

# Christ Our Sin Offering

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**Bible Text:** Isaiah 53:10

**Preached On:** Sunday, May 6, 2012

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Please take your Bibles and look with me in Isaiah 53. In the last number of weeks, we have really slowed down in our study in Isaiah, taking our time going through this very important chapter because of all that it has to teach us concerning our Lord Jesus Christ and his sacrifice, great sacrifice, effectual sacrifice for sinners and I appreciate so much the reading that Bob gave us, referring back to Leviticus 4 here just a little bit but today I want us to consider verse 10 of this chapter and speak with you about Christ our sin offering, an offering for sin. It says in Isaiah 53:10,

10 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.

We hear a lot of people today talking about offerings and tithes, in other words, things that they bring to a place of worship and they offer unto the Lord and the reason there is so much emphasis on that is because rooted in man's depravity and unbelief is still this notion that we have to do something for God. It goes deep into the roots of idolatry. You go overseas and be in some of these countries where people are constantly offering up sacrifices or they're bringing things and they are presenting them to their god, little g-o-d, with the hope that somehow it will pacify that God and give them a better harvest or give them more children or give them wealth or health or whatever they're looking for. The same thing goes on in our society, it's just maybe brushed up a little bit more, a little better, a little more hidden, but fundamentally it's still the same idolatry that's in men's hearts.

The one thing that I'll have you to consider though here in verse 10 is not an offering that we bring to the Lord, this is the Lord's own prescribed offering which was necessary that he, being the just God, would offer of himself and be satisfied with and that is in the person of the Lord Jesus Christ. So we're talking about an offering for sin. It may sound a little bit strange to you for me to say it but this is God's offering. This is what he offered to himself as a just satisfaction that he might be a just God and Savior.

When you think back, anytime you see something in Scripture, you always think back, "Well, when was the first time that this would have been offered? When would we we have seen this for the first time?" Well, there again, it is God himself. Genesis, chapter 3,

you'll find that God himself offered up the very first sin offering. He didn't need it because of any sin in him, perish the thought. He's holy, he's just, but he required it. He required it in order to give us an example of what is necessary for him being a just God to also be a Savior, it requires this sin offering. We know the story of Adam and Eve. We know of their fall. We know of how they went and sewed fig leaves together, verse 7 in Genesis 3, they made themselves aprons. They endeavored to cover their guilt. That's what man continues to do today in his depravity, continues to try to cover in some way his guilt. That's why we have the word "penance" or "lent." These are all ceremonies that people do to somehow try to diminish their guilt before God. It's foolishness. It's nothing but fig leaves and as someone has said, fig leaves are scratchy. You put them on and they are tough to wear. They can't really cover nakedness, especially before God.

So God in calling out Adam and his wife, took off of those fig leaves and notice verse 21, Genesis 3 and verse 21, "Unto Adam also and to his wife." Both a type and picture of those that Christ has redeemed. It says, "did the LORD God make coats of skins, and clothed them." Now, you cannot skin an animal without killing it and so the very first example of the sin offering was one that God himself did. He shed that blood of an innocent animal and then clothed Adam and Eve with the coats of those skins. That's a picture of what he would do thousands of years later, not with just any animal, but with that Lamb, Christ, who is the Lamb of God, shedding his blood, that he might clothe his people with his garment of righteousness.

So there has been established from the fall if there is anybody that ever wonders for a second how is it that God can be just and declare sinners righteous, this is the only way. It has been set from the beginning and Scriptures warn us of not trying to move the old landmarks. It's not trying to move man's tradition, that needs to be moved. It's not tearing down men's customs, those need to be torn down. But this chief cornerstone, this one landmark that was set from the fall, is one that we would do well to heed. We'll try to move that surveyor stone, the Lord laid it and this is the touchstone of Scripture because of how it pictures Christ.

You say, "Well, how do you know that was really what was being said there?" Well, you're close to Genesis 4, right there you have the story of Cain and Abel, two children of Adam and Eve. How did they know to bring an offering? Well, someone must have taught them. The only ones around were their parents at the time. It appears to me very plainly that this is something that Adam and Eve began to instruct their children in. This is how it is as sinners they were to approach unto God. You know the story. Cain, he decided to become a little bit creative like many do today. "It sounds too simple to think that a lamb dying could in any way give me forgiveness of sins." Where most people have problems is when they begin to say, "I think." How many people do you talk to who say, "I know what the Scripture say. I think..." That's man's trouble. When men begin to think for themselves, "All we like sheep have gone astray. We have turned every one to his own way. But the Lord has laid on him the iniquity of us all." He has laid on Christ the iniquity of his people.

