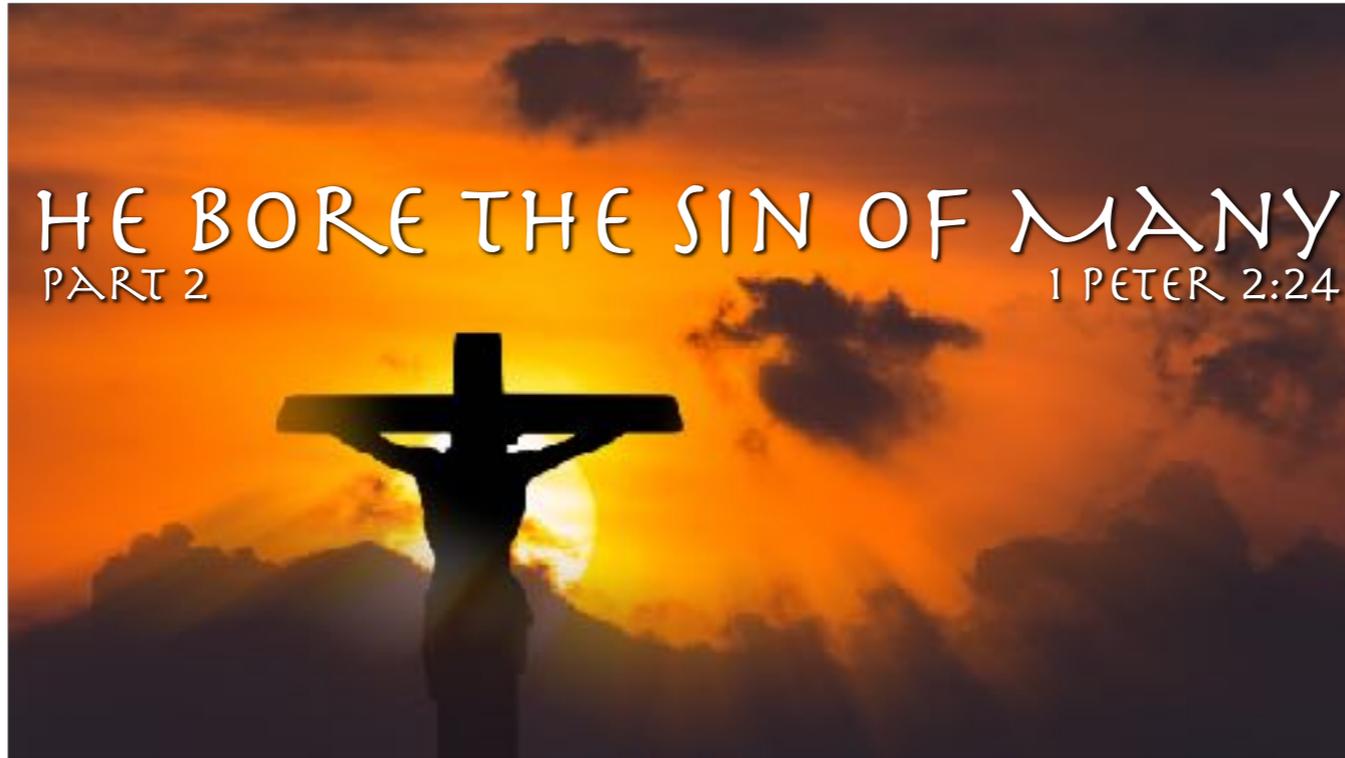


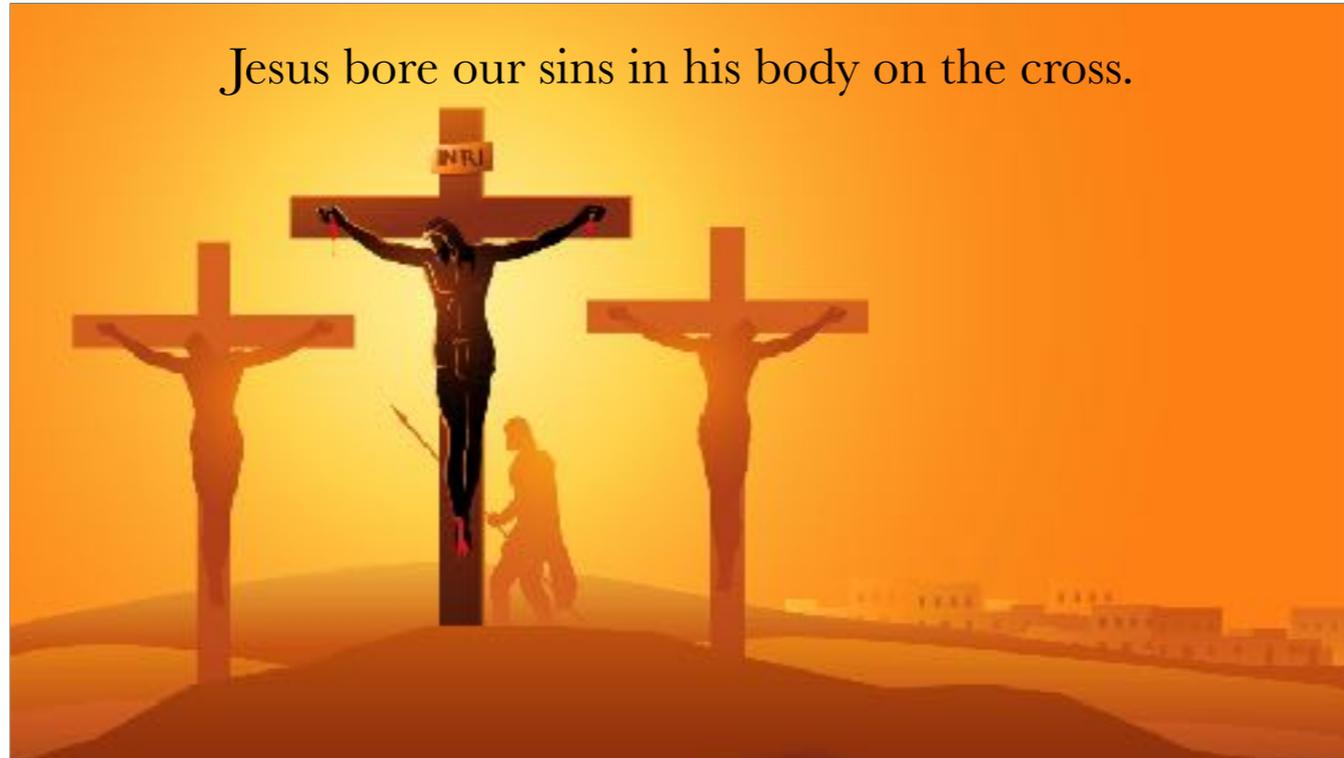
HE BORE THE SIN OF MANY

PART 2

1 PETER 2:24

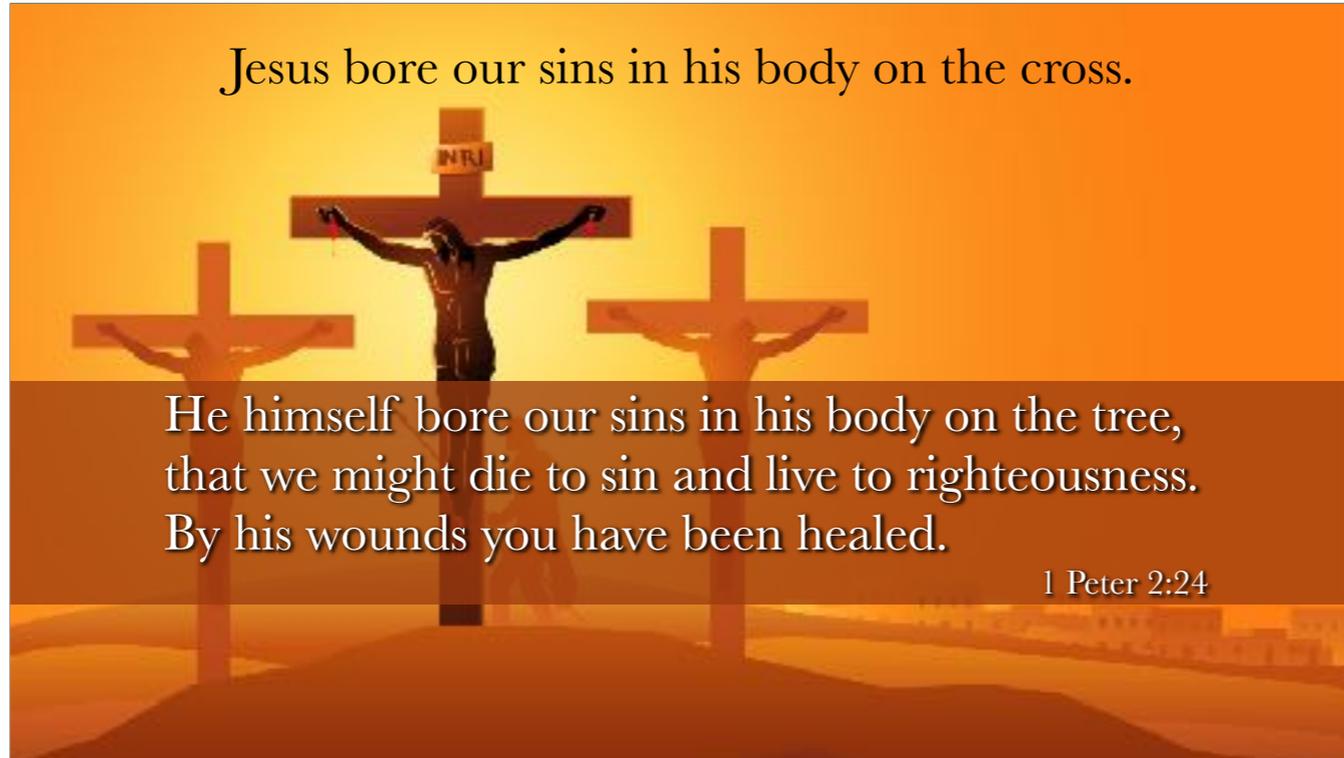


Jesus bore our sins in his body on the cross.



- Jesus bore our sins in his body on the cross.
- Isaiah 53

Jesus bore our sins in his body on the cross.

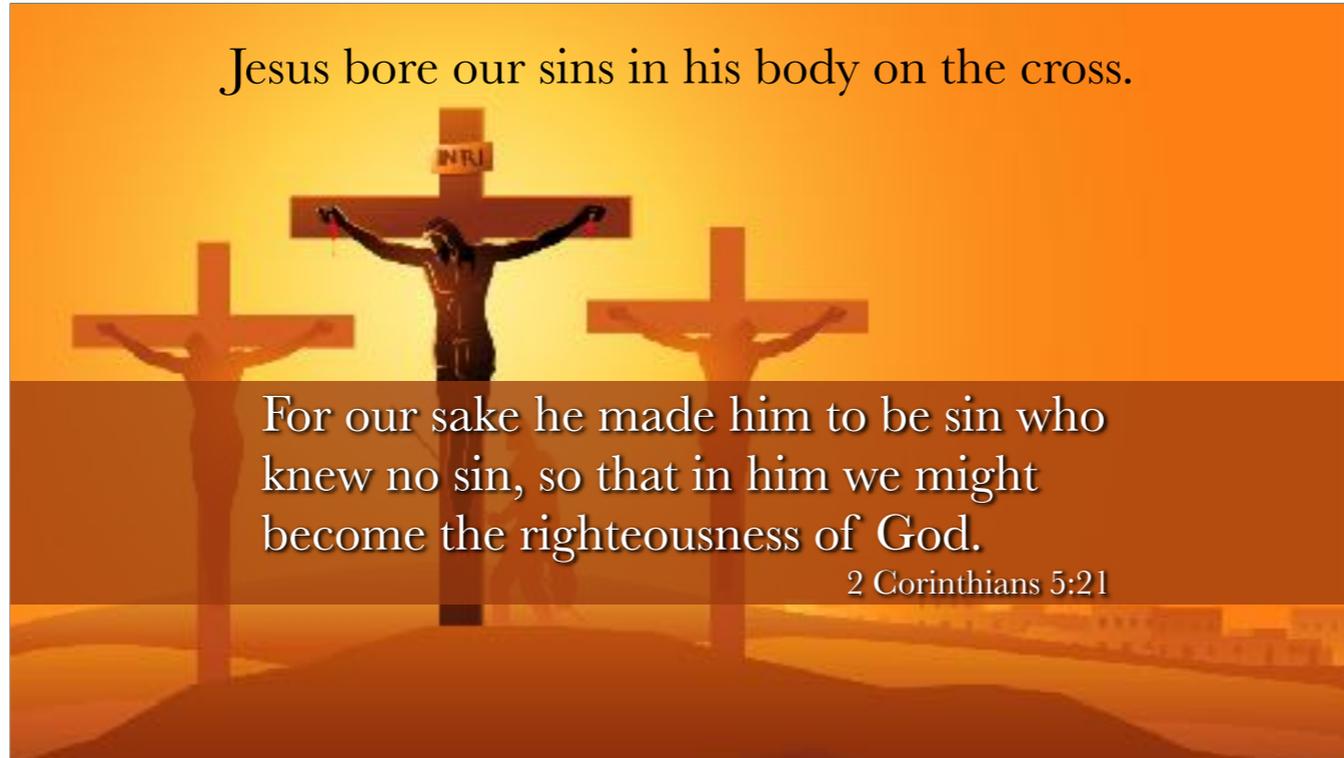


He himself bore our sins in his body on the tree,
that we might die to sin and live to righteousness.
By his wounds you have been healed.

1 Peter 2:24

- 1 Peter 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

Jesus bore our sins in his body on the cross.

