifty."

No, I had given him my word. I would sell it for fifteen, and that is what I was going to do. I would just lose thirty-five. What does a man do? He is a godly man who swears to his own hurt and changes not. In other words, if it hurts him, he still keeps his word because his

word is his bond. That is why God says that when we vow or promise, especially to Him, we are to keep our word. We are to be men and women of our word.

Father, thank You again for this day. Help us, Lord, not to displease Thee by sinning, by being foolish, by being a quitter, by being a mercenary, or by doing those things contrary to Thee and Thy Word. Help us to be obedient, to be men and women of our word, and to bring honor, glory, and pleasure unto Thee. In the name of Jesus Christ we ask and pray, Amen.

CHAPTER 2

# Giving God Pleasure

*Part Two*

March 15, 2020

## Introduction and Review

This is the second part of the message, “Giving God Pleasure.” In Job 22, I will take a few minutes and review, and then we will pick up where we left off. Job 22, verse 1: “Then Eliphaz the Temanite answered and said, Can a man be profitable unto God, as he that is wise may be profitable unto himself?”

Eliphaz then asks, “Is it any pleasure to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways perfect?” In our introduction, I pointed out how our society is pleasure-oriented, and almost everything revolves around pleasure. Pleasure involves a feeling of satisfaction, enjoyment, and gratification. Thus, the truth is that we plan, prepare, and prosper mainly to please ourselves. I also mentioned how much money we actually throw away just on our own pleasure.

Years ago, probably twenty-five to thirty years ago, when all of these little coffee shops started coming out, I was out west

preaching, and a pastor took me to a little coffee shop that he visited every day. He told me that he bought himself one of these expensive lattes every day. The coffee was six bucks a cup, and he bought me a cup and let me try it. It was very delicious and very good. But he told me he had one cup of coffee every day, and I could not help but look at him and say, “Do you realize that's a hundred and eighty bucks a month just for one cup of coffee a day?” I like coffee, but not at six bucks a cup, and not every day. I am simply talking about pleasure. That is why the Bible says in Proverbs 21:17, “He that loveth pleasure shall be a poor man, and he that loveth wine and oil shall not be rich.”

There are three main words for pleasure, two in the Old Testament and one in the New Testament. The first Hebrew word is chaphets, referring to delight, being pleased, and having pleasure in. The second is ratsah, which literally means to be acceptable, favorable, pleasurable, and approvable. In the New Testament, the main word is eudokeo, meaning to be pleased, to have pleasure in, and also to be favorably inclined.

Do we know that which displeases God? Do we know that which pleases God? Do we know the difference between that which brings God pleasure and that which God disgusts and despises? Are we concerned enough, and do we love the Lord enough, to desire to please Him? Obviously, it would be impossible to please Him if we did not know what pleased Him. Moreover, it would also be impossible to please Him if we did not know what displeased Him, so that we could abstain from it.

I pointed out four things that did not bring the Lord pleasure, four things with which He was absolutely displeased and disgusted. The first, of course, is sin. Everybody should recognize that. Sin in any shape, form, or fashion displeases God. One will say, “But wait a minute, it may not please God, but it pleases me.” Yes, there is a temporary pleasure in sin.

The Bible says concerning Moses, “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect

unto the recompense of the reward." The pleasures of sin are indeed for a season. The truth is that there is a temporary pleasure in sin, but when you begin to think that the pleasure is temporary and the punishment is eternal, I certainly hope you would decide with Moses that it does not pay to enjoy the pleasures of sin for a season.

You have to remember that Moses was next in line to be Pharaoh, the head of all Egypt. He could have done whatever he pleased as Pharaoh, but he called that simply temporary pleasure.

You remember that passage in 2 Samuel 11:27? David had not only committed adultery with Bathsheba, but had Uriah the Hittite, her husband, killed with the sword of the children of Ammon. The Bible says, "And when the morning was passed," that is, when Bathsheba ceased mourning for Uriah, "David sent and fetched her to his house, and she became

The Bible says of David, "his wife, and bare him a son. But the thing that David had done displeased the Lord." There is no pleasure in sin for God. You remember when David numbered the children of Israel contrary to the law of God. In 1 Chronicles 21:7 the Bible says, "And God was displeased with this thing, and therefore He smote Israel." So it is impossible to please God by sinning. Every transgression and every iniquity is displeasing to God.