So here we have Abel and we have Cain. It says in verse 2, "And Abel was a keeper of sheep," an interesting occupation the Lord gave him. He had a constant reminder every day every time a sheep was born of what God would require, a perfect lamb. And the Lord gave him eyes of faith to see even in that occupation a view of Christ whereas Cain, it says, "was a tiller of the ground. And in the process of time," we don't know how much time, over time. I would say that that is often how you see erosion in men's thinking. Over time, it doesn't always come immediately but it begins in the heart and the thought that somehow I can come in another way and one in their heart begins to move away from the one truth that God has established that without the shedding of blood there is no remission of sin.

But it says, "Cain brought of the fruit of the ground," here's the word, "an offering unto the LORD." Now, there are some that would argue that this was not a sin offering that he was bringing but simply a thank offering so it shouldn't have been required blood. You can read all the way through the Old Testament, it doesn't matter what kind of offering, without the shedding of blood that was no remission of sin. But I would dare say believing the word that this was a sin offering and so it points out all the more Cain's rebellion against the Lord in thinking that he could come in some other way and have his sin forgiven. You say, "How do you know that?" Well, when the Lord spoke to Cain in verse 7, he said, "If thou doest well, shalt thou not be accepted?" When he says to Cain "if thou doest well," that is, "Go get your sheep, even if you have to ask Abel for it." Pride keeps people from the Lord, the sin of pride. Cain is thinking, "Why should I have to get one from Abel?" Well, if that's the only place to find a sheep, then bring it.

"And if thou doest not well," notice, "sin lieth at the door." What it's saying is that apart from that blood sacrifice, sin is never removed. It's still there. It doesn't matter how much you bring, how right you think your approach is. I've heard people say that Cain's attitude was wrong. No, his offering was wrong. His offering was wrong because in verse 4 it says, "Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel," and the word "and" there can also be translated "even." "Even to his offering." It wasn't that Abel had anything in him that was better than Cain inherently, no, they were both sinners, both sons of Adam.

But the key here is the Lord had respect to his offering. In other words, what it represented. The blood of bulls and goats could not put away sin, we know that, but it was a covering. It was representative of the blood of the Lord Jesus Christ that he would shed on behalf of sinners millenniums later and that faith to bring that offering was as much a gift to Abel as the offering itself because he was a keeper of the sheep and all that was the Lord's doing.

But it says in verse 5, "But unto Cain," again you could translate that, "even to his offering he had not respect. And Cain was very wroth, and his countenance fell." So that's why the Lord said to him, "if thou doest not well," the call here, the note here is to come in any other way to God but through that blood sacrifice of the Lord Jesus Christ is to do evil. To think in any sense that something you do or think or bring to the Lord in coming

apart from the person and work of the Lord Jesus Christ alone is a great evil. You're a rebel.

So you can see even as we come here in Isaiah 53, the importance of the sin offering was well-established. I do want before we get back to Isaiah 53 just to come back to the portion that Bob read in Leviticus 4. Most people think of sin as being something that you do willfully and therefore it is a great offense to the Lord. If you notice here in Leviticus 4, the Lord said in verse 2, "Speak unto the children of Israel, saying, If a soul shall sin through ignorance." Isn't that the number 1 thing that most people try to plead, ignorance? "Well, I didn't know," when they really do but most of the time they still act dumb. That's as much rebellion as anything. But let's say it is a sin of ignorance. Is the required offering any less? No, very clearly the Lord makes it plain here it's still going to require a blood sacrifice. Man is without excuse. I don't care what the sin of omission or commission, all the ways that people try to describe sin in different levels, before God it is sin and apart from an accepted blood sacrifice. And all the way down through here as Bob was reading, I hope you noted how many times he repeated "for a sin offering." For a sin offering.

For sins of ignorance. Even the priests themselves it says in verse 3, "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering." Don't you get the picture that there is none righteous, no, not one? Therefore we do well to heed the word of the Lord here.

