



2021 1Q Isaiah: Lesson 10 Doing the Unthinkable

by Tim Jennings (announcements last page)

SABBATH

This week we examine Isaiah 53, let's read starting in verse 3 from the NIV84:

“He was despised and rejected by men...”

Why was he despised and rejected by men?

- Was does this mean?
- Was He rejected because there was something defective or wrong about Him?
- Or He was rejected because there was something wrong with those who rejected Him?
- Is there a lesson in this for us when people reject us?
- How many people live in fear of being rejected or thought ill of? But what do other people's attitudes reveal?
- When other people are bigoted, judgmental, racist, what does it reveal?
- Do we learn the lesson?
- Sin in the heart causes fear, selfishness and then hatred of all things righteous. Those in darkness don't want to come into the light lest their evil deeds be exposed. So, when we are being mistreated or rejected, it is appropriate (since we are sinners) to reflect briefly and examine the truth of ourselves and ask, if we brought this on ourselves. But **we must not let other people's actions be the measuring stick** of our peace with ourselves. **Other people's actions are a revelation of their character, not ours**—from the abundance of the heart the mouth speaks.

Remember Satan is the accuser and one of his powers is the power of accusation. Many people live in fear of what others think and that fear causes greater concern for self and they are easily manipulated to take actions that will prevent others from rejecting them, rather than living with their hearts singly focused on bringing glory to God. Jesus was despised and rejected—because of the sin in the hearts of people, not because of some defect in Jesus.

“...a man of sorrows, and familiar with suffering...”

Why was Jesus sorrowful? What caused His sorrow and suffering? Certainly, Jesus felt the aches of sore muscles, the hunger pains after a long day, the fatigue of a tired body, and during crucifixion weekend the bodily suffering of the torture inflicted upon Him. But was His sorrow and suffering primarily about Himself?



Consider this quote from *The Desire of Ages*:

“In the temptation in the wilderness, Satan had been defeated, and his rage was great. Now he determined to bring sorrow upon Christ by striking John. The One whom he could not entice to sin he would cause to suffer.” DA 224.1

How did Jesus suffer? What caused it? It was His love for us and seeing our pain from sin that caused His suffering. Parents, what causes you to suffer the most, isn't it when you see your children being damaged by sin, whether their own or as victims of others?

What this the only source of His heartache and sorrow and suffering? From *The Desire of Ages*:

“The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.” DA 753.1

“...Like one from whom men hide their faces
he was despised, and we esteemed him not...”

Why was Jesus despised? Why didn't we esteem or value Him?

⁴ Surely he took up our infirmities
and carried our sorrows,...

What does this mean? What law lens do you see this through?

He who knew no sin became sin for us so that we might become the righteousness of God—what does this mean?

How did Jesus take up our infirmities? Was this a legal taking up or an actual state of being? When Jesus became incarnate what humanity did He take up—a sinless humanity like Adam in Eden or a humanity infected with fear and selfishness like ours? Is our carnal nature an infirmity? Does it weigh us down with sorrow? Did Jesus partake of humanity like Adam had or like we have?

But does that mean Jesus' had a humanity exactly like ours? No, this is another trap debate of Satan. His classic strategy is to set up two lies or false views and then get people to choose one and fight the people who have chosen the other when both are still wrong. In this case the old argument of prelapsarian versus postlapsarian—did Jesus have a humanity like Adam's before sin (prelapsarian) or like ours (postlapsarian), and the answer is neither.

Jesus was unique. Consider how Jesus became human. Adam was taken from dirt and created a living being directly by God—is that how Jesus' humanity came to be? Eve was taken from



the side of a sinless Adam, is that how Jesus' humanity came to be? Every other human in history, including you and me, are born from a sinful mother AND a sinful father—is that how Jesus' humanity came to be? No, Jesus was born of a woman under law (Gal 4:4), the law of sin and death, thus through Mary Jesus partook of our sinful or fallen nature, which connected Him to us and made His humanity part of this creation and enabled Him to be tempted in every way just like we are. But Jesus' Father was the Holy Spirit who came upon Mary and caused the pregnancy, thus Jesus is unique—a blend of our humanity and His divinity. Thus, He carried or took upon Himself our terminal condition and carried all the sorrow and pain it causes in order to cure it and save us

“...yet we considered him stricken by God,
smitten by him, and afflicted...”