Secondly, fools displease God. I pointed out that a fool is not a mentally deficient person. He is someone who is wicked and rebellious; he will not receive rebukes, reproofs, or instruction. Therefore God says in Ecclesiastes 5:4, "When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou hast vowed." Anyone who tries to play the hypocrite with God, anyone who fails to keep his word with God, is a fool and displeases God.

Thirdly, those who are quitters, shirkers, fearful, those who draw back, those who look back, and those who hesitate all displease and dishonor the Lord. That is why Hebrews 10:38 says, "Now the just shall live by faith, and if any man draw back, My soul shall have no pleasure in him." Fourthly, God has no pleasure in the death of the wicked. Ezekiel 33:11 says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his

way and live. Turn ye, turn ye from your evil way, for why will you die? O house of Israel." The very proof that God has no pleasure in the death of the wicked is that He commands us to repent and believe.

## God's Inherent Perfection and Man's Inability to Add to Him

Now the question is this: What does please God? I told you last week that I would be dealing with Job 22:2–3, explaining it before I answer that question. Eliphaz is asking these questions of Job. In verse 2 he asks, "Can a man be profitable unto God, as he that is wise may be profitable unto himself?" Then, in verse 3, he asks, "Is it any pleasure to the Almighty that thou art righteous? Or is it gain to Him that thou makest thy ways perfect?"

Before I explain, remember two truths. The first is this: God has an inherent, intrinsic honor and glory; secondly, God has an external honor and glory.

Eliphaz is asking, "Is it gain to God that you're righteous? Is it gain to Him that you're brilliant or wise? Does it profit God?" May I point out that God is intrinsically and inherently righteous in and of Himself. He is the most perfect being; therefore, He is satisfied in and of Himself. God does not need anything or anyone to make Him happy. He lived in eternity past before the world was ever created, before any man was ever created, and He was perfectly satisfied in and of Himself.

What Eliphaz is pointing out is that there is absolutely nothing man can do to add to God. Man really cannot give to God anything in the sense that he is adding to God. Since God is perfect, we cannot add to Him, and we cannot detract from Him. If we could detract from God or subtract from God, then God would be less than perfect, and God would not be God. Your righteousness is not adding anything to God Himself. God is perfectly content and satisfied in and of Himself.

In Job 35:7, Elihu basically asks the same thing: "If thou be righteous, what givest thou Him? Or what receiveth He of thine hand?" You cannot add anything to God, improve upon God, make

God any more perfect, or make God any more satisfied. Here is the truth: God does not need us. We need Him.

He may easily live without us, but we cannot live without Him. As a Christian and as a pastor, I desire to render service to Him, and I pray that He will allow and enable me to do so. But God does not need me. He does not need anyone, and He may use anyone or anything that He pleases. We are not indispensable, and we cannot make ourselves indispensable. Again, we need Him. He does not need us.

Now, while God cannot be added to inherently, essentially, and intrinsically, it is true that God is either praised and honored, pleased or displeased with how we recognize His external glory. So, when we are obedient, then we are pleasing God because we are praising His external glory and the fact that we are obeying Him, following His commands. Displeasing to the Lord when we disobey Him. Obviously this is pleasing to the Lord. Now the reality then of our service, worship, and honor and praise to Him is only because of His superabundant grace to us. Let me give you some scriptures. In Psalm 11 in verse 7 the Bible says this: "For the righteous Lord loveth righteousness; His countenance doth behold the upright." Listen to that. The righteous Lord loveth righteousness. In Psalm 33 in verse 5 it is, "He loveth righteousness and judgment; the earth is full of the goodness of the Lord." And when you get to Psalm 45, which is a psalm of the Messiah, it is talking about the Lord Jesus Christ.