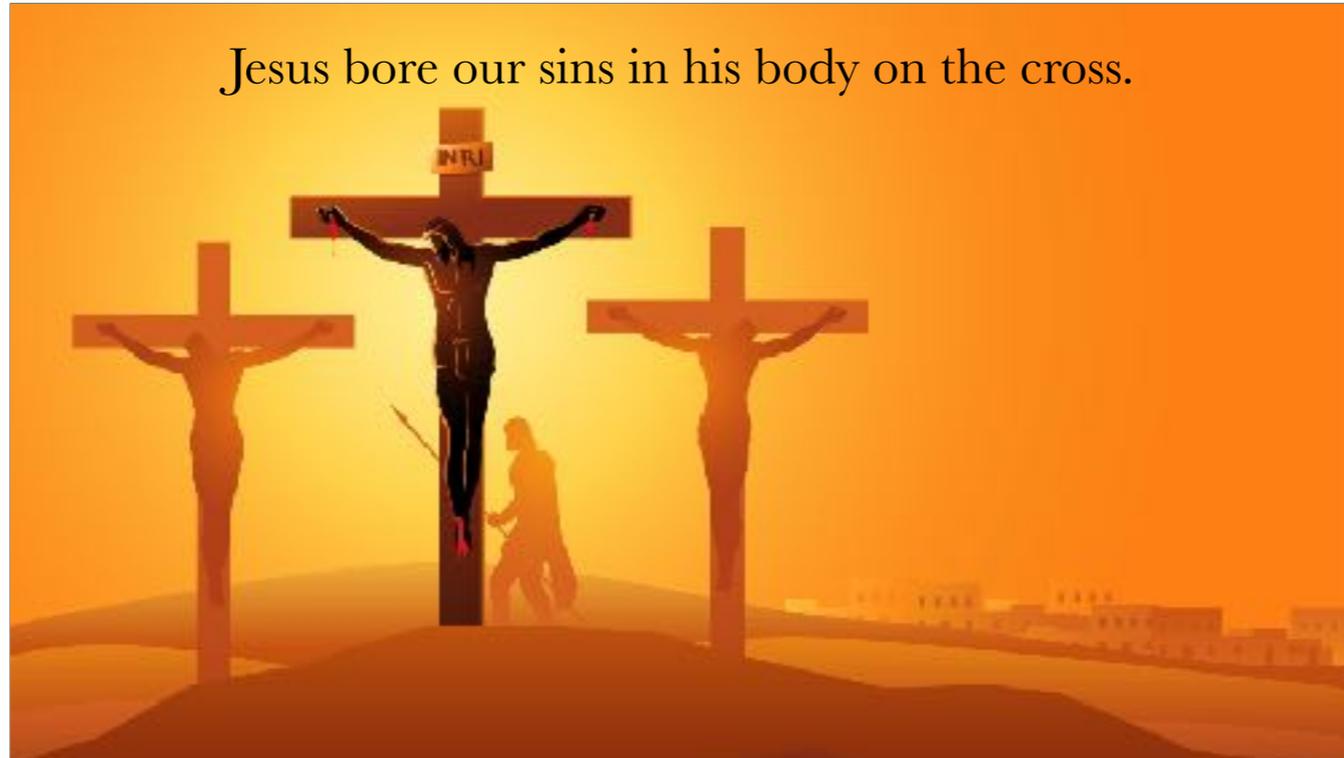


For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

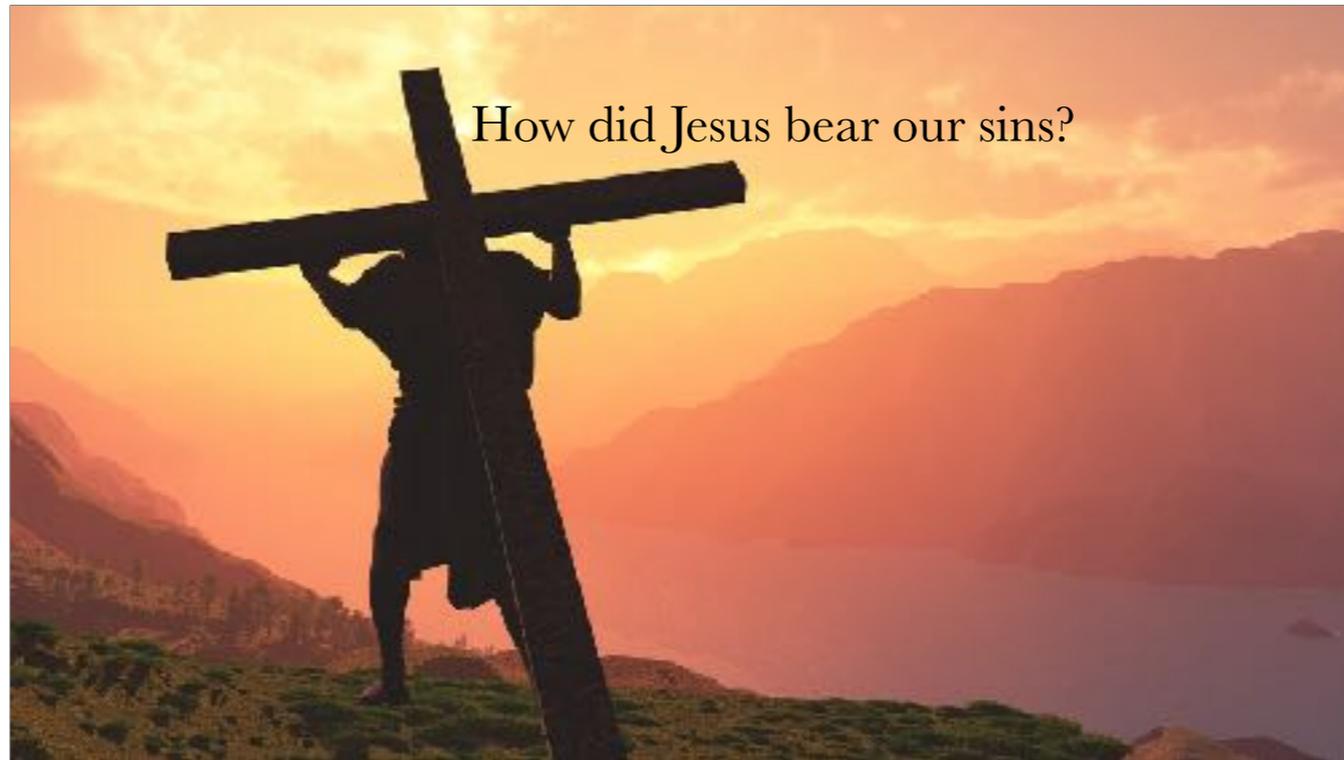
2 Corinthians 5:21

- 2 Corinthians 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Jesus bore our sins in his body on the cross.

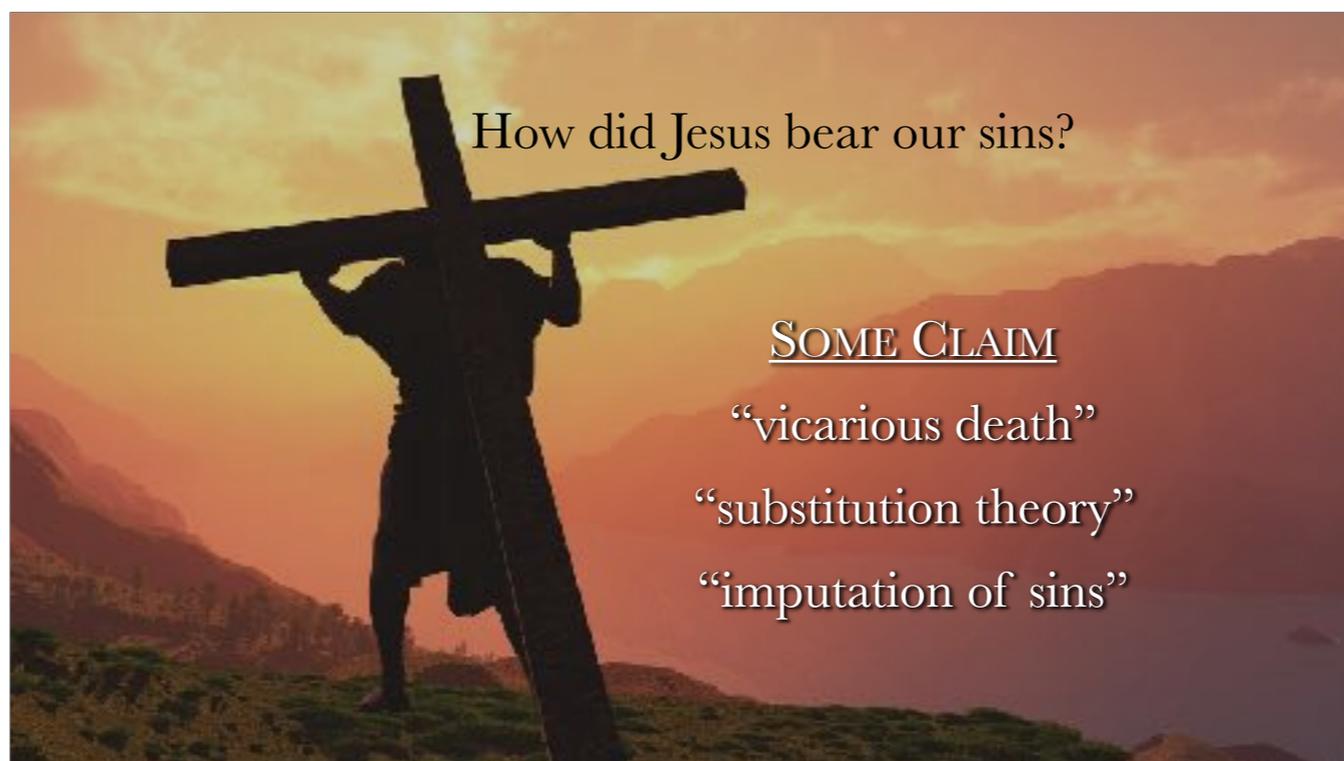


- Did Jesus become sin, or a sinner, while on the cross?
 - This is a very common assertion about what it means that Jesus bore our sins.

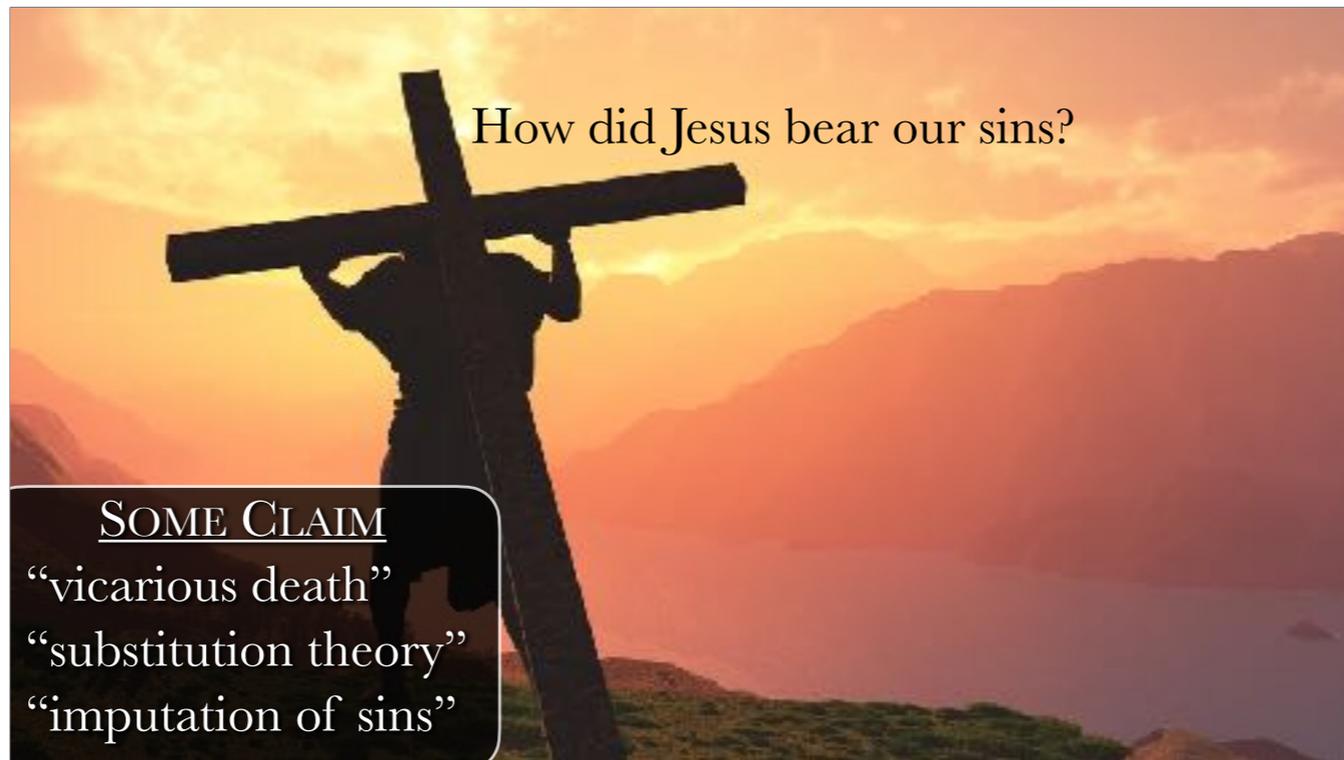


How did Jesus bear our sins?