Isaiah prophesied that we would misunderstand the mission, we would fail to see it was for our healing, and instead would teach that His suffering would be inflicted upon Him by God, that God would actually strike His own sinless Son and afflict Him.

And this is exactly what Christianity has taught through the lie of penal substitution theology. It is taught that we are in legal trouble with God, that God placed all the bad deeds on Jesus and then God used His power to punish Jesus ultimately executing Him at the Cross. This is all fraudulent and a lie based on believing the lie that God's law functions like human law. Once we reject that lie and embrace the truth of God's law as design law we realize that we are terminal in sin and Jesus came to cure the condition and was God's agency to accomplish the goal of the Triune Godhead, eradicating sin and saving humanity

Notice how Matthew applies this text in Matt 8:16-17:

“And when evening had come, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and **healed all who were ill in order that what was spoken through Isaiah the prophet might be fulfilled, saying, "He Himself took our infirmities, and carried away our diseases."** (NAS)

Bearing our griefs and carrying our sorrows does not mean that Christ “paid the penalty” for our sins, but instead means that he took away from us our griefs and sorrows (ie took away our sicknesses). The healing of the physical illnesses during His life on earth was a metaphor or acting out of the plan of salvation to heal us from sin completely.

“⁵ But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,
and by his wounds we are healed...”

How do you explain this?

- What crushed Him physically?



- What crushed His heart?
- Is there any evidence that His Father used power to in any way injure, harm, punish Jesus?
- Was the suffering coming out from the Father?

What did the Father do?

- He let Him go, abandoned Him, why?
- Was it that once this commodity called sin was placed on Jesus the Father was so offended, sickened, disgusted with Jesus that He couldn't stay by any more so He ran away?
- No! God was in the Son reconciling the world to Himself (2Cor 5:19).

Why did God let go Jesus at the cross? It was the only way for Them (God the Father, Son and Holy Spirit) to complete the mission Jesus came to Earth to complete—eradicate sin from humanity and save the species. Remember why Jesus stayed away from Lazarus for three days? Because had He gone sooner Lazarus wouldn't have died that first death. Jesus could not die on the cross and complete His mission if the Father, the source of life, didn't sever His connection with His Son and let Him go. Thus, the Father letting go was not the Father being angry, upset, disgusted, or punishing, it was the Godhead in full and complete mutual cooperation achieving the purpose of why Jesus came! It is how reality works!

How did Peter use this passage? 1 Pet 2:24:

24 and He Himself bore our sins in His body on the cross, **that we might die to sin and live to righteousness; for by His wounds you were healed.** (NAS)

Notice Peter explicitly says that Jesus' sacrifice was to heal us, transform our hearts, remove sin from us, that we die to fear and selfishness and live to righteousness through the victory or wounds of Christ! There is nothing penal legal going on.

*“⁶ We all, like sheep, have gone astray,
each of us has turned to his own way;
and the LORD has laid on him
the iniquity of us all...”*

What does this mean?

- First we are all selfish, so without the work of the Holy Spirit in our hearts and minds we all go our own way, watch out for self—
- and God has taken this terminal me-first fear ridden selfish condition and placed it upon Christ through the humanity Christ assumed when He was born of Mary.
- This is how He is tempted in every way just like we are—yet without sin.
- We are not only tempted externally, but also internally, and in Gethsemane we see that Jesus was tempted by His own humanity to act to save self. But He chose to deny that



temptation and love others perfectly, thus He died to selfishness upon the Cross and restored God's law in the humanity He assumed.