## God Takes Pleasure in His People

The scripture says there, "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above all thy fellows." So what is said about the Lord Jesus Christ? He loved righteousness and He hated wickedness.

Now, so let me ask this question. What is it that gives God pleasure? I want you to turn in your Bibles, if you would, please, to Psalm 147. And get ready because I want to show you a couple of verses here. If you'll go ahead and turn to Psalm 147, I'm going to tell you the very first thing today that gives God pleasure. Here it is. Listen to this. We're going to read it in just a moment. God takes pleasure in His people. God takes pleasure in His people.

This to me is absolutely astounding. It is absolutely astonishing. What an amazing condescension. That God not only condescends to notice us, but that God also condescends to take pleasure in us. Now I can understand God taking pleasure in perfection because God is perfect Himself. But none of us are perfect. We have not yet been made perfect. And we are sinners and yet the truth of the matter is God still delights in us and God still takes pleasure in us. Look in Psalm 147 and notice verse 10.

The Bible says, "He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."

Look in Psalm 149, verse 4: “For the Lord taketh pleasure in His people; He will beautify the meek with salvation.” The Lord takes pleasure in His people and in those that fear Him.

When you look back at Psalm 147, verses 10 and 11, He says, “He delighteth not in the strength of the horse, and He taketh not pleasure in the legs of a man.” In other words, it is not strength, power, or might in which God delights. The greatest cavalry and the greatest infantry do not please Him. God is not interested or pleased with the mighty war horse or the great warrior. It is not that which is physical that pleases God, but that which is spiritual in which He takes pleasure.

He takes pleasure, the Bible says, in those that fear Him and in those that hope in His mercy. He takes pleasure in those who truly worship Him, however poor, humble, or unknown they may be. Their worship may be the most unostentatious, unnoticed, or simplest there is, but God still takes pleasure in it. He takes pleasure in our praise, our prayers, our fellowship, and our worship.

Turn back to Psalm 33 and look there, beginning with verse 18. The Bible says, “Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine.” Note that the eye of the Lord is upon them that fear Him—that is, His people—and upon them that hope in His mercy.

What an infinite joy this should bring to each one of us! How it should humble our souls, quiet our spirits, motivate our trust, and

enable us to please Him more and more. If God takes pleasure in us, how much more should we obey Him and delight in Him, and thus give Him more pleasure? So, the very first thought is this: God takes pleasure in His people. Here is the second truth: God takes pleasure in uprightness.

## God Takes Pleasure in Uprightness

Turn in your Bibles to 1 Chronicles chapter 29. This is the great chapter where David and the people are giving for the building of the temple. Look at 1 Chronicles 29 and verse 17. David says, "I know also, my God, that Thou triest the heart and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things, and I have seen with joy Thy people which are present here to offer willingly unto Thee." Note the first part of the verse: "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness."

The word uprightness is the Hebrew word yosher, which refers to that which is upright, right, straight, and just. If you were to ask me what uprightness is, I would answer that it is what we refer to as integrity or moral rectitude. The easiest way to demonstrate what uprightness really is is to show you a comparison. Turn to the little book of Micah, chapter 7, and at the same time turn to Psalm 15. We will read Micah chapter 7 first, and then come back to Psalm 15. In the little book of Micah, you have Jonah, Micah, and, I think, Nahum after Micah. Look in Micah chapter 7, and let us begin reading in verse 2.

Micah 7:2 says, "The good man is perished out of the earth," and then, "there is none upright among men." Already we know that an upright man is what we would call a good man. What happens when there is a lack of uprightness?

Micah says, "They all lie in wait for blood; they're all murderers. They're all covetous and greedy. They hunt every man his brother with a net. And that they may do evil with both hands earnestly," that is, they are sold into wickedness.

"The prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up." In

other words, there is a conspiracy between the elite, between the powers that be, to destroy the little man. Then he says in verse 4, “The best of them is a brier; the most upright is sharper than a thorn hedge.” All it does is cause grief and hurt. “The day of thy watchmen and thy visitation cometh,” God is going to take care of them; “now shall be their perplexity.”

