

## Was Jesus A Substitutionary, Abandoned Offering For Sin?

### I. Introduction:

A. Sometimes, the Scriptures can be hard to understand and we have to be very cautious with them (**II Peter 3:15-18**).

1. Sometimes people oversimplify things and say, “just take it for what it says.” Really, (**John 16:25**; cf. **Proverbs 1:5-6**)?

a. What about **John 6:56** (cf. **Genesis 9:1-6**, **Leviticus 17:14**, and **Acts 21:25**)?

b. What about understanding something said simply as an illustration (**Matthew 23:24**)?

2. Bible study does require maturity and skill (**Hebrews 5:12-14**).

B. There are several passages of Scripture that, if not handled correctly, could lead one to conclude that Jesus was a substitutional offering for sin and abandoned by the Father because of such on the cross.

1. “*Made Him to be sin for us*” (**II Corinthians 5:21**) can be confusing.

2. “*Who his own self bare our sins*” (**I Peter 2:24**) can be confusing.

3. “*My God, my God, why has thou forsaken me*” (**Matthew 27:46**) can be confusing.

4. “*Being made a curse for us*” (**Galatians 3:13**) can be confusing.

II. Body: The Truth Is, Jesus Was An Offering For Sin (**Isaiah 53:9-10**) And Was Never Abandoned Because He Always Pleas'd The Father (**John 8:28-29**).

### A. Considering **II Corinthians 5:21**.

1. If you take “to be”, which is added in the KJV, out of this verse you have: “*For He hath made Him sin for us...*”. Yet, sin is not something anyone becomes. Sin is something a person does (**I John 3:4**, **I John 3:8**, and **I John 5:17**).

2. Rather, **II Corinthians 5:21** should be understood as Jesus being the sin offering for our sins (**Hebrews 10:5-12**; **10:19-22**). The principle is seen clearly in the O.T. (**Exodus 30:10** and **Numbers 15:25-27**).

a. Jesus is the “propitiation” [atonement] for our sins (**I John 4:9-10**). Mounce Concise Greek-English Dictionary of the New Testament defines this term, as used in this verse, as: “atoning sacrifice, sin offering, propitiation, expiation; one who makes propitiation/expiation” (Strong’s # 2434).

b. In **Romans 3:24-25** we find the English word “propitiation”, but it is a different Greek term than was used in **I John 4:9-10**. In **Romans 3:24-25** it means “mercyseat” (Strong’s # 2435) as we see it translated in **Hebrews 9:5**.

3. **II Corinthians 5:21** cannot be understood as Jesus becoming sin or sinful, because He is “*without* [that is, separately or apart from; Strong’s # 5565] *sin*” (**Hebrews 9:27-28**).

4. Jesus was not a substitute, He was the offering (**Galatians 1:3-4**, **Ephesians 5:2**, **Hebrews 7:22-27**, and **Hebrews 10:1-22**); the means of appeasing for our sins (**I John 2:1-2**).
5. He was the sacrifice without spot or blemish (**Hebrews 9:11-14**).
6. He was the just offered for the unjust (**I Peter 3:18**).
7. If there was a substitute on the cross, it would have to have been someone other than Jesus. Consider the ram that was offered in the place of Isaac, because that is what dying in someones stead looks like (**Genesis 22:1-14**). It was Jesus' place on the cross. No substitute came to die in His stead.
8. Jesus came to give his life a ransom for many (**Matthew 20:28**).

B. Considering **I Peter 2:24**.

1. It was said that Jesus "took our infirmities, and bare our sicknesses" (**Matthew 8:17**). Read the context (**Matthew 8:14-17**).
2. It was prophesied (**Isaiah 53:4**).
3. That did not mean Jesus became sick for others to be cured of being sick! Just as He did bear our sins/iniquities (**Isaiah 53:11**) does not literally mean He took them on Himself.

C. Considering **Matthew 27:46**.

1. Jesus was quoting from a Psalm (**Psalms 22:1-2**). That same Psalm denies a literal understanding of verse 1 (**Psalms 22:22-24**).
2. As we read in **John 8:28-29**, Jesus was not forsaken (**John 16:32**).
3. If the Father had forsaken our righteous Lord (**I John 2:28-29**), that would have been contrary to our Father's character (**Psalms 37:25**, **Psalms 94:14**, **Proverbs 15:8**, **Proverbs 15:29**, **Hebrews 13:5-6**, and **I Peter 3:12**).
4. How could one honestly think Jesus was literally forsaken for doing what He came to do (**John 6:38** and **Luke 22:39-46**; cf. again - **Hebrews 10:9-10**)?
5. So, was the Father not really pleased by Jesus? We know the Father was pleased by His only begotten Son (**Matthew 17:1-5**).
6. How could anyone see (literally or in thought) Jesus on the cross and declare anything other than Jesus being righteous (**Luke 23:44-47**)?

D. Considering **Galatians 3:13**.

1. This is apparently written in reference to **Deuteronomy 21:22-23**.
2. Yet, there is no direct application because Jesus did not sin (**I Peter 2:21-22**).
3. Simply put, Jesus willingly suffered for our sins (**I Peter 4:1**).
4. He died in the manner which those cursed died (**Mark 15:27-28**).

III. Conclusion: Our sinless Lord (**I John 3:5**) sacrificed Himself (**John 10:11-18**, **I Timothy 2:5-6**, and **Revelation 1:5**).