But let's come back to the portion here in Isaiah 53 and as the Lord directs, I want to endeavor to talk to you on a couple of points that I pray the Lord would bring home to our hearts. The very first one in Isaiah 53:10 is how our Lord himself was offered as that sin offering. These were types and pictures of the Old Testament but Isaiah writing here was foreseeing the Lamb of God. The Lamb of God. The one who would come and lay down his life and shed his blood.

It says here in verse 10, "Yet it pleased the LORD to bruise him; he hath put him to grief." So we see this is the Lord's offering unto himself. Remember when Abraham went up on the mount with Isaac and Isaac said, "I see the wood. I see the fire," there in Genesis 22? And Isaac said, "But where is the lamb?" Abraham said, "The Lord will provide himself a lamb." He will see to it himself but he will provide himself as that Lamb. I believe that's every bit a part of the interpretation of what that meant, that God himself would be that Lamb. So it was when Christ came.

It was foretold in Genesis 3:15 that the seed of the serpent, the serpent would bruise his heel, but he would crush the head of the serpent. You know, the bruising of the heel by the serpent in Genesis 3:15 is actually here attributed to the Lord himself bruising the seed of the woman. Everything that took place there at Calvary, you could talk about the wickedness of men, you could talk about the betrayal of Judas, you could talk about Satan entering into him, there was truly a great battle that day but there was one general,

there was one director of it all, so that in the end nothing was done unto the Son but what God himself had determined.

So that's clear here. "Yet it pleased the LORD to bruise him." You have to remember this is God's sacrifice. If it was left to any of us to try to figure out how God could be just and declare sinners such as we just, we would fail. None could ever figure it out. But here is the Lord himself coming as a man and being bruised in a body, being buffeted, being scourged and nailed to the cross, being numbered with transgressors. Everything of evil that you can imagine being done unto him and yet the Lord doing it to show just how grievous sin is and just how just and holy and righteous he is as God.

I know people like to look at Noah and his day and how God destroyed the world as an example of God's judgment for sin and that would be true. Or they like to look at Sodom and Gomorrah and say, "Look what God did to Sodom and Gomorrah if you want an example of just how holy and just God is and how evil sin is." That would be true but you won't find any greater example in all of history, in all of the world, in all of Scripture, of just how just God is and just how sinful sin is to a holy God than to understand what he did to his Son. He spared not his Son but delivered him up that he might freely give us all things if we're the Lord's. I bow to that Lord because he has been pleased to teach me. I don't see my sin as I ought to see it and I don't see God's holiness as he is but I know this, apart from this sin offering, there is no salvation. Mark it down. Whatever your little heart in depravity is seeking after, thinking in its pettiness and rebellion as to how you're going to approach a holy God, you bypass this and you're lost. That's all that I can say. You're lost. That's where the Lord brings us. He brings us to bow. He gives us a heart ??? Certainly God's holiness, his justice and his ??? I don't spend my time trying to figure out everybody else's sin. I've got enough of my own to deal with, but I know apart from his sacrifice, I have no hope and neither do you. Neither do you.

It pleased the Lord to bruise him. When the sins of his people were laid on him and the wrath of God came upon him for that that's the bruising, actually in the original, it is in the sense of absolutely crushing. It's like you take wheat and you put it in a mill and grind it into powder, into flour, that's the word that's used here and it makes sense, doesn't it, that Christ, the bread of life? But it wasn't prepared, this flour, the preparation, the sowing of the seed, the dying of the seed, the coming forth of the harvest, the cutting down of the wheat and the grinding of it in the mill. All of this describes Christ's incarnation and his life that he lived but ultimately that death that he died that sinners such as we might enjoy and know the blessing of forgiveness in God. It pleased the Lord to bruise him and all of this was according to his purpose and his will and in that way salvation was brought about.

If you look over in John 10, there are a lot of verses rushing through my mind right now but I want to stay focused here on Isaiah 53, but here's one in John 10 where the Lord speaks of being the great Shepherd and those for whom he came, those for whom he lay down his life, his sheep, but you can see here in John 10:17 and 18, again, it speaks where it pleased the Lord to bruise him. Our Lord himself acknowledged that everything he was and did as a man was, "Therefore doth my Father love me, because I lay down my

life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." So at no time during the life or death of our Lord, was he left merely to man's will or what men would call chance. Everything that was done was done according to God's purpose. This was God's offering and he presided over it from beginning to end.