Still speaking of a lack of uprightness, he says, “Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man’s enemies are the men of his own house.”

“Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.” When there is no uprightness, there is nothing but wickedness, sin, transgression, covetousness, heartache, trouble, and distrust. Now look in Psalm 15. Here is the question: “Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?” Who is going to abide with God? Verse 2 tells us who will be with the Lord.

"He that walketh uprightly and worketh righteousness," and "speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord." Here's an upright man: "he that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

So I hope you see the contrast. In Psalm 15, you're talking about an upright man who is obedient, loving, kind, compassionate, generous, who loves the Lord and loves his neighbor, and is not going to do that which is wicked and wrong. When you look at what is lacking in uprightness, in Micah 7, it's someone who's absolutely sold to wickedness, disobedience, and ungodliness.

Now, there's a very good reason why the Lord takes pleasure in uprightness, and that is because He's upright Himself. The Bible

says in Psalm 25 and verse 8, "Good and upright is the Lord; therefore will He teach sinners in the way."

In Psalm 32, verses 10 and 11, he says, "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

Who are the upright in heart? Those who are righteous, those who trust in the Lord's mercy, and those who rejoice in Him. In Psalm 37, verses 17 and 19, he says, "For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied."

If we desire to give pleasure to our most gracious and kind Heavenly Father, we should be as upright as we possibly can be by His grace and mercy. We should have moral rectitude and integrity. We should be men and women of our word, honest to the nth degree, doing everything we can to bring our Heavenly Father pleasure. We know from Scripture that God has pleasure in His people and in uprightness.

## God Takes Pleasure in Working in His People

God takes pleasure in working in His people. Philippians 2:13 says, “For it is God which worketh in you both to will and to do of His good pleasure.” Have you ever stopped to consider that it was God who worked faith in you? Faith was His gift. He gave it to you and enabled you to exercise faith. Repentance is His gift. He gave it to you, worked it in you, and enabled you to exercise that gift.

I read years ago about one man who said, “I started out with nothing. And I still have most of it left.” The truth is, we start out with nothing, we still are nothing, and we still have nothing in and of ourselves. Every grace and every mercy that we have is from God Himself. He not only has to give us His gifts; He has to work them in us.

John 15:5 says, “Without Me you can do nothing.” I have heard people say, rightly so, “When I came to Jesus Christ, I came

willingly." Of course you did. So did I. When I came to Jesus Christ, I wanted to come to Jesus Christ. The question is, who made you willing to come to Jesus Christ? Why were you willing to come at that time, when for years prior you had no interest in coming? The Bible says in Psalm 110:3, "Thy people shall be willing in the day of Thy power." It is God who works it in us. Isaiah 26:12 says, "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us." Anytime that you have a desire to pray, God worked it in you. Anytime you have a desire to be obedient, God worked it in

Anytime you have a desire to worship Him, God worked it in you. God is pleased to work in His people.

In 1 Corinthians chapter 4, verse 7, the Apostle Paul asks, "For who maketh thee to differ from another?" Wow, we can ask a lot of questions. Why were you born in America and not in Africa? Why were you born as you and I would call an intelligent being and someone who had brain damage from birth and did not even know the time of day? Who made you to differ? Why is it that you are saved when others are unsaved? We may be sinners, but we are saved sinners only by His grace. So the question is, "For who maketh thee to differ from another?"

Here is another question: "And what hast thou that thou didst not receive?" Everything we have, God gave us. He gave us life, health, breath, intelligence, faith—He gave us everything. God gave us. "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" In other words, if you understand who made you to differ, and if you understand that everything you have He gave you, it will humble you and not lead you to be proud and arrogant. Not at all.

Then, if you will turn in your Bibles to 2 Thessalonians, chapter 1, verses 11 and 12, we are talking about the fact that it gives God pleasure to work in His people. We read: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ." Note the words, "wherefore also we pray always for you, that our God would count you worthy of His calling,

and fulfill all the good pleasure of His goodness." It pleases God to work in us. Once God works it in, it is our responsibility to work it out.