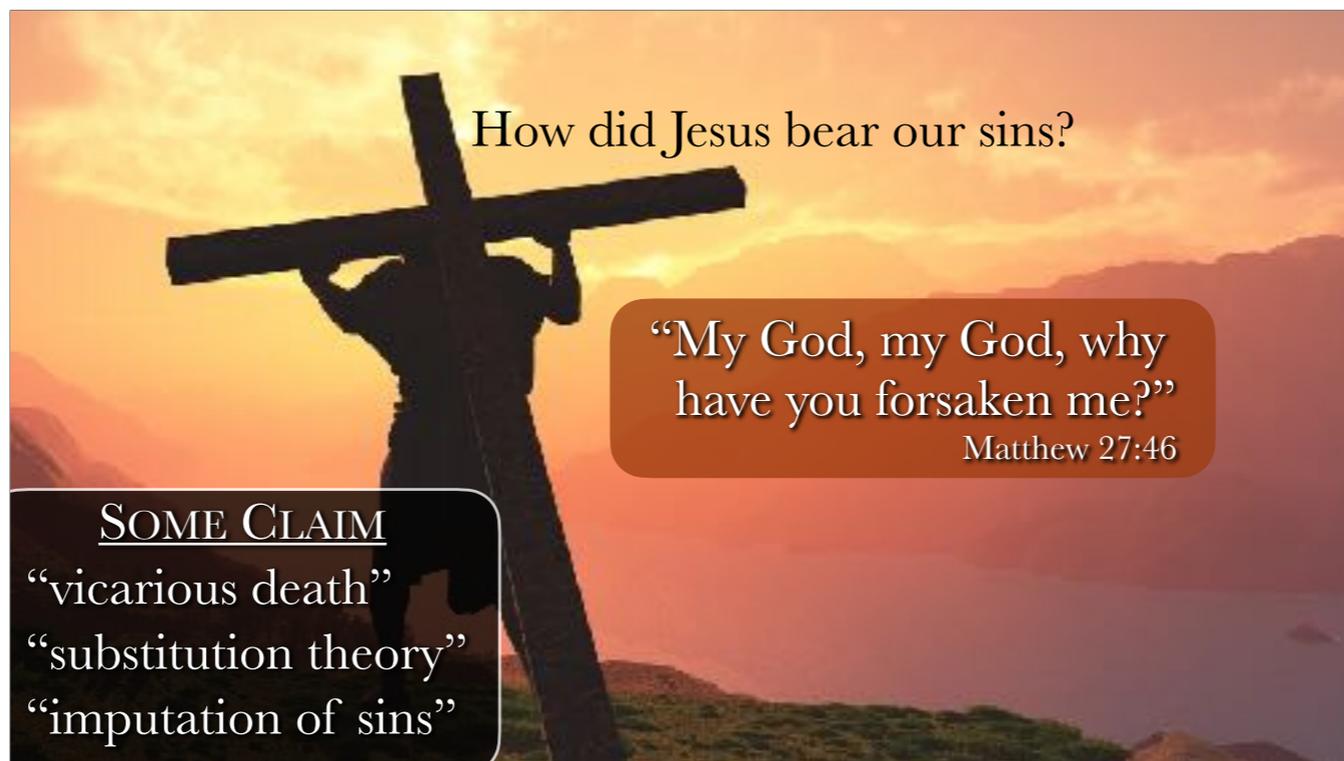
- We know that Jesus bore our sins.
- But HOW did he do it? What does this mean?



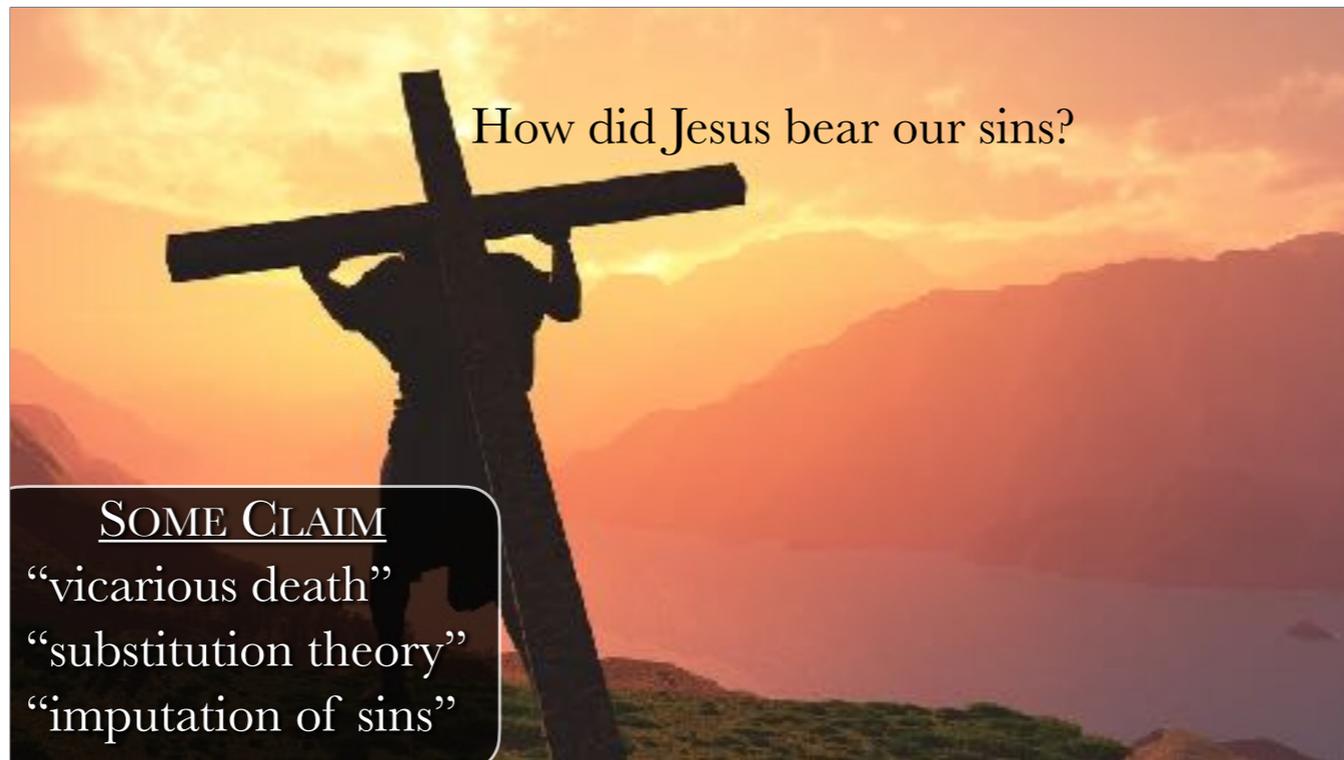
- Many of us have heard and be taught the “vicarious death” of Jesus;
 - (vicarious means “in the place of another”)
 - also called the “substitution theory”
 - or the “imputation of sins”
- None of these terms are biblical.
 - (which doesn’t make it wrong in itself)
- What is meant by these terms?



- The claim is
- Our sins were literally transferred to Jesus
 - He took our place in the guilt and punishment of our sins.
 - He became a curse.
 - The suffering that we should have received, he took on himself.



- Matthew 27:46: And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”



- Justification?
 - Bore our sins (Is. 53:6; Heb. 9:28; 1 Pet. 2:24)
 - Made sin (2 Cor. 5:21)
 - Became a curse (Gal. 3:13)
 - Forsaken (Mt. 27:46)
- Here are some example expressions of this concept



- Let's look closer at this prevalent concept about Jesus' death and our salvation.
- Is it true? Or false?

It Doesn't Make Sense

X Jesus is the only sinner?

X Salvation is a pretense?



- It doesn't make sense to me.
- 1) It makes Jesus the only sinner.
- 2) It's makes our salvation a pretense.



It Contradicts Scripture

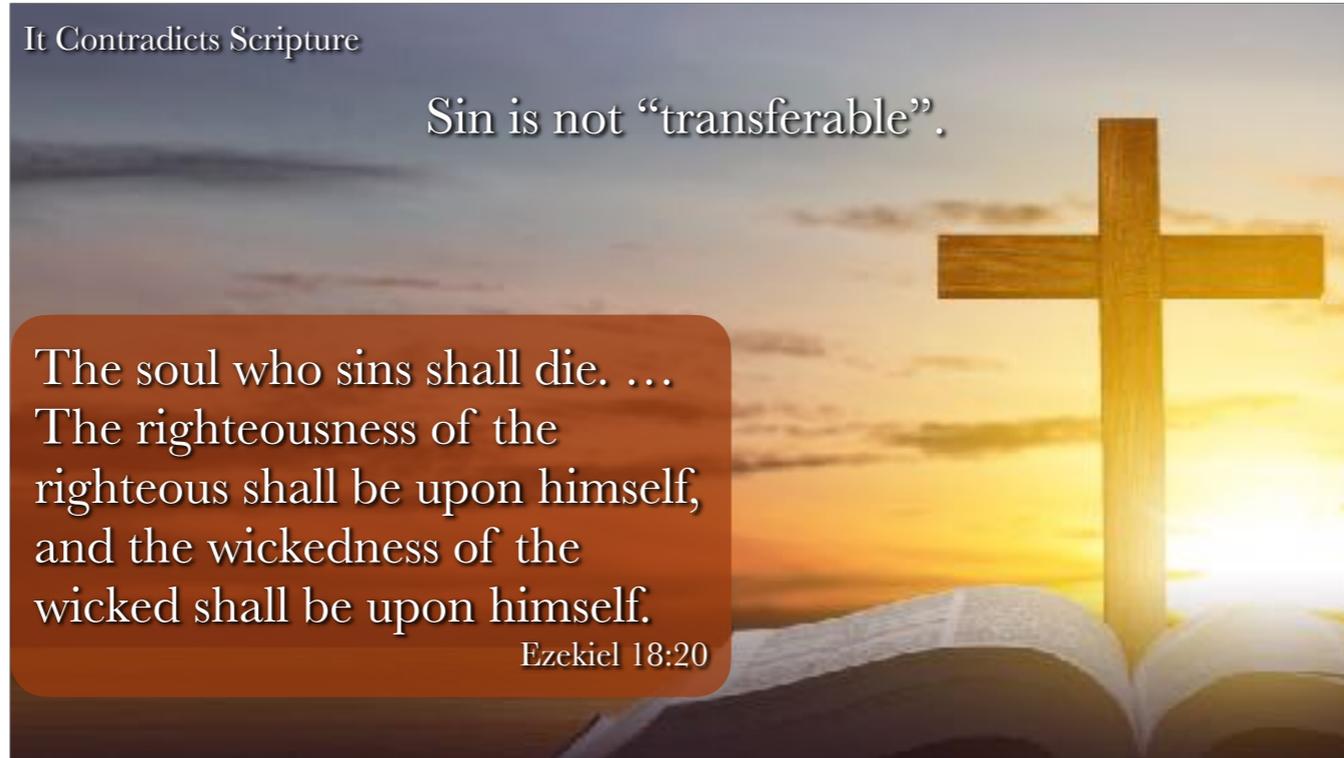
- Three clear teachings that this theory contradicts
 - Sin is not transferable
 - Jesus did not become sin
 - The Father did not forsake Jesus

It Contradicts Scripture

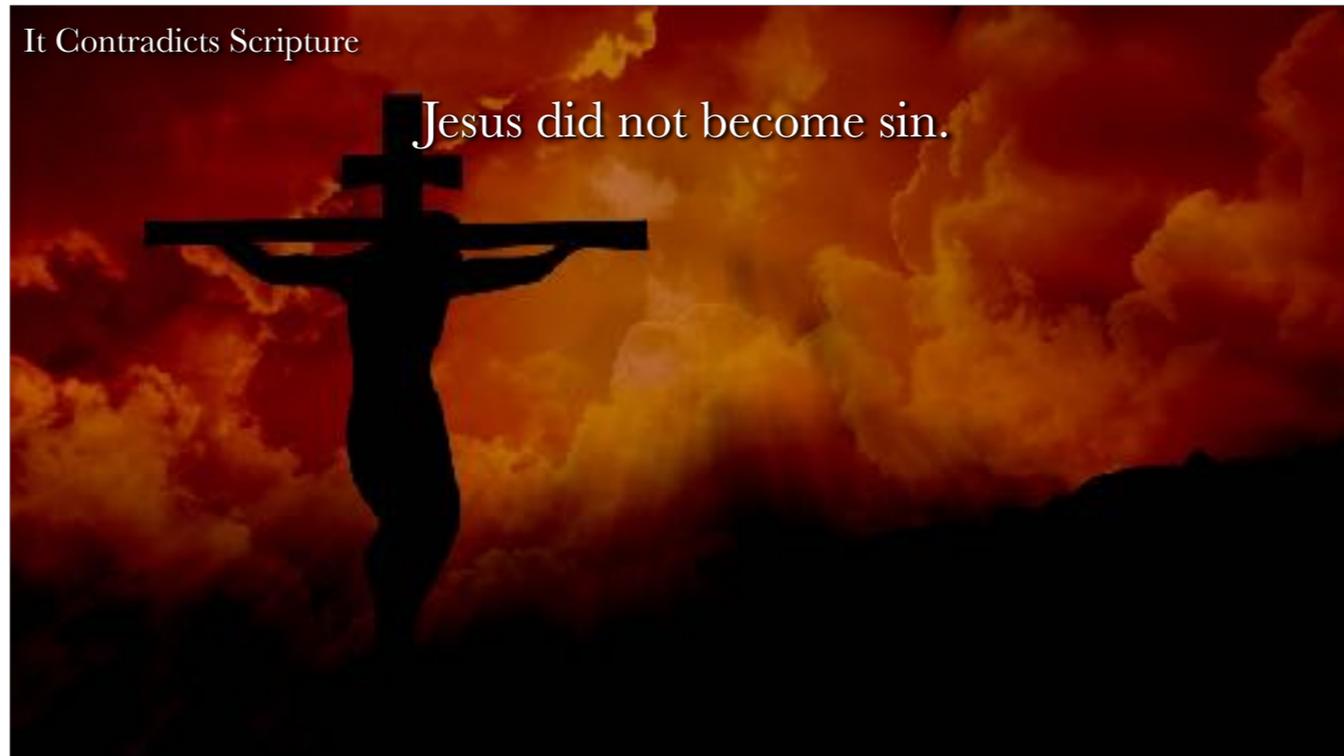
Sin is not “transferable”.

The soul who sins shall die. ...
The righteousness of the
righteous shall be upon himself,
and the wickedness of the
wicked shall be upon himself.