But secondly, coming back to Isaiah 53, we see how he was put to grief as a sin offering. I believe this is more than just physical. Men like to put together movies that endeavor to attempt to describe the physical suffering of our Lord and I don't want to minimize in any way what that would have meant. Crucifixion was one of the most horrible ways of putting a person to death. It's torture and yet the centurion that was there that day and was a hardened Roman soldier knew that the way that this one had died was different than any he had seen before and I believe the reason is that no man took his life. He gave it of himself and no man could do to him but what he himself ordained. Even though he was on that cross, he was still directing everything that was done to him: every nail pounded, every hammer blow. They broke the other two thieves' legs in order to hurry up their persecution but they didn't break a bone of our Lord and that according to the Scriptures that no bone could be broken. Even down to that detail because the Lord had already commended his spirit to the Father.

But he was put to grief as a sin offering. I believe the connection there has more to do with the type of suffering that he suffered as the sin-bearer. Here he is describing the very sword of justice that was awakened and pierced into him as the substitute, as the sacrifice, something that we can never enter into. A soul will spend eternity in hell that is separated from Christ and it will never, ever, ever satisfy a holy God. Stop and think about it: forever. And yet here in one place, in one offering, in one death, and this is why we bow to God and what he has written here but in that one death, Christ paid the debt. Not for his own sin, he had none, he was the perfect Lamb. But for the sins of every one of those that the Father had given him.

But it was a grief and here, again, I'm so thankful that salvation is not conditioned on how much even I feel my own sin because one of my own griefs is that I don't know myself as I want to and how can I? It's like dirt on a child's face, he doesn't see it. You're pointing it out and mom or dad is doing this with their finger. The kid is backing away. He doesn't care. That's the way we are.

But our Lord, not only knew our sin in the sense that he knew of it, but he bore it. It's called here, the Lord hath put him to grief. Again, I'm treading in water that is way over my head but that he would know without experimenting or experiencing that sin himself. He didn't have to be a sinner, but to know the grief of that sin and to bear it away. I believe that's what is being described here when God spared him not but delivered him up. We have a little inkling of what this may have been like when in the garden his soul, it says, was exceeding sorrow. When you begin to think about the time when he that was just now would die for the unjust. It's beyond my imagination of thinking that how can infinite take on finite and die? That's what took place here. The grief, not only in the

garden but on the cross when he was nailed to it. How can I understand as a sinner even the weight of my own sin being laid on him, much more the sin of every one of his people?

Then the Father's wrath. All of this is in this word "grief" that we see here. It wasn't just that he had to die a physical death, but bearing the very wrath of God. It's like those Old Testament pictures of a sacrifice. It was not only slain and the bloodshed, but burnt. You think, well, it's dead. Well, the idea of it being burnt was a picture of the wrath that the Son would bear on behalf of his people.

If you go back to Psalm 22 just for a second, I believe that we have a description here because our Lord cried this from the cross, in Psalm 22. It gives us a view of what this grief would have been when he said, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." I don't believe our Lord was complaining when he said, "My God, my God, why hast thou forsaken me?" It was rather than a question more of a statement, to see our Lord in that state, certainly forsaken of men, but here in the sense of forsaken of God. In other words, God would not spare him. He would not deliver him from this cross. He couldn't and still be just and justified.

This payment was required and our Lord willingly submitted to it. This question has been asked more for us. Our Lord knew because verse 3 says, "thou art holy." He asked the question and gave the answer. This is the reason why God would not spare his Son. You know, if Christ had lived a perfect life all the way up to the cross and then ascended into heaven, there would be no salvation. He not only had to fulfill the precept of the law but he had to submit to the penalty. There is a precept and there is a penalty and therein is the grief that he endured. He suffered being put to this anguish for the sin of his people. It was necessary that God be just and justified.

