

## Sabbath School Lesson #10 – Doing *the Unthinkable* – 27 February-5 March 2021

**C**hrist suffered for our transgressions. “But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed” (Isaiah 53:5). “Christ hath redeemed us from the curse of the law, being made a curse for us” (Galatians 3:13). That “Christ died for the ungodly” (Romans 5:6) is evident to all who read the Bible. Christ “was delivered for our offenses” (Romans 4:25). The death that we deserved, came on Him. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” But death came by sin. Death is the curse that has passed upon all men, simply because “all have sinned.” So as Christ was “made a curse for us,” it follows that Christ was “made to be sin on our behalf” (2 Corinthians 5:21). He “bore our sins in His own body” up to the tree (1 Peter 2:24). Note that our sins were “*in His own body.*” It was no superficial work that He undertook. The sins were not merely figuratively laid on Him, but they were actually in Him. He was made a curse for us, made to be sin for us, and consequently suffered death for us. To some this truth seems unthinkable; to the Greeks it is foolishness, and to the Jews a stumbling-block, but “to us who are saved, it is the power of God.” For bear in mind that it was *our sins* that He bore in His own body, not His own sins. The same scripture that tells us that He was made to be sin for us, assures us that He “knew no sin” (2 Corinthians 5:21). The same text that tells us that He carried our sins “in His own body,” is careful to let us know that He “did no sin” (1 Peter 2:22). The fact that Christ could carry our sin about with Him, and in Him, being actually made to be sin for us, and yet not do any sin, is to His everlasting glory and our eternal salvation from sin.

**Sunday: Isaiah’s Testing Truth** – There is no time when one would naturally feel less that the Lord is with him than when being sorely tempted. But that is the very time when we must know it and confess it. It was in the trial that the Saviour confessed the Father. “The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near that justifieth Me; who will contend with Me? ... Behold, the Lord God will help Me; who is he that shall condemn Me?” (Isaiah 50:5-9). When Jesus was in the judgment hall, and every one of His disciples had forsaken Him, and the soldiers were mocking Him and heaping upon Him the refinement of insult, who saw in Him the Son of God? Not even His own disciples. There was no outward evidence. The priest and soldiers saw no sign that He was the Son of God. “Had they known it, they would not have crucified the Lord of glory” (1 Cor. 2:8). What evidence had He Himself? What fruit of all His labours was there? He had chosen twelve disciples, and one of them had betrayed Him, one had denied Him with cursing, and all had fled. Of course His enemies would throw this in His face. They doubtless said, ‘You came making great professions; but where are your followers?’ We know that they did mock at His claim to be the Son of God (Matthew 26:68; 27:39-44). Even the fact of God was hidden from Him. What evidence did the Saviour have? – the word of God. “I know I shall not be ashamed. He is near.” It is the same in the temptation in the wilderness. As He was weakened by fasting, His visage “marred more than any man, and His form more than the sons of men” (Isaiah 52:14), a wanderer in the desert, the devil comes to Him and says, ‘You do not look much like the Son of God.’ Satan coming as an angel of light, he tries to make out that Christ is ‘a metaphorical son’ or ‘a role play’. He says: ‘If you are a literal Son of God, you created all things. Why do you not take these stones and satisfy your hunger?’

And Christ knew that He could have done it. He knew that He was the Son of God in the wilderness, just as well as when, at the last supper, He washed the feet of the disciples as an humble one, He could say, “When there were no depths, I was brought forth;” “before the hills was I brought forth” (Prov. 8:22-30). He held to the word of God all through His hours of temptation, confessing the Lord. That is what it means to confess that Jesus Christ is come in the flesh. It does not mean simply on certain occasions when there seems to be a wave of glory sweeping over the congregation, and we are moved in spite of ourselves. It is so just

as much when we are physically helpless. It is just as true when the enemy is pressing us with temptations. It is as much so when afflictions are pressing about us, as when all is pleasant and clear. To confess is to hold the word of God as true continually. And the value of confession is confessing it in the heart. "Believe in thine heart." "This word shall be in thine heart." Let not the enemy snatch it away. It is only by the fixed knowledge, through His word, that God is with us, that we can ever resist any temptation. So when the enemy comes in like a flood, let the Spirit of the Lord lift up this standard against him in your heart: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20). Keep "the faith of Jesus" (Revelation 14:12), and the victory is yours.

**Monday: The Suffering Servant Poem** – It is with His strong right arm that God saves His people; and this arm of the Lord is Jesus Christ whom He has sent; for we read: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isaiah 53:1-3). Prophets had sung of it, and people had looked with eager longing and exultant hope for its revelation; and when "the fulness of the time was come" what did they see? – only a babe wrapped in swaddling clothes, and lying in a manger. Disappointed? Yes; many of them were; but they had no reason to be; for that was the sign which the angel gave to prove that the great gift was bestowed. "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Corinthians 1:25). What is weaker and more destitute of reason than a new-born babe? – not any other animal that lives. Yet that helpless babe was "the power of God, and the wisdom of God." The cross of Christ is the power of God. Christ hanging on the cross, nailed hand and foot, the helpless object of the ridicule of the mob, is the gift by which God redeems mankind. God's "strength is made perfect in weakness," and so in the cradle and the cross we have the highest manifestation of God's everlasting power.

**Tuesday: Who Has Believed?** – In the first Adam, the Lord made man to rule over the works of His hands. Satan made Adam to sin, then said, 'I have spoiled God's plan; it cannot be done.' The Lord said, Yes, it can; and not only that, but I will take a fallen man, with all his infirmities, and I will rule the world through even him. The devil is defeated. That is not a theory; it is practical for you and me. When the devil has me down, he cannot rejoice against me; for when I fall I shall rise again. And just as low as I fall, just so high I will rise above where I was before. "Who has believed our report? To whom has the arm of the Lord been revealed? There is no form nor comeliness in Him, nothing that we should desire in Him" (Isaiah 53:1-2). Who would believe that he could see Him, that same Being, – so marred, more than any man, – crowned with glory and honour. What goes with the crowning of glory and honour? – Kingship. Of what? – Glory. Of what? – Of the world to come. Then the man Christ Jesus has a right now to the world to come. In the beginning it was the Lord ruling through Adam; now it is the Lord ruling through the second Adam, and through far inferior conditions, doing what He would have done through the first Adam under the first conditions.

**Wednesday: The Unreachable Is Us!** – Christ came to save us from sin. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:6). "Know ye not that ... ye are not your own? For ye are bought with a price.' 1 Corinthians 6:19, 20. What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption. The word of command was given: "Deliver them from going down to perish eternally. I have found a ransom'." {6T 479.2}.

**Thursday: A Transforming Reparation Offering** – Christ "poured out His soul unto death" (Isaiah 53:12), but the offering was not wasted. He does not regret the offering, even though it is rejected by many. Some must be saved, else He has died in vain; but He has not died in vain; therefore, the promise is sure: "He shall see of the travail of His soul, and shall be satisfied" (verse 11). "Whosoever will" (John 6:37), may be of the number. Since He died not in vain, see to it "that ye receive not the grace of God in vain" (1 Corinthians 6:1).