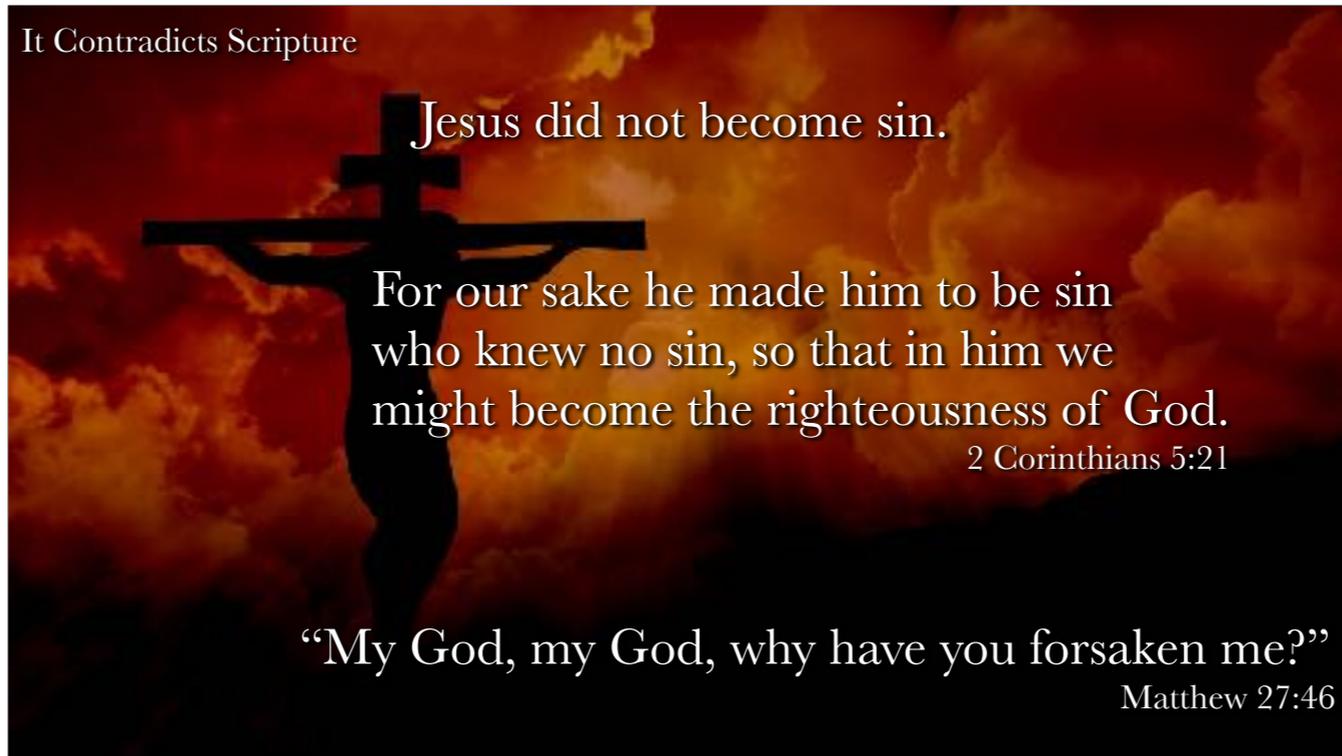
Ezekiel 18:20



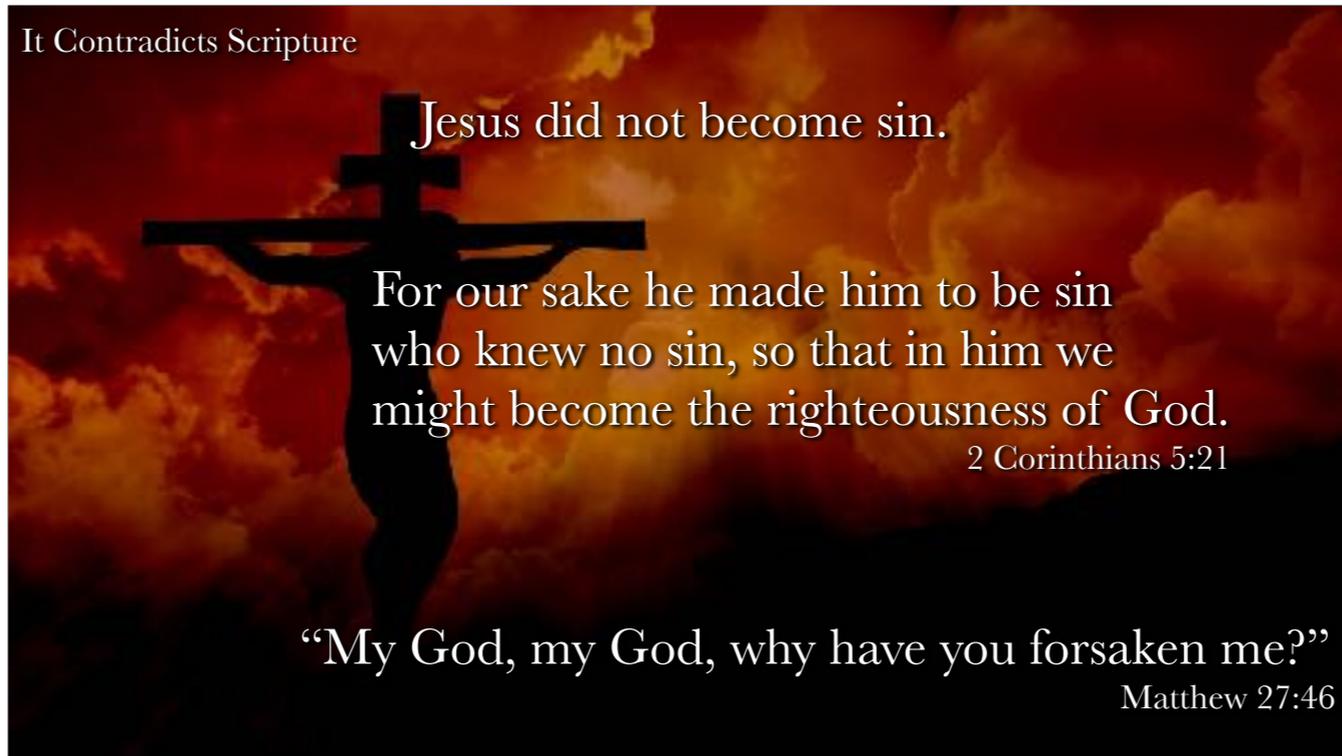
- Ezekiel 18:20: The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.



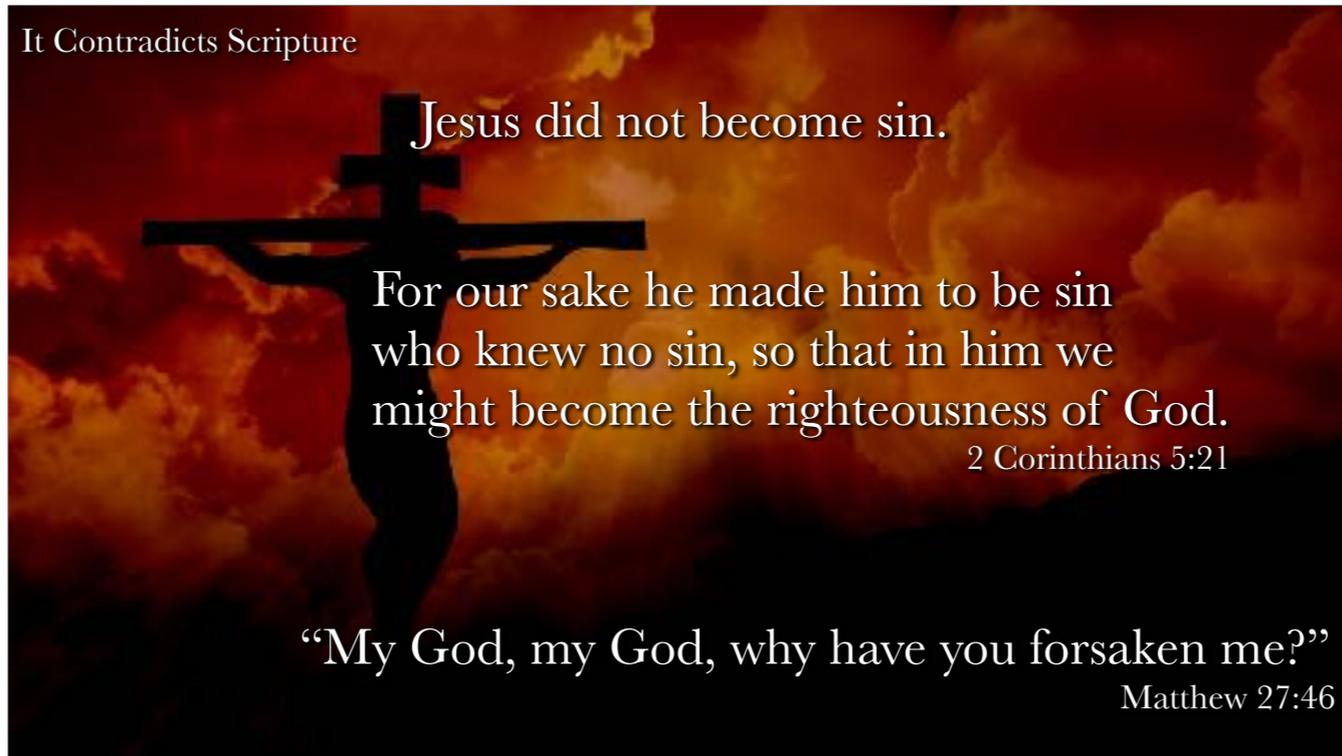
- Jesus did not become sin.



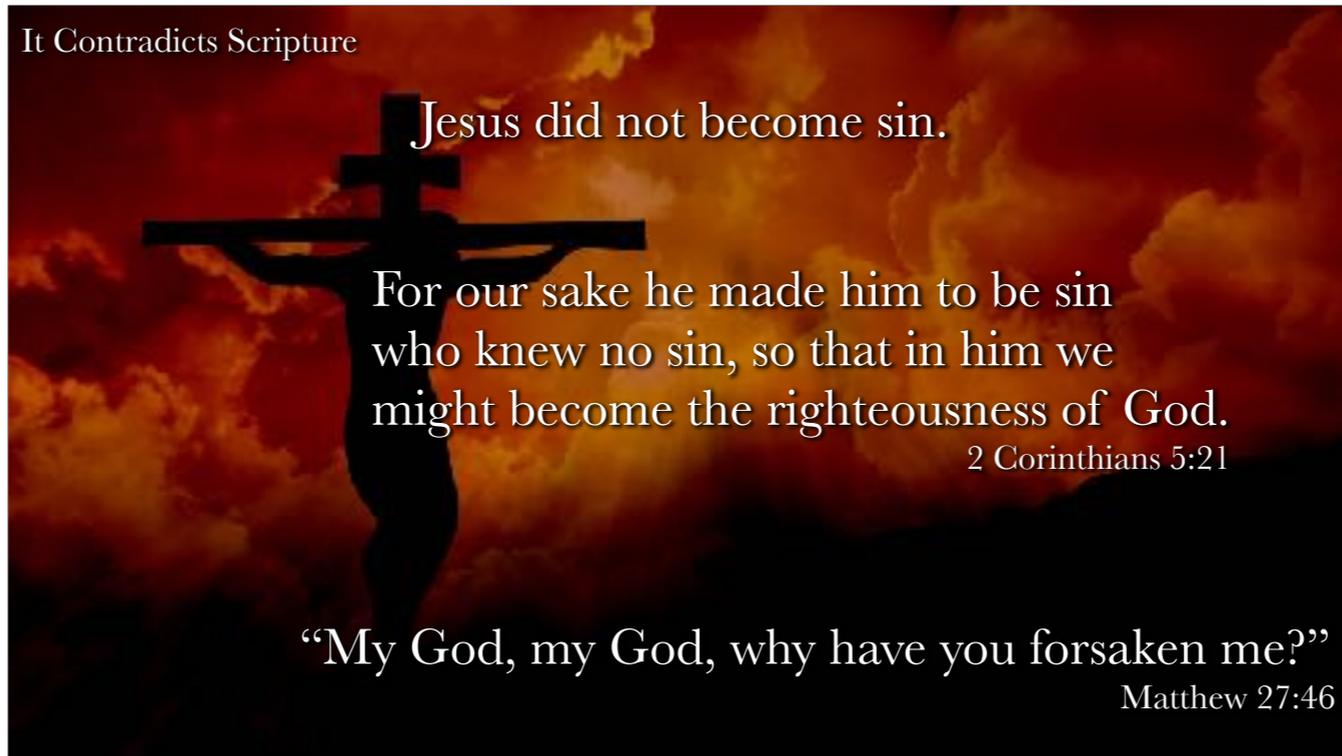
- 2 Corinthians 5:21: For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
 - Closely connected to Jesus' cry on the cross
 - Matthew 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”



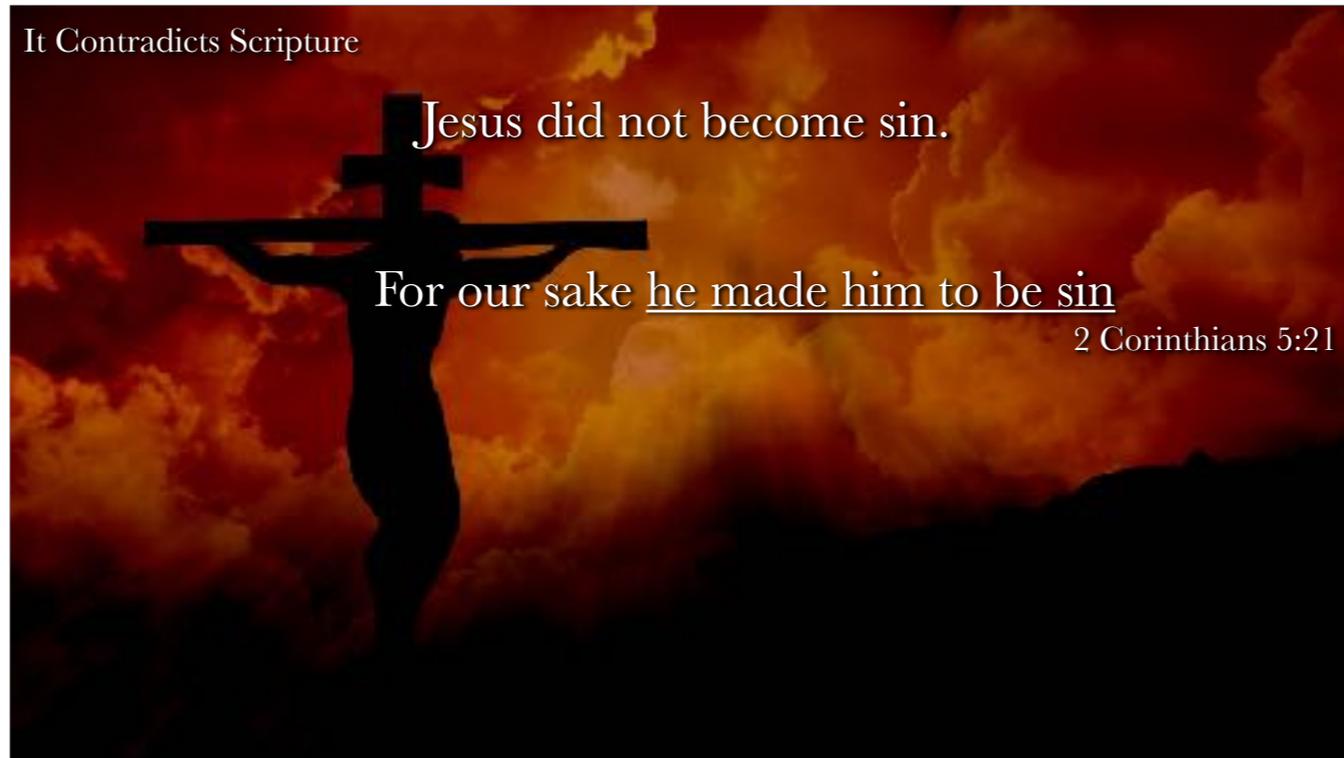
- Usually explained this way
- When Jesus made this cry, the sins of all of the people of the world were transferred to the Christ, and because God is “of purer eyes than to see evil and cannot look at wrong” (Habakkuk 1:13)
- and “your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear. (Isaiah 59:2);



