

Doing *the* Unthinkable



SABBATH AFTERNOON

Read for This Week's Study: *Isa. 50:4–10, Isa. 52:13–53:12, Isa. 53:3–9, Isa. 53:10–12.*

Memory Text: “But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed” (*Isaiah 53:5, NKJV*).

Lough Fook, a Chinese Christian, was moved with compassion for those of his compatriots who had become slaves in South American mines. He wanted to give them the hope of the gospel, but how could he have access to them? His solution was to sell himself for a term of five years as a slave. He was transported to Demerara, where he toiled in the mines and told his fellow workers about Jesus.

Lough Fook died—but not until 200 people were liberated from hopelessness by accepting Jesus as their Savior.

Such amazing self-sacrifice for the good of others! What an example!

By doing the unthinkable; that is, humbly “taking the form of a slave” (*Phil. 2:7, NRSV*), Jesus, too, had reached the unreachable—you and me and all the world steeped and lost in the abyss of sin.

This week, we'll see this incredible event prophesied hundreds of years before it happened.

* Study this week's lesson to prepare for Sabbath, March 6.

Isaiah's Testing Truth *(Isa. 50:4–10)*

If Isaiah intended to convey only information, he would lay out all the details regarding the Messiah at once. But in order to teach, persuade, and give his audience an encounter with the Servant of the Lord, he develops a rich fabric of recurring themes in symphonic fashion. He unfolds God's message in steps so that each aspect can be grasped in relation to the rest of the picture. Isaiah is an artist whose canvas is the soul of his listener.

Read Isaiah 50:4–10. Summarize what these verses are saying. How do you see Jesus in this passage?

We found in Isaiah 49:7 that God's Servant is despised, abhorred, and "the slave of rulers" (*NRSV*) but that " 'kings shall see and stand up, princes, and they shall prostrate themselves' " (*NRSV*). Here in Isaiah 50, we learn that the valley is deeper for the gentle Teacher whose words sustain the weary (*Isa. 50:4*). The path to vindication leads through physical abuse (*Isa. 50:6*).

This abuse sounds bad to those of us in modern Western cultures. But in an ancient Near Eastern culture, honor was a life-and-death matter for a person and his or her group. If you insulted and mistreated someone like this, you'd better be well protected; if they got half a chance, the victim and/or his clan would surely retaliate.

King David attacked and conquered the country of Ammon (*2 Sam. 10:1–12*) because its king had merely "seized David's envoys, shaved off half the beard of each, cut off their garments in the middle at their hips, and sent them away" (*2 Sam. 10:4, NRSV*). But in Isaiah 50 people strike the Servant, painfully pluck out hairs from His beard, and spit at Him. What makes these actions an international, intercosmic incident is that the victim is the envoy of the divine King of kings. In fact, by comparing Isaiah 9:6, 7 and Isaiah 11:1–16 with other "servant" passages, we found that the Servant *is* the King, the mighty Deliverer! But with all this power and honor, for some unthinkable reason, He does not save Himself! This is so strange that people didn't believe it. At Jesus' cross, leaders mocked Him: " 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' " (*Luke 23:35, NRSV*); " 'Let him come down from the cross now, and we will believe in him' " (*Matt. 27:42, NRSV*).

Read through Isaiah 50:4–10. Write down the spiritual principles depicted here that should be applied to our own lives. Look at yourself in light of the list you make. In what areas could you do better? If discouraged, then read on for the rest of the week.

The Suffering Servant Poem *(Isa. 52:13–53:12)*

Isaiah 52:13–53:12, known as the “Suffering Servant Poem,” confirms Isaiah’s reputation as “the gospel prophet.” In harmony with the excellence of the gospel, the poem towers above other literature. Though breathtakingly short, every phrase is packed with profound meaning that reveals the core of God’s unthinkable quest to save a race steeped and lost in sin.

This is not the “milk” of Isaiah’s word. He has prepared his audience by developing the Messianic theme from the early part of his book. In following the overall course of the Messiah’s life on earth, the prophet started with His conception and birth (*Isa. 7:14*), introduced His identity as a divine Davidic king (*Isa. 9:6, 7*), elaborated on His work of restoration for Israel (*Isa. 11:1–16*), and quiet ministry of liberation from injustice and suffering (*Isa. 42:1–7*). Then Isaiah revealed that the Messiah’s grand drama includes the contrast of tragedy before exaltation (*Isa. 49:1–12, Isa. 50:6–10*). Now the Suffering Servant Poem plumbs the depths of the tragedy.