But coming back to Isaiah 53, two other points I want to bring out here in verse 10 and that is how he was made sin. How he was made sin. We need prayerfully to weigh this. I don't want in any way to diminish how it is our Lord suffered for the sin of his people and what that would have meant for him to bear that sin. Here in verse 10 of Isaiah 53, it is described as his soul being an offering for sin. We know that it was necessary that he die in a body but when you consider his soul being an offering for sin, I believe it describes every part of his being: body, soul and spirit. When it says so many souls died or so many souls were lost, it's speaking of individuals and here when it says, "thou shalt make his soul an offering for sin," his entire being was an offering for sin. It was he himself that was not only the priest but the sacrifice. He offered himself as that sacrifice in the place, in the stead of his people, in order to make reconciliation, satisfaction for their sins.

If you look over in Hebrews 9:14, God will provide himself a sacrifice. He being that sacrifice. Hebrews 9:14 it says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Now, here is where we need great care because it says

there, "when thou shalt make his soul an offering for sin." There are some who would say so far as to say as in 2 Corinthians 5, if you want to look there with me, 2 Corinthians 5:21, they say that when it says here, "For he hath made him," you see, "to be," is in italics so literally in the original, "For he hath made him sin for us," they would say that Christ had to become what we are and so that somehow in that moment there on the cross when he offered up himself and they call it a mystery but they say he actually became a sinner. That's not what the Scriptures teach otherwise it could not be said even as we read here in Hebrews 9:14, "who through the eternal Spirit offered himself without spot to God." We cannot imagine that God would have in any way corrupted that sacrifice with the sin of his people, no more than as Bob read in Leviticus 4 when they brought that sin offering, hands were laid on that offering. It wasn't an actual transference of sin but there was a transference of debt. It was being laid on an innocent victim.

The guilt of it, the curse of it put to that and that, I believe, is what it says here in Isaiah 53 when it says when "his soul would be made an offering for sin." In other words, Christ would offer himself up freely and voluntarily and would give himself as that offering or as that sacrifice to God on behalf of the sin of his people. He took their sin but he didn't take their depravity. I believe that's very important. You know, these that would say that he had to take their depravity, then why didn't it begin in the womb? Why was there such care taken that that holy thing was the way it says there in Luke that it not be tainted in any respect. He walked among sinners but that didn't make him a sinner. He represents sinners but that doesn't make him a sinner. He couldn't be and still be the Savior. He's the just. He died the just for the unjust but it was that offering for sin that we read about here in Isaiah 53 that was a sweet savor unto the Father.

If you look over in Ephesians 5 and even 2 Corinthians 5:21, I meant to show that you, but look at Ephesians 5:2 and in 2 Corinthians 5:21, it very specifically says he made him sin for us. In other words, a sin offering, who knew no sin. So clearly it's not that he became a sinner, but that offering and that's the emphasis here, the sin offering, that offering was a sweet savor unto God. In Ephesians 5:1, we read, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." You stop and think if you're the Lord's and Christ has redeemed you, what kind of love that was and was it not unconditional.

That's what Paul is writing to the Ephesians, how easily we accept the unconditional love of God for us in his Son but how difficult it is to love one another unconditionally and the point here is that if your sin has not been imputed to you, but was laid to Christ's charge, why on earth would I spend my time inputing someone else's sin to them? I hear so many people walking around that call themselves Christian but they carry a grudge, can't forgive, mad. "Do you know what So-and-so did to me?" Well, these are things when you consider your own place before the Lord and what are you but dung? What difference does it make if someone has trampled you? They're just trampling on dung. There is nothing to you. The marvel is that the Lord would not mark my iniquity and when I weigh that, I haven't got time to be looking at what others are doing or not. I weigh my



own sin before the Lord and consider his great love and I say what a great sacrifice that he would be pleased to die for such a one as I.

There is one other point here in Isaiah 53 and I realize my time is gone but as we look at it, Isaiah 53:10, the fourth thing is just how this offering for sin did accomplish its purpose. It has an intended affect, an end. You see there it says, "he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." We're going to pick up on that next time because it's just far too important to just rush over, but I believe when it says "he shall see his seed," he's talking about the Father being satisfied with the seed that is his Son.

And "he shall prolong his days." How did he do that? Raising him from the grave. He was delivered up for our offenses. He was raised for or because of our justification. So satisfied was God the Father with that offering for sin that his Son offered up that "he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." We'll see how that works out next time but I believe it means that to Christ's glory, he's going to have everyone for whom he died. We're his. That's the only reason, it's because he purposed it and Christ paid the debt and if the Lord is pleased to teach you that, it humbles us before him.