- God removed his presence from Jesus (just like any sinner).
- At that moment, God forsook Jesus because of His sinfulness.
 - And even the sun hid it's face from Jesus
- Problem: removing his presence: but sun shines on just and unjust

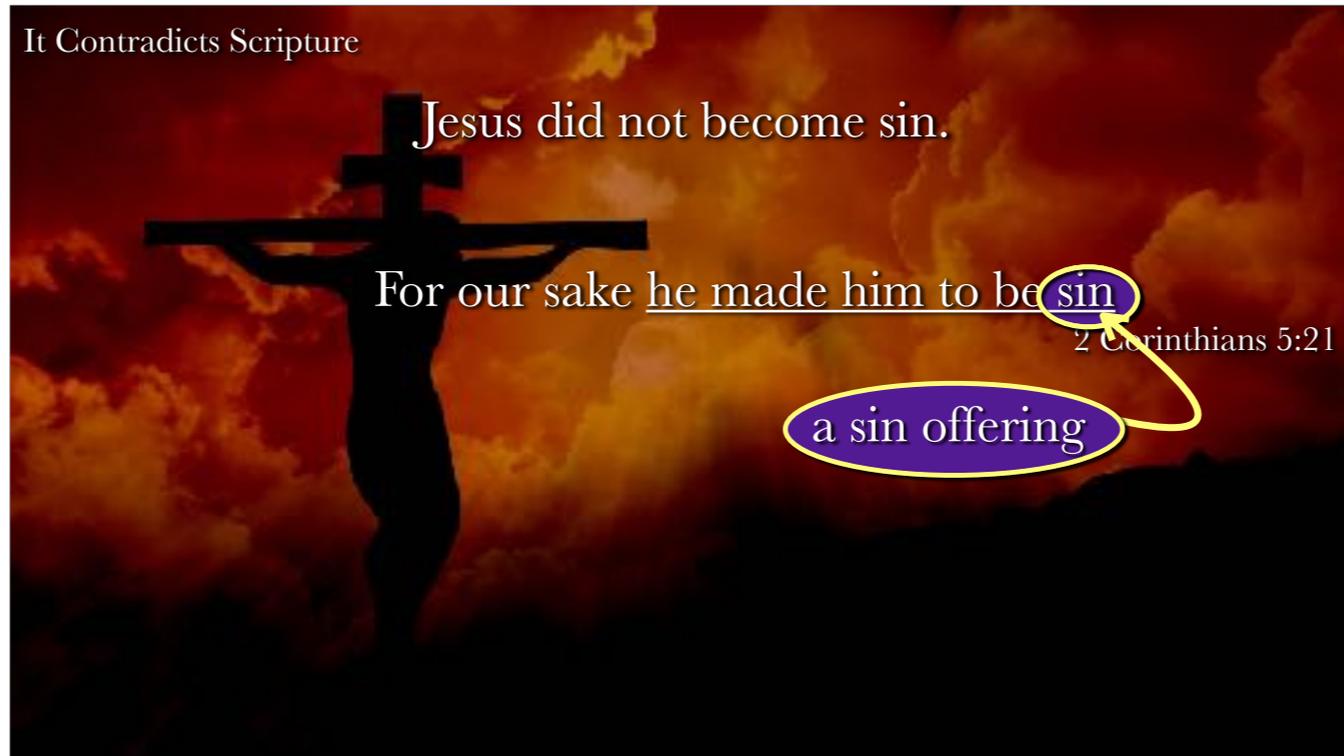


- Psalms 5:4 For you are not a God who delights in wickedness; evil may not dwell with you.
 - NET: evil people cannot dwell with you
- Jesus is Jehovah, God
 - If Jehovah doesn't allow evil to dwell with him
 - How could he possibly BECOME sin?



- 2 Corinthians 5:21

- The key to this passage is the word “sin”. (“made him to be sin”)
 - This is used to indicate that Jesus actually “became sin” while on the cross.
 - Back to my opinion:
 - What does that actually mean?
 - It doesn’t make sense to me.



- Sin, can also be translated “sin offering”
 - (ASV footnote, NIV. Or “offering for sin”.)
 - Hebrew and LXX use the word this way in the OT

It Contradicts Scripture

Jesus did not become sin.

For our sake he made him to be a sin offering
2 Corinthians 5:21

Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.

Leviticus 6:25

- Hebrew and LXX use the word this way in the OT
- Leviticus 6:25: “Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy.

It Contradicts Scripture

Jesus did not become sin.

For our sake he made him to be a sin offering
2 Corinthians 5:21

And he shall carry the bull outside the camp
and burn it up as he burned the first bull; it is
the sin offering for the assembly.

Leviticus 4:21

- Leviticus 4:21: And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

It Contradicts Scripture

Jesus did not become sin.

For our sake he made him to be a sin offering

2 Corinthians 5:21

Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering.

Leviticus 4:25

- Leviticus 4:25: Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering.

It Contradicts Scripture

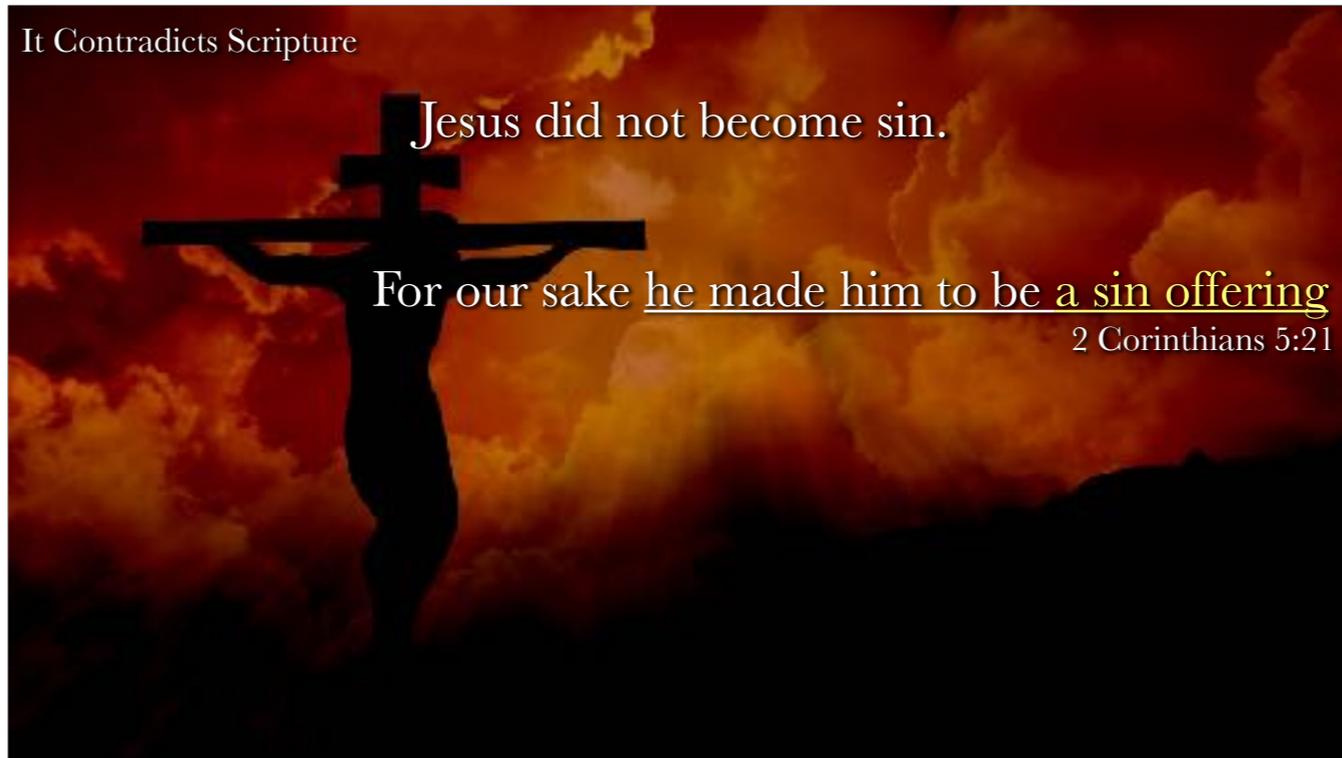
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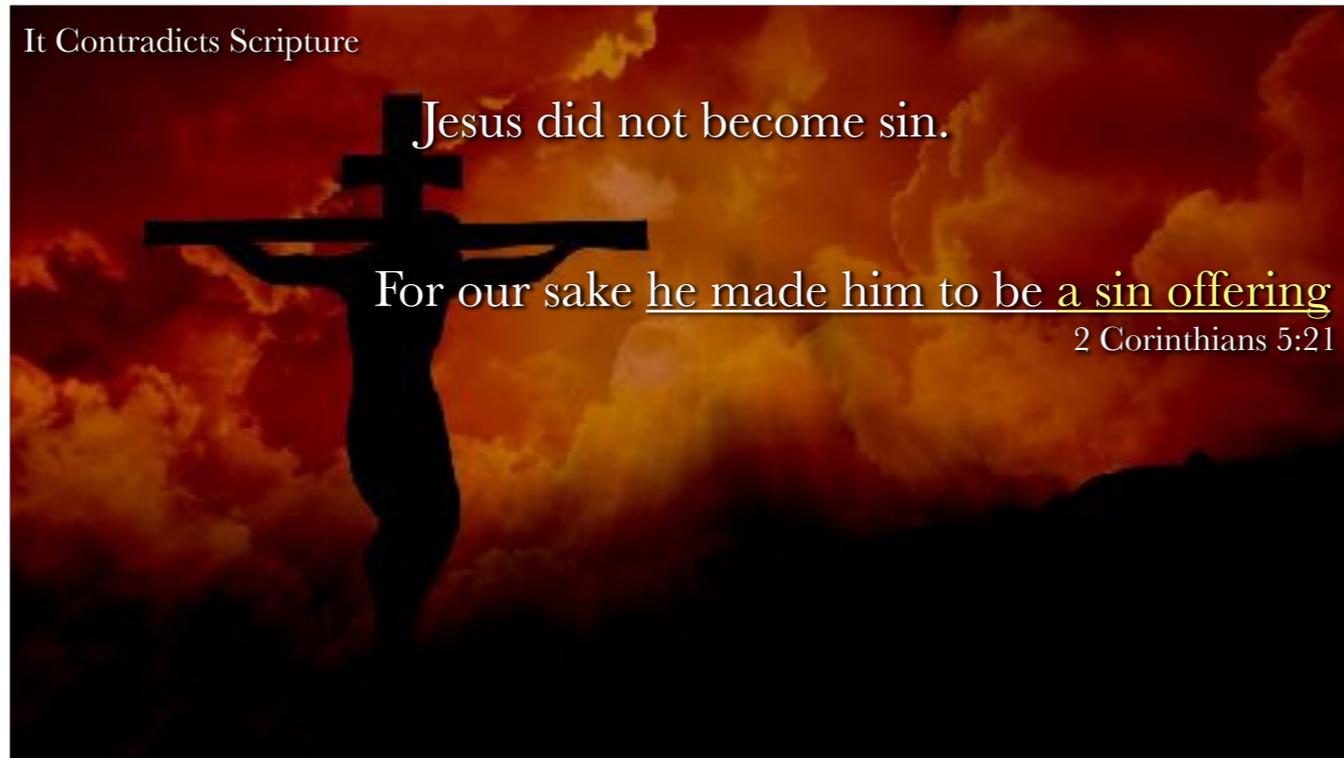
When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and **sin offerings**” (these are offered according to the law)

Hebrews 10:8 (quoting Psalm 40:6)