Go back over those sections listed in the above paragraph. Review what they tell us about the Messiah, Jesus. How do they help to prepare us for what’s coming in Isaiah 52 and 53? Or do they simply make what happens in Isaiah 52 and 53 more striking?

Isaiah 52:13–53:1 introduces the poem with a preview containing a stunning contrast: the Servant will prosper and be exalted, but His appearance will be marred beyond recognition. Who can believe it?

Isaiah 53:2, 3 begins a painful descent from the Servant’s origin and ordinary appearance to His sorrow and rejection. Isaiah 53:4–6 pauses to explain that His suffering is really our punishment, which He bears to heal us. Isaiah 53:7–9 continues the innocent Servant’s descent to the grave.

In Isaiah 53:10–12, the Servant ascends to the exalted reward foreseen at the beginning of the poem starting in Isaiah 52:13, with the added insight that His sacrifice to save others is the will of God.

Compare this poem to the “valley” shape of Philippians 2:5–11, where Jesus begins in the form of God but descends by emptying Himself to take on the bondage of human form, humbling Himself down to death, and the lowest of all deaths: death on a cross. Therefore, God highly exalts Him so that everyone should acknowledge Him as Lord (*compare Isa. 49:7*).

Read Isaiah 52:13–53:12. Write down everything the poem says that Jesus has done for us. Dwell on what those actions in our behalf mean to us.

Who Has Believed? *(Isa. 52:13–53:12)*

In Isaiah 52:13, God’s Servant is highly exalted, but without warning, the next verse describes His appearance as so disfigured He cannot be recognized as one of the “sons of men.” The New Testament describes the factors that marred Jesus’ appearance, including scourging, a crown of thorns, crucifixion, but, above all, bearing the sins of the human race. Sin was never intended to be natural for humans; bearing it made the “Son of Man” appear inhuman.

Compare this with the story of Job, who suddenly plummeted from a position of great wealth, honor, and power to a miserable wretch sitting among ashes on the ground and scraping his painful sores with a potsherd (*Job 1, 2*). The contrast was so great that not even Job’s friends recognized him at first (*Job 2:12*). The question is: Why does Job suffer? Why must God’s Messiah suffer? Neither deserve it. Both are innocent. Why, then, the suffering?

Read through the verses for today’s study and write down the places where the theme of the innocent suffering for the guilty appears. What is the essential message there for us?

Look at the questions in Isaiah 53:1. These questions emphasize the challenge of believing the unbelievable (*compare with John 12:37–41*) and warn us to sit down for the rest of the story. But the questions also imply an appeal. In this context, the parallel between the two questions implies that the Lord’s arm or power of salvation (*compare with Isa. 52:10*) is revealed to those who believe the report. Do you want to experience God’s saving power? Then believe the report.

Look carefully at Isaiah 53:6. What is the specific message there? What is that text saying to you, personally, that should give you hope despite your past sins and failures?

The Unreachable Is Us! *(Isa. 53:3–9)*

Like a vulnerable plant, apparently of no special value, and despised (*Isa. 53:2, 3*)—that’s the depiction we are given here of the Suffering Servant. Isaiah has quickly brought us through innocent youth to the brink of the abyss. Even with the background provided earlier, we are not prepared in the sense that we are resigned to the Servant’s fate. To the contrary! Isaiah has taught us to cherish the Child born to us, the supreme Prince of Peace. Others despise Him, but we *know* who He *really* is.

As someone has said: “We have met the enemy and they are us.” The Servant is not the first to be despised, rejected, or a man of suffering. King David was all of those when he fled from his son Absalom (*2 Sam. 15:30*). But the suffering borne by this Servant is not His own and does not result from His own sin. Nor does He bear it merely for another individual; “the LORD has laid on him the iniquity of us all” (*Isa. 53:6, NRSV*).

The answer to the question “Why?” is Isaiah’s testing truth: *Because of God’s love, His Messiah would choose to suffer*. But why? Isaiah drives the “golden spike” in to complete the unthinkable truth: *He would choose to suffer in order to reach the unreachable, and the unreachable are us!*

Those who do not understand regard the Servant as “struck down by God” (*Isa. 53:4, NRSV*). Just as Job’s friends thought his sin must have caused his suffering, and just as Jesus’ disciples asked Him “‘who sinned, this man or his parents, that he was born blind?’ ” (*John 9:2, NRSV*), those who saw Jesus on the cross assumed the worst. Didn’t Moses say that “anyone hung on a tree is under God’s curse” (*Deut. 21:23; compare Num. 25:4*)?

Yet, all this was God’s will (*Isa. 53:10*). Why? Because “Christ redeemed us from the curse of the law by becoming a curse for us” (*Gal. 3:13, NRSV*). Because God “made him to be sin who knew no sin, so that in him we might become the righteousness of God” (*2 Cor. 5:21*).