- This is why He arose on the third day and could accurately predict His resurrection even though He could not see through the portals of the tomb. His prediction was not based on a prophetic vision of the future where He saw through time to the other side of the tomb, but was the prediction of One who knows how He built life to operate, understands the design law of love and knew that when selfishness was removed, and love, God's law perfectly restored into the humanity He assumed, death would be destroyed and life and immortality brought to light. (2Tim 1:10)

*“¹⁰ Yet it was the LORD's will to crush him and cause him to suffer,
and though the LORD makes his life a guilt offering,
he will see his offspring and prolong his days,
and the will of the LORD will prosper in his hand...”*

What does this mean? What law lens do you read it through? If you believe the lie that God's law works like human law, made up rules that require imposed punishment, then this text is used to teach the lie that God used divine power to crush Jesus and cause Him to suffer. Thus many theologians teach the lie that God killed Jesus on the cross to pay our legal sin debt.

But if we embrace the truth of God's design law we understand that it was the weight of sin, the sense of guilt, separation from His Father, the fear and selfishness, the pull of the nature He assumed that crushed Him and caused Him to suffer. That God did make him a sin offering in that God so loved the world He gave His only begotten Son so that any who trust Him will be saved. He offered Him up freely—for what purpose? To be our Remedy, to cure the sin condition we could never cure.

*“¹¹ After the suffering of his soul,
He will see the result of the suffering of his soul and be satisfied (*Margin*)...”*

What does this mean? Some who hold to the lie about God's law being like human law teach the satisfaction theory of atonement and teach that God was angry, wrathful and needed a sinless blood payment to assuage His wrath or satisfy His sense of justice and Jesus' blood satisfies God in this way. But this is all false.

What is the truth? If you had a child dying of cancer, what is the only thing that truly satisfies? A remedy that cures, that puts the cancer into remission. Thus, God sees the result of the suffering of Christ, which is the saving of humanity and though it was terrible, agonizing, infinitely painful, He is satisfied with the result because He has saved the children that He loves.

*“... by his knowledge (or the knowledge of him) my righteous
servant will justify many,
and he will bear their iniquities...”*



What does this mean? What does justify mean? Those who embrace the lie that God's law functions like human law teach that justification is a legal process of applying Jesus' blood as a legal payment to the account of the sinner and God legally declaring them to be righteous even though they are not righteous.

Such a concept is completely contrary to the Bible. The Bible teaches "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Co 5:21 NIV84).

God justifying or setting right is God actually fixing the hearts and minds of people, putting us right with Him again. Our natural hearts distrust God and are at enmity with God. Abraham trusted God, meaning his distrusting heart was set right, put right, or justified with God and once Abraham's heart was changed from distrust to trust, THEN God accounted or recognized Abraham as justified.

God justified or set the human species right with Himself **in the person of Jesus Christ** through the victory of Jesus as the cross. Each individual is justified when they respond to what God has done through Christ and have their hearts changed from distrust to trust. I like this quote from *The Desire of Ages*:

The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. **But Christ, coming to the earth as man, lived a holy life, and developed a perfect character.** These He offers as a free gift to all who will receive them. **His life stands for the life of men.** Thus they have **remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty.** Thus the very **righteousness of the law is fulfilled in the believer in Christ.** God can "be just, and the justifier of him which believeth in Jesus." Romans 3:26. DA 762.2]

SUNDAY

In the last paragraph we read "...for some unthinkable reason He doesn't 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!'"

Was the reason unthinkable? From the human perspective it is completely unthinkable, from the wisdom of the world it is right to save self—but from God's perspective, from Heaven's system, love seeks not her own. "For whoever wants to save his life will lose it, but whoever loses his life for me will find it." (Mt 16:25 NIV84).

So after all we just examined, why was the death of Christ on the cross necessary for our salvation?



MONDAY

Read first paragraph, “Isaiah 51:13....” Is God’s quest unthinkable?

If you had a child that you had instructed not to ever get in the medicine cabinet and you came in and found your child had just eaten an entire bottle of medicine—if you intervened to save your child would that be unthinkable?

Why do they suggest God’s plan to save us is unthinkable? Isn’t it quite understandable if the core motive is love?