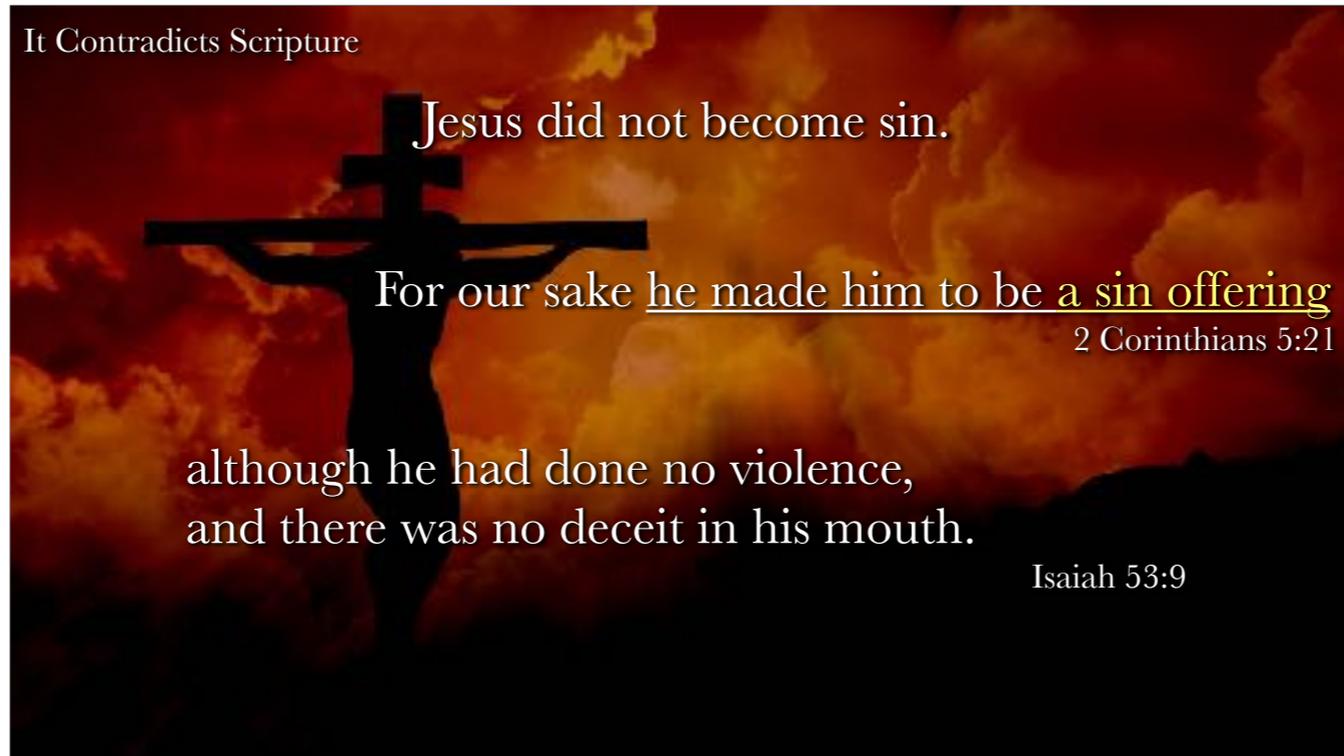
- Hebrews 10:8: When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and **sin offerings**” (these are offered according to the law),
 - Same in Hebrews 10:6, quoting Ps. 40:6
- Hebrews 10:7 Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’”



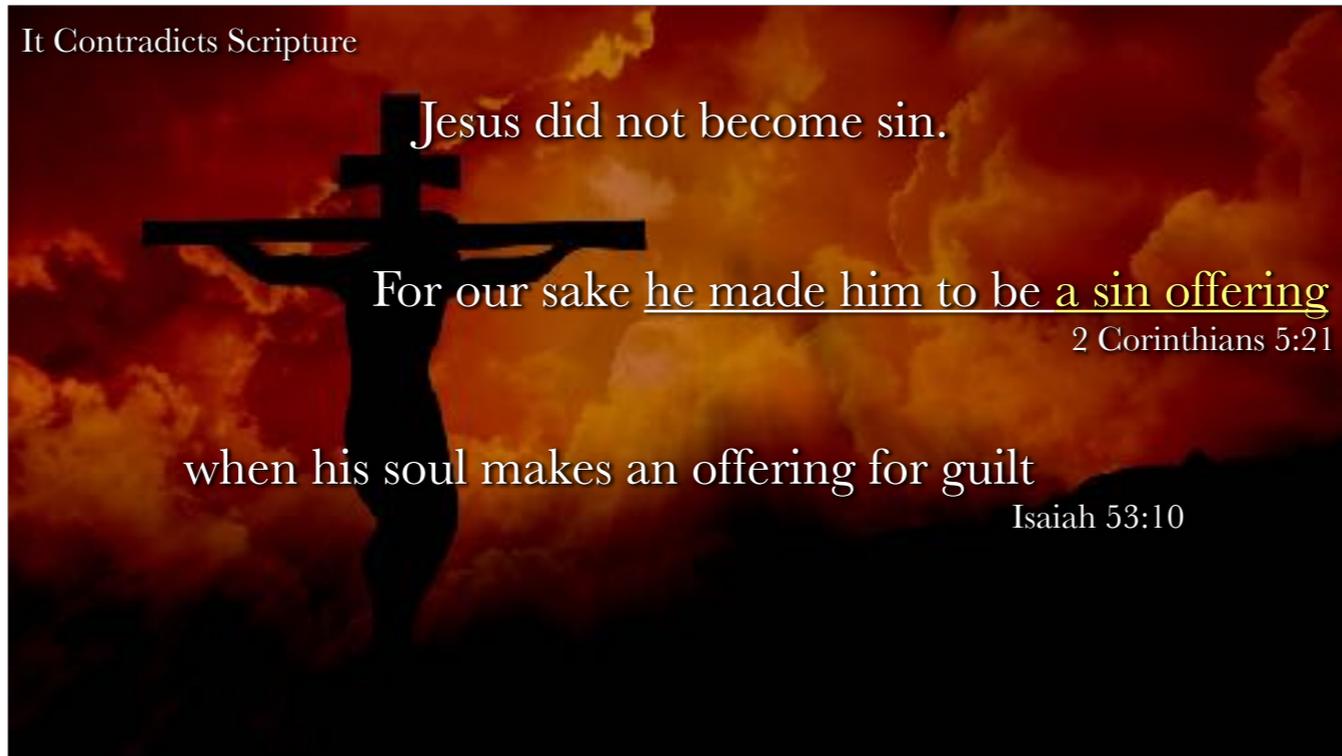
- God made Jesus a sin offering, who knew no sin.
 - In OT type, we know sin offering must be without spot or blemish...
 - So Jesus, who was without sin, was a sin offering so that we could become righteous.
- The idea that Jesus became sin is FALSE!



- Paul's use of Isaiah helps us to see that "sin offering" is the right choice in this context.
 - 2 Cor. 6:2, 17
 - Isaiah 49:8 & 52:11
 - these references are not germane to this discussion in itself
 - but demonstrated that Paul is using his knowledge of Isaiah in this passage
 - particularly the passages about Jehovah's servant



- Isaiah 53 and Jesus as a sin offering
 - Isaiah 53:9: And they made his grave with the wicked and with a rich man in his death, although **he had done no violence**, and **there was no deceit in his mouth**.
 - 1 Peter 2:22: He committed no sin, neither was deceit found in his mouth.



- Isaiah 53:10: Yet it was the will of Jehovah to crush him; he has put him to grief; **when his soul makes an offering for guilt**, he shall see his offspring; he shall prolong his days; the will of Jehovah shall prosper in his hand.

It Contradicts Scripture

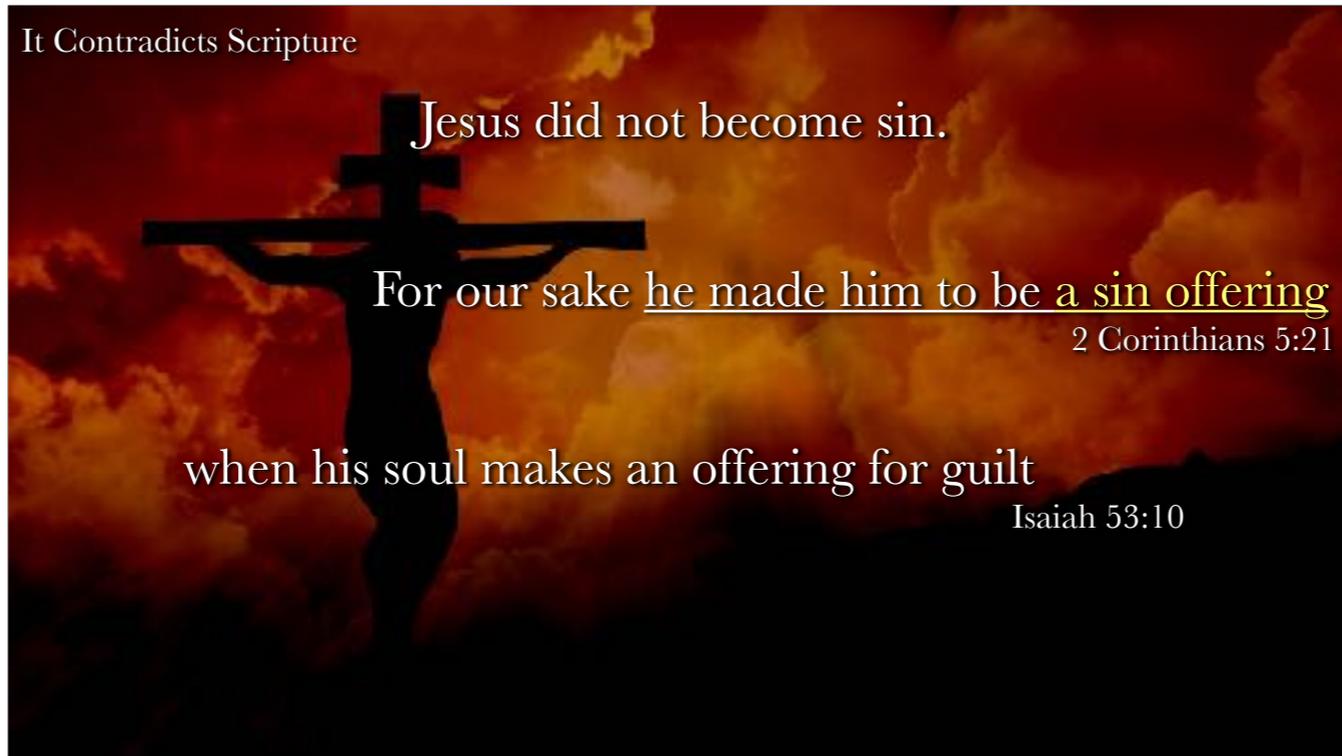
Jesus did not become sin.

For our sake he made him to be a sin offering
2 Corinthians 5:21

by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities.

Isaiah 53:11

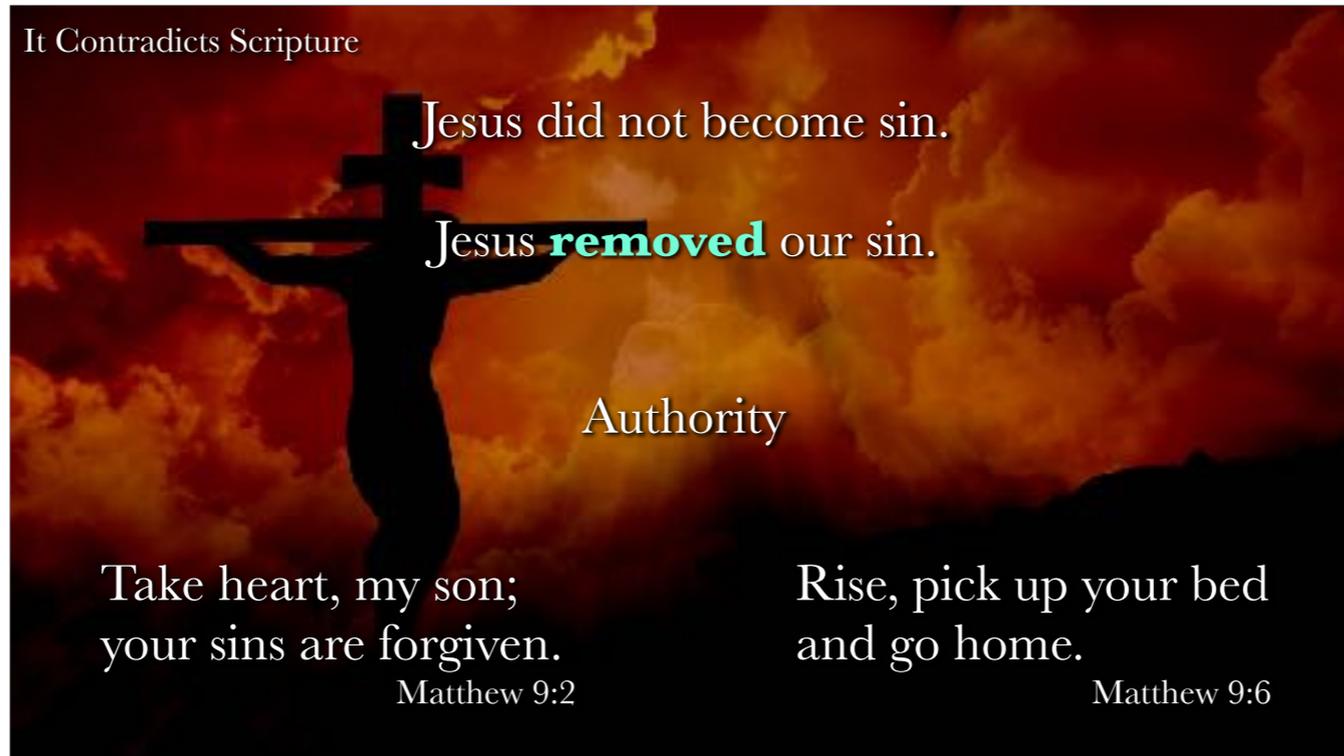
- Isaiah 53:11: Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, **make many to be accounted righteous**, and he shall bear their iniquities.



- Isaiah 53:9-11 presents a servant who did not sin, but made an offering for guilt to make many righteous.
 - 2 Corinthians 5:21: he made him a sin-offering, who knew no sin, that we might become righteous.