“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.”—Ellen G. White, *God’s Amazing Grace*, p. 172.

The weight, the guilt, the punishment for the sins of the whole world—every sin, by every sinner—fell upon Christ at the cross, at once, as the only means to save us! What does this tell us about how bad sin is, that such a price had to be paid in order to redeem us from it? What does it tell us about God’s love that He would do this for us, even at such a great cost?

A Transforming Reparation Offering

(Isa. 53:10–12)

What does it mean that the Servant’s life is “an offering for sin” (Isa. 53:10, NRSV)?

The Hebrew word refers to a “guilt” or “reparation offering” (*Lev. 5:14–6:7, Lev. 7:1–7*), which could atone for deliberate wrongs against other people (*Lev. 6:2, 3*). Such sins were singled out by Isaiah (*Isaiah 1–3; Isa. 10:1, 2; Isaiah 58*). Also, the sinner must restore to the wronged person that which was taken, plus a penalty, before offering the sacrifice to receive forgiveness from God (*Lev. 6:4–7; compare Matt. 5:23, 24*). In a case of inadvertent misuse of something that belongs to God, the reparation goes to Him (*Lev. 5:16*).

Now we can understand Isaiah 40:2, where God comforts His exiled people by telling them they have paid enough reparation for their sins.

But following the reparation, there must be a sacrifice. Here it is in Isaiah 53: God’s Servant, instead of a ram, is led like a sheep to the slaughter (*Isa. 53:7*) on behalf of people who have gone astray (*Isa. 53:6*).

Although “cut off from the land of the living” (*Isa. 53:8, NRSV; compare Dan. 9:26*), completely consumed in the sacrifice that kindles the flame of hope for us, the Servant comes forth from death, the land of no return, to receive exaltation; see His “offspring”; and prolong His days (*Isa. 53:10–12*).

Look up each of the following verses. How does each one reflect the same basic message as Isaiah 53?

Ps. 32:1, 2 _____

Rom. 5:8 _____

Gal. 2:16 _____

Phil. 3:9 _____

Heb. 2:9 _____

1 Pet. 2:24 _____

If someone were to ask you to summarize in a single paragraph the good news of Isaiah 52:13–53:12, what would you write?

Further Thought: “Christ bore our sins in His own body on the tree. . . . What must sin be, if no finite being could make atonement? What must its curse be if Deity alone could exhaust it? The cross of Christ testifies to every man that the penalty of sin is death. . . . Oh, must there be some strong bewitching power which holds the moral senses, steeling them against the impressions of the Spirit of God?”—Ellen G. White, *Our High Calling*, p. 44.

“The law of God’s government was to be magnified by the death of God’s only-begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because [He was] sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man’s behalf in thus bearing the justice of punishment. He secured eternal life to men, while He exalted the law, and made it honorable.”—Ellen G. White, *Selected Messages*, book 1, p. 302.

Discussion Questions:

- 1 Isaiah 53:7–9 descends to the depths of the abyss: the Servant’s death and burial. How many aspects of these verses were fulfilled at the end of Jesus’ life? (*Matt. 26:57–27:60, Mark 14:53–15:46, Luke 22:54–23:53, John 18:12–19:42.*)
- 2 Look at the last quote above by Ellen G. White about Christ’s death magnifying the law. What does she mean by that? How do we understand His death as proof of the perpetuity of the law?

Summary: Having told about the birth, identity, and career of God’s Deliverer, Isaiah finally reveals the supreme tragedy that gives us hope: to reach, save, and heal lost people, including us, God’s Servant voluntarily bears our suffering and punishment.

Vodka for Easter

By ANDREW MCCHESENEY, Adventist Mission

Sergei Sokol, chief engineer at a beverage company in northern Kazakhstan, was pleased when a coworker declared during lunch break that people should celebrate Easter with a shot of vodka, painted eggs, and *kulich*, a traditional Easter bread in the Orthodox Christian faith. Many people in Kazakhstan celebrate Easter with vodka, painted eggs, and *kulich*.

“What does the Bible say about Easter?” Sergei asked.

The coworker didn’t know what to say. He had never read the Bible.

Sergei ran to his office and returned with a Bible. With the assistance of a concordance, he and several coworkers unsuccessfully searched for a mention of Easter as a holiday celebrating Jesus’ resurrection from the dead. But they did find numerous references to the Jewish Passover, which in their native Russian language has the same name as Easter: *paskha*. The only food that the Bible mentioned as being eaten at *paskha* was roasted lamb or goat with unleavened bread and bitter herbs.