That is why he said in Philippians 2:12, "Work out your own salvation with fear and trembling." God works it in. "For it is God which worketh in you both to will and to do of His good pleasure." If God works it in you, if He puts the "to will" in you, He is also going to put the "to do" in you. If He puts the will in you, He will give you the power and energy to work it out. One way we know that God is working in us is that He enables us to work out what He works in us.

So, if we really want to bring God pleasure, we should do as the Apostle Paul commanded in Romans 12:1: "Therefore, brethren, I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed" how? "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." If we really want to bring God pleasure, we need to come to Him and say, "Father, here I am."

## God's Good Pleasure to Give Us the Kingdom

"I'm presenting my body to You. Work in me understanding. Work in me enlightenment. Work in me any and every gift that You desire. Lord, here I am. Use me." Because it delights God and gives God pleasure to work in us.

So, what pleases God? His people that fear Him please Him. Uprightness pleases Him. It pleases Him to work in us. I want to give you a fourth one. I want you to turn in the book of Luke. Matthew, Mark, Luke. Look in Luke chapter 12 and verse 32.

## God Takes Pleasure in Giving Us the Kingdom

Here's an astounding little statement. Notice Luke chapter 12 and verse 32. Here's the fourth thing: God takes pleasure in giving us the kingdom. God takes pleasure in giving us the kingdom. Our Lord says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

We may be small, insignificant, and little by the world's standard; however, that does not hinder our reception of the kingdom. God is pleased to give it unto us. We do not earn it or merit it; it is a gift. It is God, by His grace and power, who enables us to triumph. We will have the victory because Jesus Christ is the victor.

Let me point something out. I do not care how wicked the world is or how wicked men are. All wickedness and all wicked men will be overthrown. Their wickedness will come to nothing. There is no question about it; it is not a supposition, but a fact. Look at verse 32 again. Our Lord said, “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.” It pleases God the Father to give us the kingdom.

You have to remember what God said in Isaiah 46:10: “My counsel shall stand, and I will do all My pleasure.” It cannot be thwarted, hindered, or stopped. It will be done. It is the Father's good pleasure to give us the kingdom. You know what the Bible says in Daniel 7:18? “For the saints of the Most High shall possess the kingdom forever, even forever and ever.”

Therefore, no amount of wickedness, and no amount of wicked men, will stop us from receiving the kingdom. God will give us the fullness of His kingdom.

I have already shown you four things that give God pleasure. Why does God take pleasure in His people? Why does He take pleasure in our uprightness, in working in us, and in giving us the kingdom? Isaiah 53 gives the answer to each of these questions.

## The Ultimate Pleasure: Bruising His Son

Here is my last point: God took pleasure in bruising and crushing His Son, the Lord Jesus Christ. Isaiah 53:10 says, “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. He shall see of the travail of His soul, and shall be satisfied.”

“By His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because

He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

Do you understand the mystery of mysteries set before us? It pleased God the Father to crush and bruise His only begotten Son. The Bible says it pleased Him to put Him to grief, to make His soul an offering for sin, and to send His Son to be the propitiation for our sins. It pleased the Father to send His Son to be our substitute and sacrifice. How could such suffering and grief please Him? How could it please God the Father to see His sinless Son being made sin for us?

Listen to 2 Corinthians 5:21: "For He," that is, God the Father, "hath made Him," God the Son, "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Think about that. God the Father made God the Son to be sin for us, though He knew no sin.

So how could it please God to bruise Him? How could it please God to crush Him? How could it please God to pour His wrath upon His only begotten Son, who was totally, completely spotless and innocent and pure? How? Isaiah 53:10 explains it: "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."

What did it please God to do? It pleased Him to put Him to grief, to bruise Him, and to make His soul an offering for sin. Now Isaiah says, "the pleasure of the Lord" shall prosper in His hand. All that bruising of Jesus Christ, all that crushing of Jesus Christ, and all of that offering of Jesus Christ would accomplish the pleasure of the Lord.