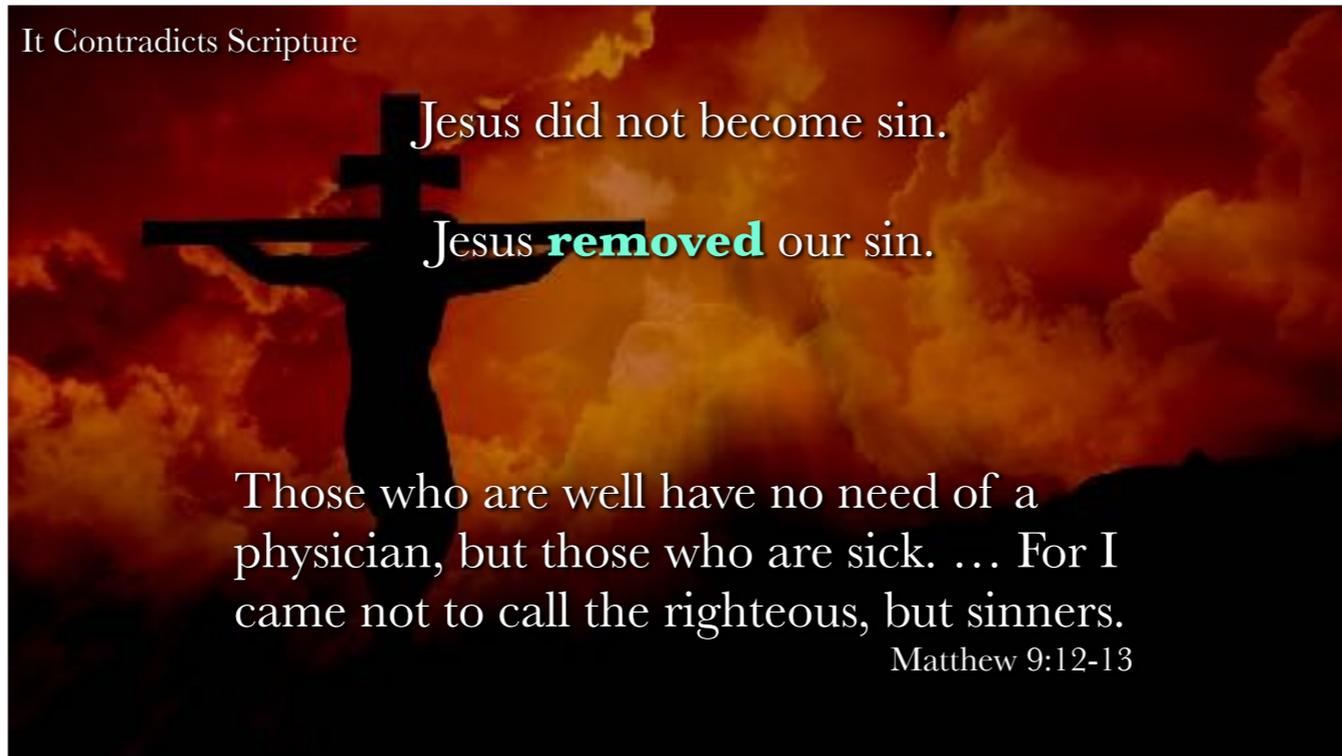
- Jesus removed our sins.



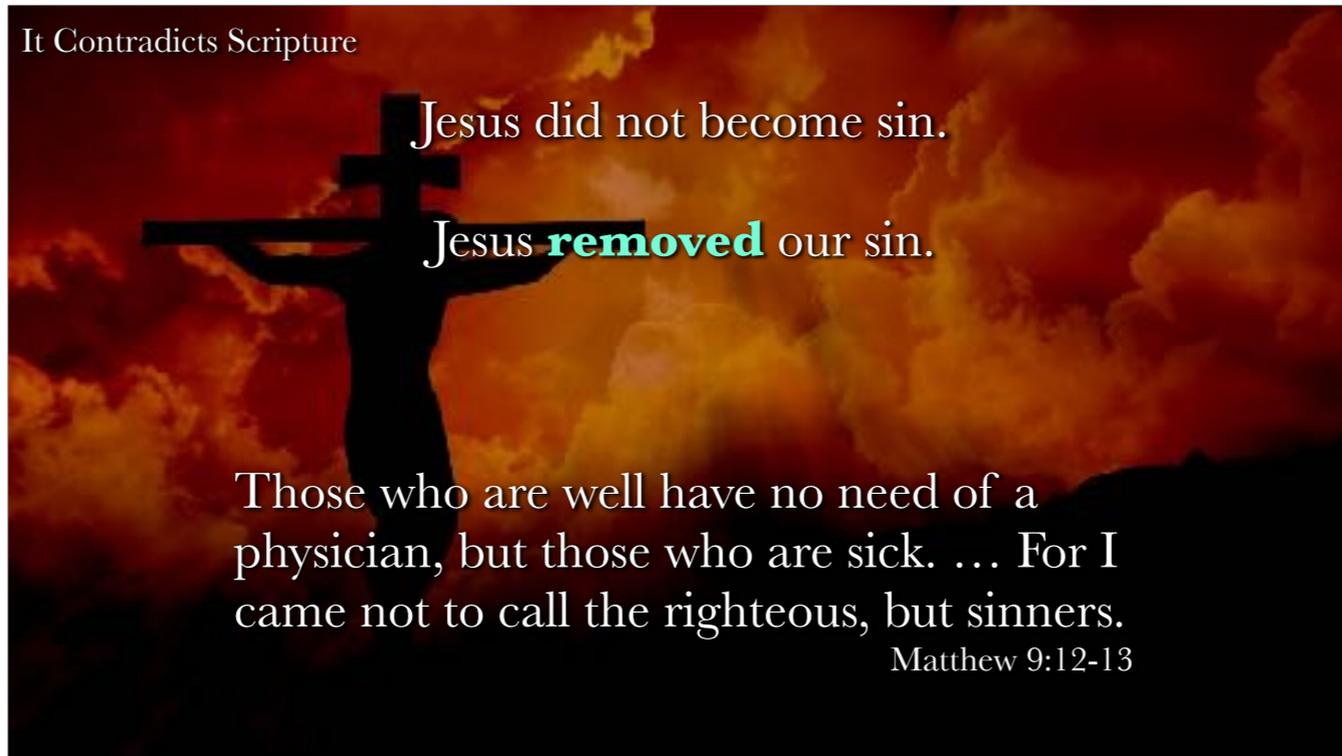
- There is connection between dealing with sin and dealing with disease.
- Matthew 9:1-8: Paralyzed man brought to Jesus.
 - 2) “Take heart, my son; your sins are forgiven”
 - 3) Scribes: “This man is blaspheming”
 - 6) J: Son of Man has authority on earth to forgive sins ... rise, pick up your bed and go home.



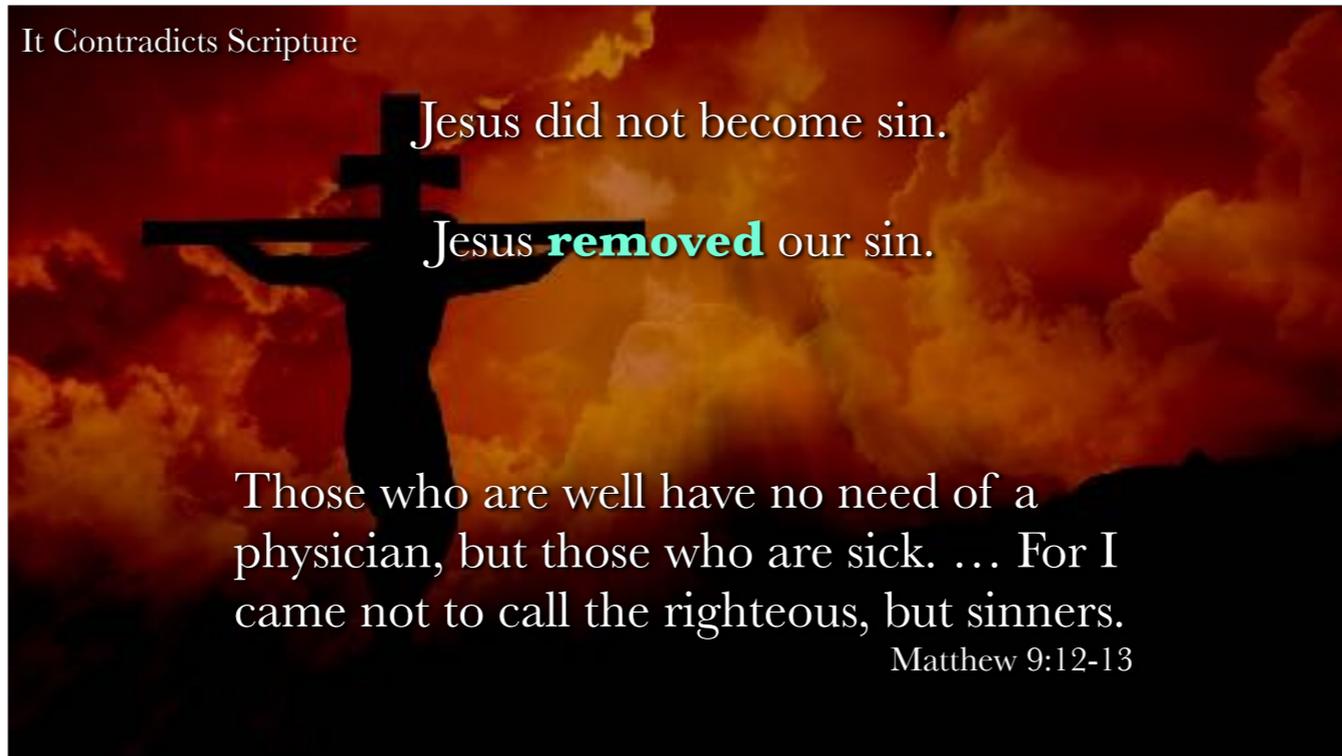
- Jesus demonstrates the authority to forgive sins (which cannot be observed) by demonstrating the authority to heal.
- A man who was paralyzed (carried on a bed) rose up and walked.
- Jesus implies that this demonstrates he CAN forgive sins (and is not blaspheming).
- 8) Crowds: afraid; glorified God — such authority given to men.
 - What authority?
 - Certainly to heal, but (if they were thinking) the authority to forgive sins too!



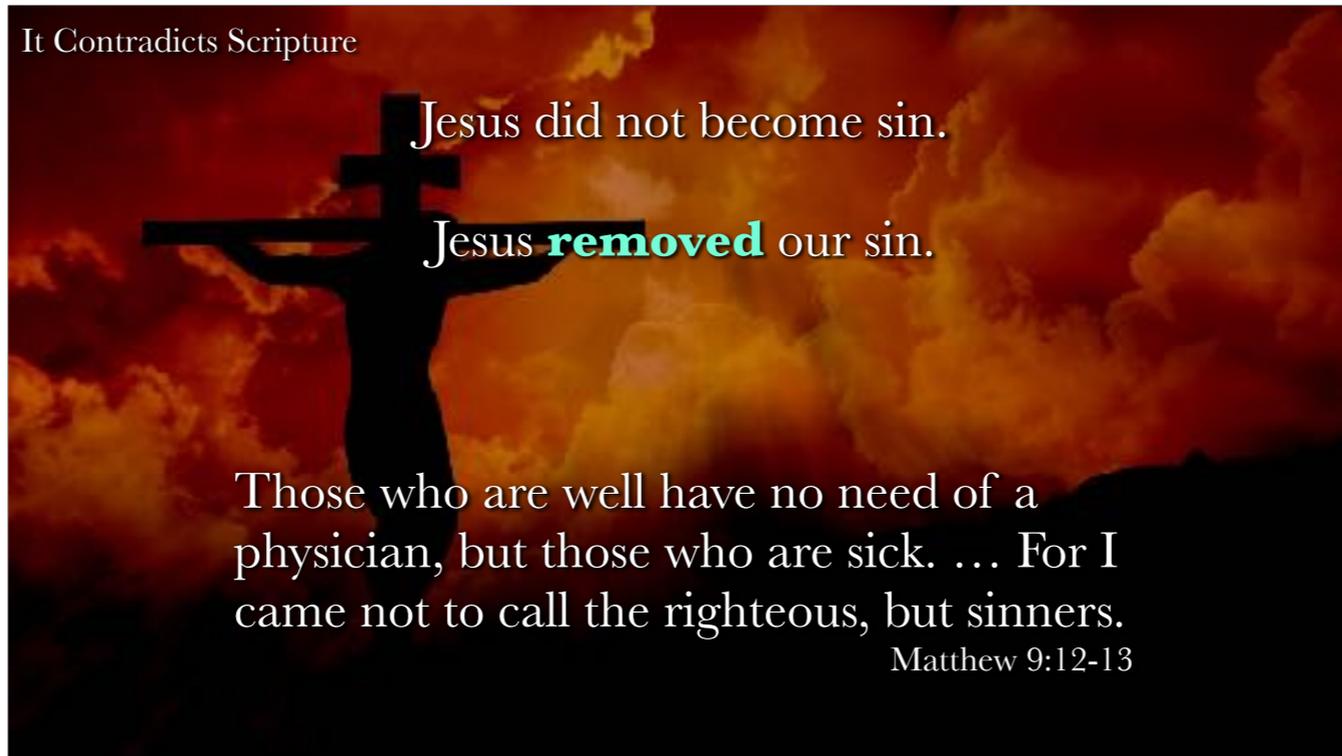
- Mt. 9:10-13: Jesus has chosen Matthew (a tax collector), and eats a meal with “many tax collectors and sinners”.
 - 11: And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”



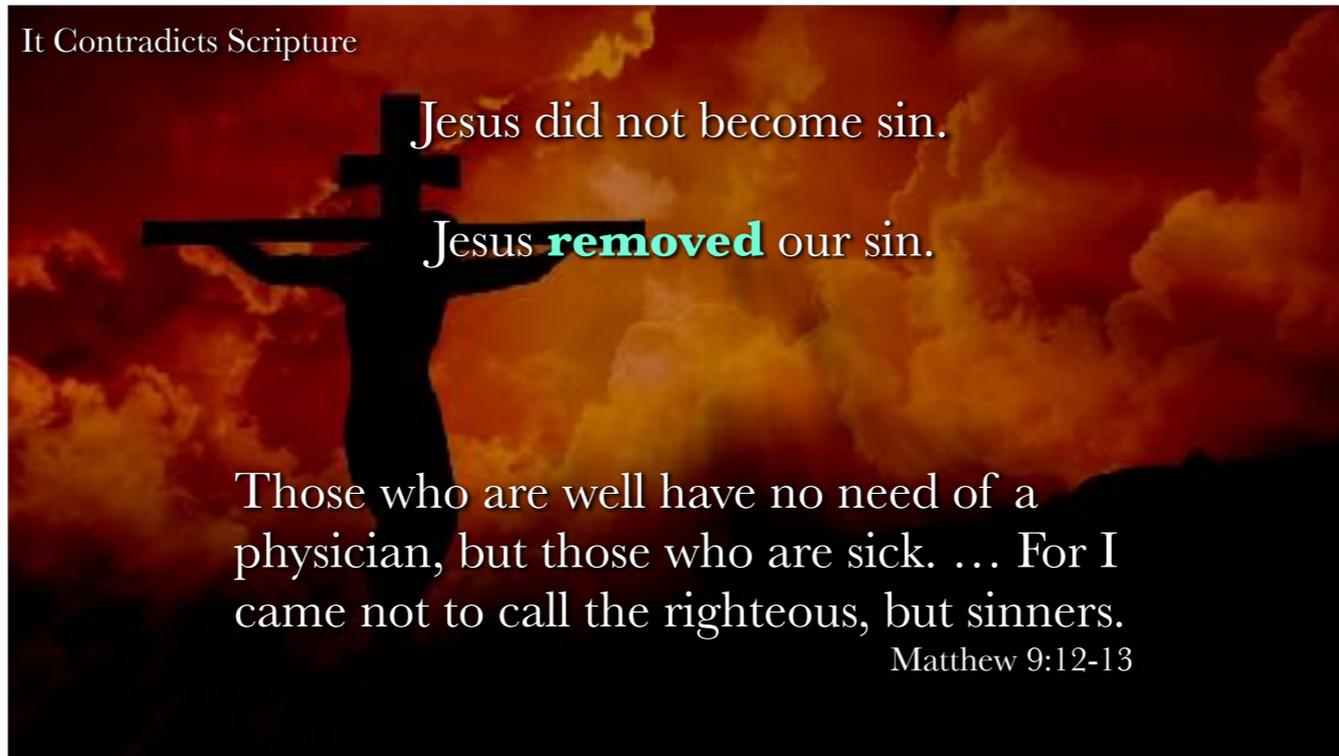
- 12-13: But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners.”
 - Again, Jesus makes something of a connection between those who are sick and sinners, they need a physician and Jesus is the physician for sinners!