“Where is the vodka, painted eggs, and *kulich*?” a coworker exclaimed.

Sergei smiled. He liked those conversations. They led to Jesus.

Coworkers didn’t speak so openly about the Bible when Sergei first joined the company. He was open about being a Seventh-day Adventist, but his coworkers thought his faith was odd. “That guy is a sectarian,” they whispered.

Sergei did not mind the disdainful remarks and prayed for wisdom to share his hope in Jesus’ soon coming. He wondered how he could share literature. Then he remembered that every coworker had a birthday. He began to congratulate coworkers on their birthdays and to present them with gifts of Ellen White’s books *The Great Controversy* and *Steps to Christ*. Coworkers read the books and began asking questions at lunchtime.

When the local Adventist church opened an “urban center of influence” offering free massage therapy on its premises, Sergei invited coworkers to sign up. Three women came, and he gave them a tour of the sanctuary, small hall, and children’s room before the massage session. The coworkers praised



Adventists after receiving 10 days of massage therapy. “We thought you belonged to a sect,” one told Sergei during lunch break. “But it turns out that this is a church—and a good church.”

Sergei said he doesn’t feel like a missionary for sharing Jesus. “I don’t think that I’m doing anything special,” he said. “This is just what I do.”

Part of a 2017 Thirteenth Sabbath Offering helped open the first Seventh-day Adventist preschool in Sergei Sokol’s hometown, Pavlodar, Kazakhstan.

Study Focus: *Isaiah 50, 52, 53****Part I: Overview***

This study explores the message related to the Messianic Servant in Isaiah 50, 52, and 53.

The figure of the Messianic Servant is a core theme in the book of Isaiah. Isaiah 52 and 53 constitute a great song about the Servant. There are many discussions among scholars about the identification of the servant in the song. Some consider that the servant in those chapters represents Israel. However, the book of Isaiah itself provides some insights to help us make a clear, positive identification of the Servant as the Messiah. The song first identifies the Messiah as the King (*Isa. 52:7, 8*); second, it identifies the Messiah as Rescuer and Redeemer (*Isa. 52:9–15*); and finally, it identifies the Messiah as the Suffering One (*Isaiah 53*).

Three main topics are explored in this study: (1) the Lord as Servant, (2) the Messiah, the Suffering Servant, and (3) the Messiah, the Redeemer and the King.

Part II: Commentary**The Lord as Servant**

As we study the song of the servant (*Isaiah 52 and 53*), we need to study the previous chapter, as well. Isaiah 50 is introduced by the expression “Thus saith the LORD” (*Isa. 50:1*). It is the Lord who says, “I dry up the sea, I make the rivers a wilderness. . . . I clothe the heavens with blackness, and I make sackcloth their covering” (*Isa. 50:2, 3*). In the following verses, “the Lord” states that “the Lord GOD has done” this. The Lord declares that the Lord God “hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary” (*Isa. 50:4*); “The Lord GOD hath opened mine ear, and I was not rebellious” (*Isa. 50:5*); “The Lord GOD will help me; therefore shall I not be confounded” (*Isa. 50:7*); and “The Lord GOD will help me; who is he that shall condemn me?” (*Isa. 50:9*).

The next verse (*Isa. 50:10*), which is expressed as an explanatory parallelism, is introduced:

- A. “Who among you fears the LORD
and obeys the voice of his servant,
- B. who walks in darkness
and has no light,
- A'. yet trusts in the name of the LORD
and relies upon his God?” (*NRSV*).

It is clear that *servant* is parallel with the *Lord* in A, just as *God* is parallel with the *Lord* in A'.

Ellen G. White comments on this chapter: "Through Isaiah, [Christ] prophesied of Himself, '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' . . . Isaiah 50:6."—*The Acts of the Apostles*, p. 225.

The Messiah, the Suffering Servant

Isaiah 52 and 53 present, in several stages, one of the best portraits of the Messiah. First, these chapters present the Messiah as King (*Isa. 52:7, 8*) and second, the Messiah as Rescuer and Redeemer (*Isa. 52:9–15*). A third stage follows, showing us the Messiah as the Suffering One (*Isaiah 53*). This study starts with the last stage because it seems that the author puts these stages in reverse order.

If we follow the inspired interpretation, there is no doubt that this Suffering Servant is the Christ. The Gospel of John states, "This was to fulfill the word of Isaiah the prophet which he spoke: 'LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?' . . . These things Isaiah said because he saw His glory, and he spoke of Him" (*John 12:38, 41, NASB*).

