

# The Brown Street Beacon

*"...Shine out among them like beacon lights,*

*holding out to them the Word of Life" (Phil 2:15-16)*

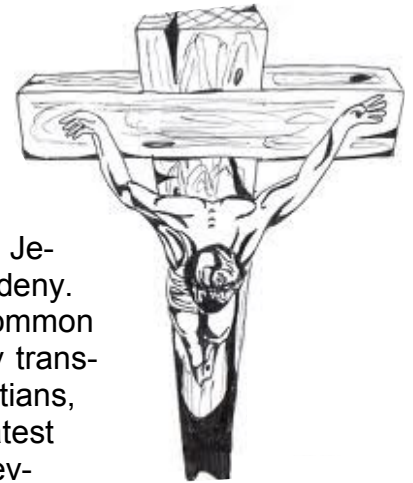


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## He Bore the Sins of Many (Isa. 53:12)



**T**his passage in Isaiah is, of course, referring to our Savior. That Jesus bore our sins is a scriptural fact that would be hard to deny. Most people, however, misunderstand what that means. The common conclusion, especially among Calvinists, is that our sins were literally transferred to Jesus. Martin Luther, in his commentary on the book of Galatians, wrote, "All the prophets of old said that Christ should be the greatest transgressor, murderer, adulterer, thief, blasphemer that ever was or ever could be on earth. When He took the sins of the whole world upon

Himself, Christ was no longer an innocent person. He was a sinner burdened with the sins of a Paul who was a blasphemer; burdened with the sins of a Peter who denied Christ; burdened with the sins of a David who committed adultery and murder, and gave the heathen occasion to laugh at the Lord. In short, Christ was charged with the sins of all men, that He should pay for them with His own blood. The curse struck Him. The Law found Him among sinners. He was not only in the company of sinners. He had gone so far as to invest Himself with the flesh and blood of sinners. So the Law judged and hanged Him for a sinner" (Martin Luther, A Commentary on St. Paul's Epistle to the Galatians)..

Wow! That is quite descriptive language and it leaves no doubt about the teaching of Luther, and most all of the Reformers since him. They believe that before Christ died, He became a murderer, adulterer, thief, blasphemer, etc. Let me suggest that this is not what Isaiah meant, nor any of the other passages that are used by those who teach this false doctrine. How do I know? It is simple. If Christ literally became a sinner, He simply could not be the Lamb of God Who died for us. You see, God demanded a sacrifice that was pure and without blemish. If a sinner would do, then any man could have died for us. In fact, we could have just died for ourselves. Even in the Old Testament, the sacrifices, which served as a type of the true sacrifice of Christ, had to be without blemish (Exodus 12:5; Leviticus 1:3). Jesus couldn't be both a sinner and our Savior at the same time. Furthermore, the Bible specifically says that we were redeemed by the blood of a Lamb that was without blemish or spot (1 Peter 1:18-19).

The question, then, is, "what did Isaiah mean when he said that Jesus bore our sins?" I'll answer that question by first asking another question. How did Jesus bear the physical diseases of people during His ministry here on earth?

*Matt 8:17*

*17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases."*

This passage was quoted just after Jesus had healed several people, including those possessed with demons. Did Jesus become demon-possessed? Of course not. Jesus merely took their infirmities away. He bore our sins the same way. Actually, this quote from Isaiah comes from the same text as the passage that says He bore the sins of many, that is, Isaiah 53. How did Jesus bear the sins of many? He did so by becoming a sin-offering for man. Now, let's not forget that Jesus bearing our sins depends on our obedience to the gospel. If Jesus would have literally taken upon Himself the sins of the whole world, then at that moment everybody on earth would have been saved.

Jesus becoming our sin-offering is what Paul was talking about in 2 Corinthians 5:21 when he said that God made Jesus to be sin for us. Paul employs the figure of speech called synecdoche, in which a part is put for the whole. By sin Paul meant a sin-offering. The NIV has a footnote next the word sin in this verse, and the footnote simply says, "sin-offering." The Hebrew equivalent to this word is translated sin-offering over 50 times in the Old Testament. So, God made Jesus to be a sin-offering for us so that we might be made righteous. This is all that God required of His Son. In fact, this is what Jesus said He specifically came to do, that is, die for the sins of mankind, not become a sinner for mankind (John 12:24-27).

*Don*

## **Dress Code and Jury Duty**

Micky Galloway

**I** recently received a summons for jury duty. It is very official and requires due attention. While reading the section entitled, "What You Should Do/Know Before You Appear," I found the following: "Dress Code – Dress respectfully – business casual attire is suggested. Do not wear shorts, halter or tank tops, clothing that exposes the midriff, beachwear, sandals, or clothing with inappropriate graphics, logos or wordings." Does the Superior Court of California, County of Los Angeles, know something about modesty and respect that we don't?

The Psalmist when speaking of God said, "I will extol thee, my God, O King: and I will bless thy name forever and ever" (Psalms 145:1). David expressed a heart of reverence and respect toward God. David further said of God, "Holy and reverend is thy name" (Psalms 111:9). Many have lost sight of the greatness and divine majesty of the Almighty God and consider their relationship to Him as casual. Perhaps we have become so immersed in the world and so absorbed by that which is common that it makes real reverence almost impossible.

God demands respect. God called out to Moses from the burning bush, "Moses, Moses ... Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:3-5). Not only does God demand respect of the individual, but He also demands respect of the whole assembly. When Nadab and Abihu were consumed by fire from God for using a "strange fire ... which he had not commanded them," God said, "I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Leviticus 10:1-3). David wrote, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalms 89:7). David wrote in Psalms 2:11-12, "Worship the LORD with reverence, and rejoice with trembling. Do homage to the Son, lest He become angry, and you perish in the way." Again in Psalms 5:7, "But as for me, by Thine abundant loving-kindness I will enter Thy house, at Thy holy temple I will bow in reverence for Thee." Our worship must be offered "decently and in order" (I Corinthians 14:40). Lack of respect exists when we applaud and cheer in worship to God, and otherwise turn a worship service into human entertainment. We cannot afford to lose sight of the solemnity of the occasion of gathering with the saints to worship our Creator and our Redeemer. In the jury duty summons I also found this instruction: "We suggest that you leave your home early

enough to allow yourself time to find the parking location, court, and get through the building's security screening." During jury duty we are expected to be on time. We are not being respectful to God when we are habitually late to Bible study and worship. We must prepare for our responsibilities; whether it is teaching a class, leading singing, making announcements, encouraging our brethren, or greeting and welcoming any visitors we might have. To fail to prepare and consequently being late is simply disrespectful and God deserves better than that.

Has worship become so casual that there is no difference in our behavior, dress, and degree of solemnity at worship or at a ball game? Let us not "profane" our worship by taking that which is holy and treating it as common. May our dress and practice in worship reflect the attitude and character of one who truly fears God and holds His holy name in reverence and awe. Let us bring the best we have in attitude, dignity, respect and character as we worship God.