The Father knew that the Son would magnify His law and make it honorable. He knew that the Son would be fully obedient and fulfill all righteousness. He knew that the Son would accomplish salvation, redeem and reconcile His people, and justly and righteously enable Him to take pleasure in His people, to take pleasure in uprightness, to take pleasure in working in us, and to take pleasure in giving us the kingdom. The Lord knew this, and it pleased Him to do this to

Jesus Christ because He knew that the pleasure of the Lord would prosper in His hand.

That is why the Bible says in verse 11, "He shall see of the travail of His soul, and shall be satisfied." There is no maybe and no hoping so; it shall be so. Ephesians chapter 1, verse 4, explains this a little further.

"According as He," that is God the Father, "according as He hath chosen us in Him," that is in Jesus Christ, "before the foundation of the world." Why did God choose us in Jesus Christ before the foundation of the world? The answer is "that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself." Why? It was "according to the good pleasure of His will, to the praise of the glory of His grace, wherein He," God the Father, "hath made us accepted in the Beloved," that is, God the Son, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself."

Do you realize that the only reason we have so great a salvation in Jesus Christ is because it pleased God to bruise the Lord Jesus Christ? It pleased the Father to make Him our salvation. This was chosen, worked out, and ordained before the foundation of the world. That is why Jesus Christ is called the Lamb slain from the foundation of the world. It pleased the Father to give us Jesus Christ as our substitute and sacrifice.

## Application: Living to Please God

I think of Hebrews 10:6, where our Lord said, "In burnt offerings and sacrifices for sin Thou hast had no pleasure." All those oxen, lambs, birds, sheep, and whatever animal sacrifice was given did not please God, placate God, or satisfy God—and could not. If they had satisfied Him, they would have continued. There would have been no need for the full and final sacrifice of the Lord Jesus Christ. So our Lord said, "A body Thou hast prepared for Me." He came to be our substitute and sacrifice and to work out a perfect salvation. It pleased God the Father to bruise and crush His only begotten Son,

making Him suffer for our sins, because He knew the pleasure of the Lord would prosper in His hand.

Now, I want you to listen to two applications I have. The first one is this: How can we not seek to give our Heavenly Father pleasure? When He was pleased to bruise Him who loved us so much, we should seek to please Him and give Him pleasure in every area of our lives.

In the book of Colossians, chapter 1, verses 9 and 10, the Apostle said of the Colossian Christians, “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.” Now why does Paul pray that these Colossian Christians would be filled with the knowledge of His will in all wisdom and spiritual understanding? Here is why: “That ye might walk worthy of the Lord unto all pleasing.” That is, that you might bring Him pleasure. “Being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.”

Let me give you something else. Did you know that if you claim to be His child, if you claim to be in His army, or if you claim to be His minister, then you are obligated to give Him pleasure? The Bible says in Psalm 103 and verse 21, “Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.” We are obligated and responsible to bring Him pleasure.

Now, one last verse. Do you realize that the only reason that we exist, the only reason we were created, and the only reason we are saved is to bring God pleasure? There it is in Revelation 4, verse 11: “Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.” God did not create us so that we may please ourselves. He created us to bring Him pleasure. When we put our pleasure ahead of His pleasure, we are idolaters. The only reason we have our being is to bring pleasure to our gracious and kind, merciful and loving Heavenly Father. Father, in the name of Jesus Christ, we bow to Thee.

We thank You for Your grace and mercy to us. Enable us, as Your people, to bring pleasure unto Thee. Help us to please Thee in uprightness, integrity, and moral rectitude. Help us to please Thee in offering our bodies unto Thee as a living sacrifice, so that You may work in us Your good pleasure. May we please Thee in praying for the kingdom: "Thy kingdom come, Thy will be done on earth as it is in heaven." Help us to give Thee pleasure in praising You for Your great sacrifice and salvation in the Lord Jesus Christ. Help us to honor Thee not only as Your creatures, but as Your people, as Your children. Give us grace to serve Thee acceptably with reverence and godly fear. In Thy name we pray. Amen.

# Source Notes

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Chapter 2: Giving God Pleasure Part 2
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