It is clear that the sacrifice of the Servant is a substitutionary death, as evinced by the text:

"Surely our griefs He Himself bore,
And our sorrows He carried" (*Isa. 53:4, NASB*).

"He was pierced through for our transgressions,
He was crushed for our iniquities. . . .

And by His scourging we are healed" (*Isa. 53:5, NASB*).

"The LORD has caused the iniquity of us all to fall on Him" (*Isa. 53:6, NASB*).

"By His knowledge the Righteous One,
My Servant, will justify the many,
As He will bear their iniquities" (*Isa. 53:11, NASB*).

Ellen G. White writes, "Paul showed how closely God had linked the sacrificial service with the prophecies relating to the One who was to be 'brought as a lamb to the slaughter.' The Messiah was to give His life as 'an offering for sin.' Looking down through the centuries to the scenes of the Saviour's atonement, the prophet Isaiah had testified that the Lamb of God '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.' Isaiah 53:7, 10, 12.

"The Saviour of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised,

rejected, and slain. The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.”—*The Acts of the Apostles*, pp. 227, 228.

The Messiah, the Redeemer and the King

The song of the Servant in Isaiah 52 emphasizes another two stages of the Messianic Servant’s work.

After the vicarious atonement made by the Servant, the redemption of His people is possible. “If He would render Himself as a guilt offering, He will see His offspring” (*Isa. 53:10, NASB*). This is also the imagery of Isaiah 52 (starting in the second half of verse 9). The scene of the redeemed people no longer includes the image of the Suffering Servant but, rather, the image of a brave warrior, who “has bared His holy arm” (*Isa. 52:10, NASB*). The holy arm is the symbol of His power, which makes the rescue of His people possible.

The scene here in Isaiah 52 impresses us with its power and majesty. At its heart is the image of a commander, the exalted leader: “He will be high and lifted up and greatly exalted” (*Isa. 52:13, NASB*).

There is a wonderful reason for His exaltation: it is because of the ultimate success of His mission. The Lord announces the exaltation of His servant because of His satisfactory substitutionary death for the sins of both His guilty people and the Gentiles (see F. Duane Lindsey, *The Servant Songs: A Study in Isaiah* [Chicago: Moody Press, 1985], p. 138).

Although His “visage was so marred more than any man, and his form more than the sons of men,” He nevertheless “sprinkle[s] many nations,” and “the kings shall shut their mouths at him” (*Isa. 52:14, 15*).

All nations will be witnesses to His exaltation, for as we read, he shall be exulted “in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (*Isa. 52:10*).

The next stage in the song (even though, technically speaking, in the order of actual appearance in the book of Isaiah, this section comes *first*) is the Messiah as the King. The Messiah has redeemed His people; the work is complete. Now the messengers of the King “saith unto Zion, Thy God reigneth!” (*Isa. 52:7*). “Your watchmen lift up their voices, they shout joyfully together” (*Isa. 52:8, NASB*), and as it is announced before, of “the increase of his government and peace there shall be no end” (*Isa. 9:7*).

God does not merely redeem His people from oppression, affliction, and the enslavement by foreign nations, especially Babylon, and bring them back to their homeland, Jerusalem. God also sends Jesus Christ, the Messiah, as the Suffering Servant to die on the cross to redeem His people and all human beings who receive Him from the bondage of sin. One day,

He will take His redeemed home, and then He will reign forever.

The SDA Bible Commentary states in this regard: “The deliverance here foretold was, first, that of literal Israel from the nations that oppressed them (see on Isa. 40:1; 44:28 to 45:13), and then the greater deliverance from sin and all evil through the Suffering Servant (see on chs. 41:8; 42:1) of ch. 53, that is, the Messiah. . . . His power to deliver His people, and later the triumph of the gospel prove that He, and not Satan, reigns.”—Volume 4, p. 287.

Part III: Life Application

- 1. In this lesson, we have studied the Messiah as the Suffering Servant. Why do you think the Lord decided to reveal Himself to us as a Servant? Read Isaiah 52 and 53 in order to get some ideas.**

- 2. How do you understand Isaiah 53:10: “The LORD was pleased to crush Him, putting Him to grief” (*NASB*)? How does the apostle Paul help us to understand this mystery, as relayed in this verse: “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him” (*2 Cor. 5:21, NASB*)?**

3. Our hope is that the God who delivered His people in the past is coming in the near future to take His people to the New Jerusalem. According to the book of Isaiah, many kingdoms came upon the stage of this earth's history, but eventually, they passed away.

- What about the kingdom of the Messiah? How long will the kingship of “the Son of Man” stand? Read Daniel 7:14: “And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

Notes