What makes the plan of salvation so hard to understand? Isn’t it because it has been perverted with the human law model that results in all kinds of contradictions? Can you think of any contradictions that have been taught in Christianity?

- God is love and only wants your love but if you don’t love Him He will torture and kill you
- God is just and only does what is right, and therefore God punished the innocent Jesus so the guilty sinners can be pardoned
- You can trust God but if you don’t trust Him He will torment you in hell for all eternity
- Jesus and the Father are One—if you’ve seen Jesus you’ve seen the Father—but Jesus must intercede with the Father pleading His blood to the Father to prevent the Father from killing you
- God wants to have a close relationship with us, but if God were to get too close to us He would kill us for our sin, so we must have an intercessor to protect us or shield us from God’s wrath.
- God knows all things but if I accept Jesus and am covered with His righteousness, then God doesn’t know how sinful I am, when He looks at me He is unaware of my sinfulness and only sees the sinlessness of Jesus

I could go on all day. The penal legal model of atonement is all a lie, it is a fraud, it is built upon Satan’s lie about God’s law that God’s law functions like human law and it damages the minds of those who believe it.

It is only coming back to worship God as Creator, which requires we understand His laws are design laws that life is built upon those laws we free ourselves from all the contradictions and everything harmonizes and makes sense and God is always beautiful and exactly as Jesus revealed Him to be.

TUESDAY

Read second paragraph, “Compare this with...” Why did Job suffer? Why did Jesus suffer?

George Fifeield and 19th century theologian wrote:



He [Jesus] took our sorrows, our griefs, all the conflicts of our lives upon him, and was tempted in all points as we are. **He took the injustices of our lives upon him too.** It is a fact that you and I have to suffer for many things for which we are not at fault. **All my suffering is not the result of my sin. Some of it is; but just as long as sin exists, injustice exists.** As long as men sin, men will be sinned against. **Just so you and I will have to suffer for the sins of others;** and so God, to show that he knew and realized all that, **let him that was perfectly innocent, take the injustice and sin of us all.** O brethren and sisters, **he did not bear some other grief or some other sorrow, but he bore our griefs and our sorrows.** He was pierced through by them, and **the Lord permitted it, because there was healing in it for us; not that he might appease God, or reconcile him unto us.** G.E. Fifield, God is Love, Chicago, Theodore Reese, 1897

Why did Job suffer? Because there is sin in the world and there is evil in the world and evil people do evil things. Why did Jesus suffer—to provide remedy, reveal the truth to destroy lies and win us to trust, and to provide a new nature, a sinless character that we can receive as a free gift. To heal our sinfulness and write His living law of love into our hearts.

When you have been through something terrible, and you meet someone who has suffered in the same exact way—soldiers who have been in combat together, parents who have had children die, people who have lost houses to fire or flood—when we know another person has been through what we have gone through—what does that do for us?

Do you realize Jesus has been tempted and suffered in every way just like us?

WEDNESDAY

The bottom green section reads, “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!”

thoughts? What do you understand this to be saying?

Let’s be very clear—our position is that no human being could be saved without the life, death and resurrection of Jesus Christ. His coming to earth as our Savior is non-negotiable for our salvation.

But, why He had to die, what He accomplished, how we understand it, that is open to a variety of interpretations and many of them within Christianity are distorted and false.

Before we try to unpack this statement and find some light in it, let’s first set some parameters that will help us avoid confusion.

What law lens are we going to understand this through? If we choose the world’s view of law, the rule of law, imposed rules that require infliction of punishment, then we will distort all Christ achieved



through Satan's lies and ultimately believe God is like Satan in character, an inflictor of pain, suffering and death in order to be just.