- What does this mean?
 - He knows how to deal with sin, so that sinners can be healed.
 - Matthew 9:33: And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Never was anything like this seen in Israel.”

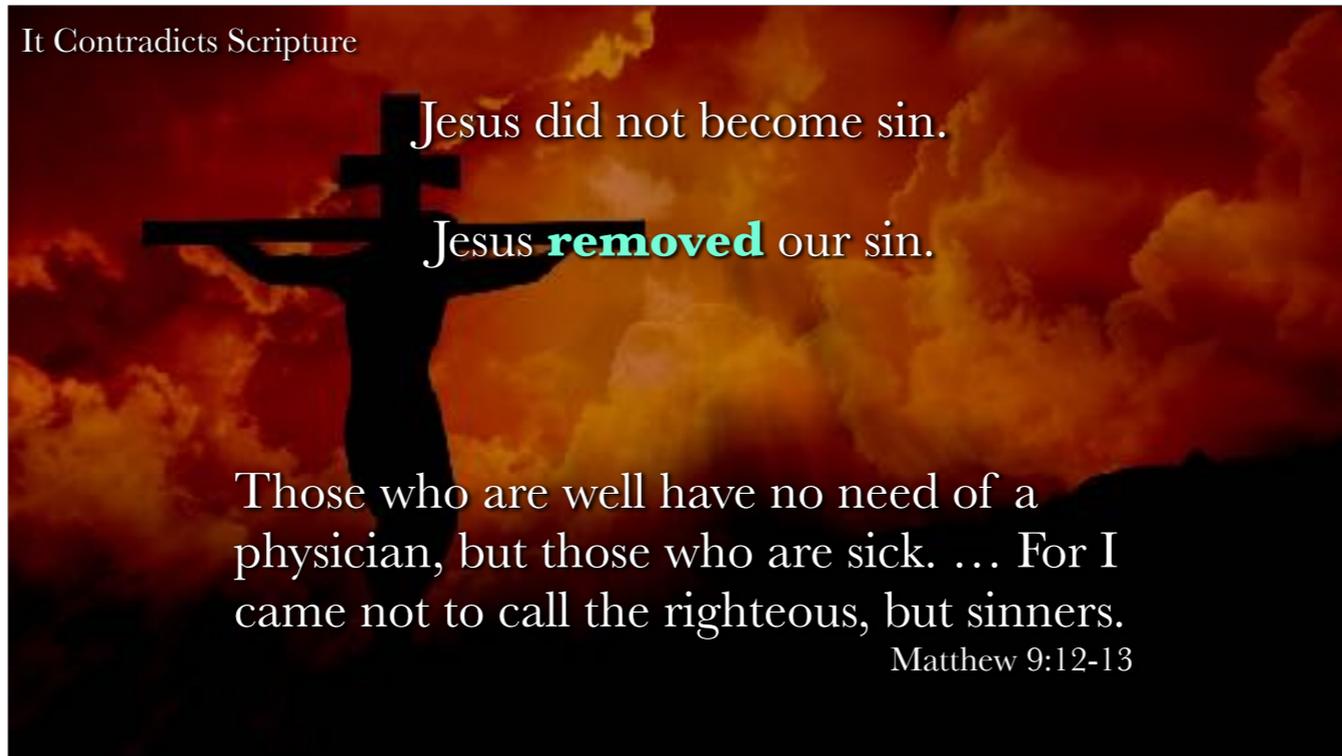


- 8:3: leprosy — proof
- 8:13: centurion's servant healed at distance, immediate — authority & kingdom
- 8:27: calm storm — marvel: obeyed by sea/winds
- 9:8: paralytic — sins & healed: authority for both
- 9:33: demon — crowds marveled

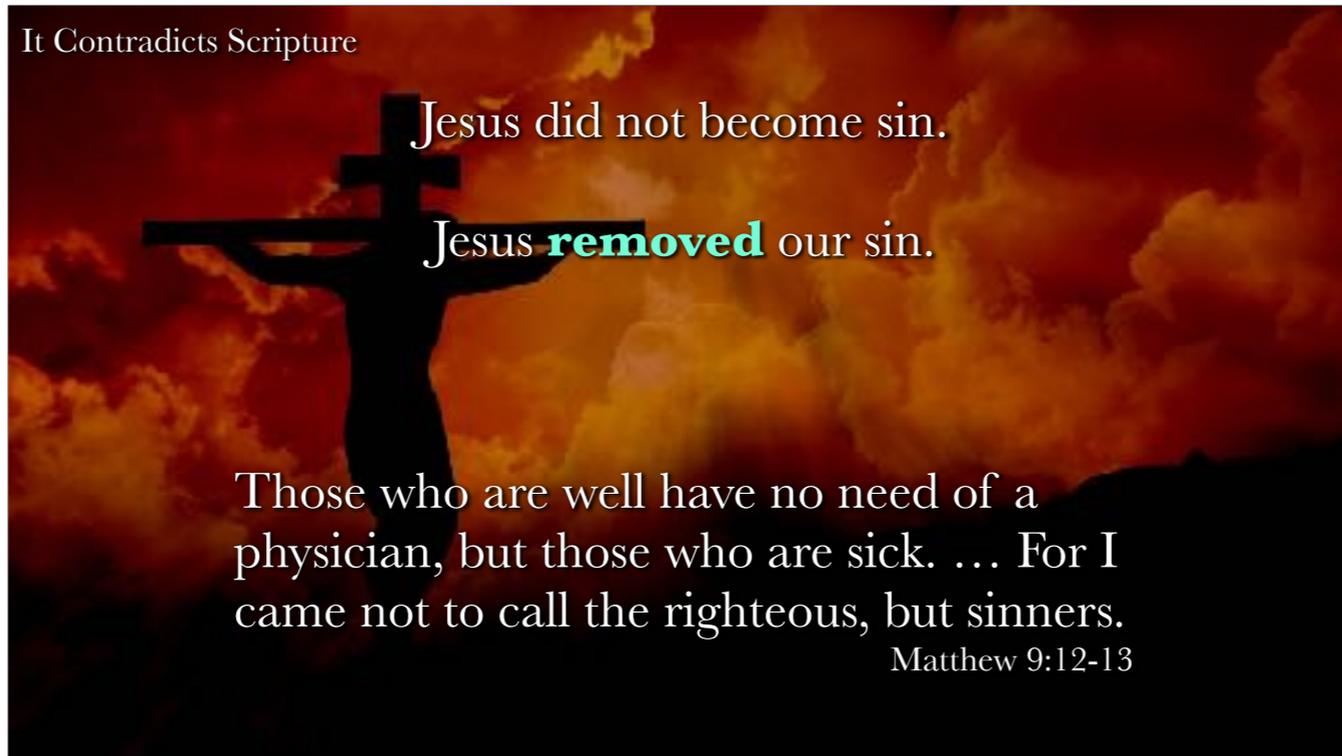


- Authority and Power of Jesus

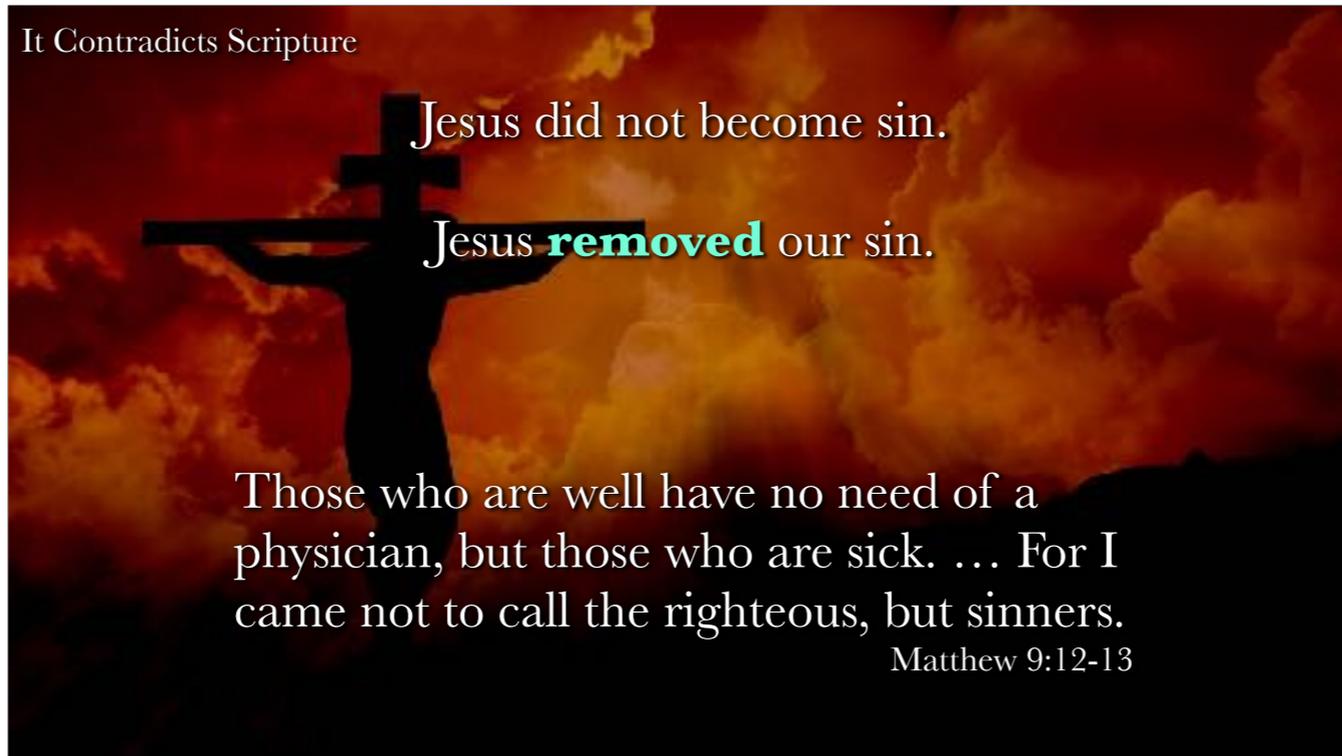
- Diseases of all kinds are dealt with.
- Sins are dealt with.
- WHY? Compassion for us! (9:35-36)
 - Matthew 9:35-36: And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.



- Isaiah 53:4: Surely he has borne our griefs and carried our sorrows
 - Matthew 8:16-17: That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. This was to fulfill what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.”



- Spirit explanation of borne and carry:
 - Were the illnesses of the sick “transferred” to Jesus?
 - Did Jesus become a leper? blind? lame?
 - The illnesses and diseases were REMOVED!
 - “took” = taken away
 - “bore” = bear away, carry off
 - Jesus’ healing removed the illnesses and diseases; he dealt with the sickness.



- Isaiah 53:11: and he shall **bear** their iniquities.
 - Same word as vs. 4: “carried”
- Isaiah 53:12: yet he bore the sin of many
 - Same word as vs. 4: borne
 - Is this teaching that our sins were “transferred” to Jesus?
 - Transferred is FALSE!
 - Or that our sins were **removed** by Jesus as the sin offering?

It Contradicts Scripture

Jesus did not become sin.

Jesus **removed** our sin.

For our sake he made him to be a sin offering
who knew no sin, so that in him we might
become the righteousness of God.

2 Corinthians 5:21

- Jesus did not become sin, he removed our sin because he is the perfect sin offering.



- Jesus bore our sins on the cross providing a way for us to be saved from our sins.
 - This does not mean that my sins were directly transferred to Jesus
 - Nor that Jesus somehow became sin.
 - Nor that the Father forsook Jesus on the cross.
- This is a great salvation
 - Next week look at what it really means
- Will you be saved today?

We implore you
on behalf of Christ,
be reconciled to God.

2 Corinthians 5:20

Call to Action

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He Bore the Sin of Many - part 2

1 Peter 2:24

Synopsis: We know that Jesus bore our sins. But the false idea of his death being vicarious or a substitution is not what the Bible teaches. Passages used to support this idea are discussed making it clear that sin is not transferable; Jesus was not made sin, nor forsaken by His father; He was without sin and bearing our sins is about removal of sins, not transferring.

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“Let all that you do be done with love.”