But, when we understand God is our Creator and His laws are design laws, then we understand all of this differently. Let's contrast this statement through the two law lenses:

- Guilt
 - Under imposed law guilt is a legal guilt, a state of legal condemnation that requires legal penalty or punishment or payment.
 - But under design law guilt is the mental and emotional experience that sin causes in the heart and mind of the sinner, the internal sense of condemnation and fear that drives people to deny, blame, rationalize and justify and separate themselves from God and others. Thus, the guilt of sin Jesus experienced, that awful sense of guilt and separation from His Father that sin causes.
- Punishment
 - Under imposed law punishment is inflicted by the ruling authority and thus God becomes the source of inflicted pain, suffering and death.
 - Under design law punishment is the punishment that sin itself brings as it damages us and separates us from God ultimately resulting in death for those who won't let God heal them.
 - Consider this historic quote: "We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.? 1SM 235.2
- Sins
 - Under imposed law sins are deeds, bad acts, and are recorded in books and every act must be tracked, recorded and punished.
 - Under design law sins, the acts are symptoms of the condition of sinfulness, the condition of fear and selfishness infecting the heart. As Jesus taught in Matthew 5.
 - Under imposed law it is fraudulently taught that all bad deeds of every person were placed on Christ and God inflicted the appropriate amount of punishment on Christ for all the trillions of sins of all the people through history. This of course is silliness and fantasy and makes God out to be completely corrupt as He inflicts punishment upon an innocent.
 - Under design law however, we understand sinfulness to be a terminal condition of being out of harmony with God and how He built life to operate. We understand that none of us could restore God's design for life back in humanity and that Jesus came and took this terminal condition upon Himself in order to cure, to overcome, to eradicate fear and selfishness and restore love within humanity. Now this makes perfect sense and is perfectly rationale.



Read next sentence in green section, “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?”

How do you understand this language of payment for sin?

What is the ransom price? To whom is the ransom paid?

THURSDAY

What is atonement? What does the word actually mean? How would you explain it?

The lesson suggests some texts at the bottom to compare with the message of Isaiah 53, let’s look at Psalms 32:

“ Blessed is he
whose transgressions are forgiven,
whose sins are covered.”

What does this mean? What law lens do you read it through?

- Does “forgiven” mean a legal pardon or personal attitude toward the sinner—God’s graciousness, that He doesn’t hold it against us?
- What does it mean to cover sin?
 - Does it mean to cover over, to hide, to erase from record books?
 - Or does it mean to cover for, to take responsibility, Jesus saying, “I’ve got you covered. I’ll take care of it and fix it for you?”
 - So from the Remedy:

“Happy are they
whose wicked minds are restored to perfect purity,
whose selfishness is eradicated.”

“² Blessed is the man
whose sin the Lord does not count against him
and in whose spirit is no deceit...”

What does this mean? What law model do you read it through? What does it mean to count sin against him, why would the Lord not count someone’s sin against them?

From the Remedy:

“Happy is the person
whose infected heart the Lord transforms to perfection,
in whose mind there is no deceit.”



When we are unhealed, still dead in trespass and sin, the Lord must be truthful, must accurately diagnose us and our sin-sick condition. But when we have been reborn, when the law of God is written in our hearts and minds, then the Lord no longer counts our sin against us, i.e. no longer finds any sinfulness in us to heal as we have been healed and the past symptoms (deeds) are irrelevant for those who are healed.

³ When I kept silent,
my bones wasted away
through my groaning all day long.

⁴ For day and night
your hand was heavy upon me;
my strength was sapped
as in the heat of summer.

⁵ Then I acknowledged my sin to you
and did not cover up my iniquity.
I said, "I will confess
my transgressions to the Lord"—
and you forgave
the guilt of my sin..."

What does this mean?

From the Remedy:

When I held onto my guilt and shame, refusing to talk to God,
I stressed myself and my body decayed
because every day I screamed, "no!" denying the truth.
⁴But day and night
your healing hand pressed firmly upon me;
my resistance evaporated
like water in the summer heat.
⁵Then I admitted my sin-sickness to you
and did not hide my character-deformity.
I said, "I will confess
my selfishness to the Lord" —
and you healed me
and freed me from guilt.

Do you see how design law brings such clarity to the sin problem and God's plan of salvation, why we suffer when we sin and how God heals us?



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