

**AN  
OFFERING  
FOR MY  
SINS**

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## AN OFFERING FOR MY SINS

Isaiah 53:1-12: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 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. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors."

The offering of Jesus Christ as a sacrifice was for **my** committed sins alone. Not one text of Scripture would teach us that He was offered for anything other than your and my personal transgressions against Almighty God. I want you to note our text very carefully and examine it with me. I want you to see that this was a very personal act of Christ in our behalf. He bore **our** griefs, and He carried **our** sorrows. Verse 5 lets us know He was wounded for **our** transgressions. He was bruised for **our** iniquities. The chastisement of **our** peace was upon Him, and with His stripes **we** are healed. Verse 11 tells us ". . . for he shall bear their iniquities." Verse 12 states that He made intercession for **transgressors**. From these points it is quite evident that the sacrifice of Jesus Christ upon Calvary's Cross was not for any so-called inherited sin, but was for the personal transgressions of every human being that would ever live. We are not separated from God because of someone else's sins, Adam's or otherwise, but because of our own personal transgressions. In Isaiah, Chapter 59, the prophet made this very clear. In verses 2-3 he stated: "But **your** iniquities have separated between you and your God, and **your** sins have hid his face from you, that he will not hear. For **your** hands are defiled with blood, and **your** fingers with iniquity; **your** lips have spoken lies, **your** tongue hath muttered perverseness." He told us in verse 5, "**They** hatch cockatrice' eggs." In verse 6 he told us, ". . . **their** works are works of iniquity." In verse 7 he stated, "**Their** feet run to evil," and in verse 8 he said, "The way of peace **they** knew not." Notice that it was **your** sins and **your** iniquities that separated you from God. All sin that is listed in this chapter was attributed to the personal acts of the individual and was not of an inherited nature.

We wish to look at some other texts of Scripture that solidly prove this point. In Matthew 1:21 we read, "And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from **their** sins." In 1 Corinthians 15:3, ". . . Christ died for **our** sins." In Galatians 1:4, "Who gave himself for **our** sins." In 1 Peter 2:24, "Who his own self bare **our** sins in his own body on the tree." These texts and many more certainly associated the sacrifice of Christ with the personal transgressions of the guilty individual. No place in the Bible is the sacrifice of Christ associated with some supposed inherited transgression. We read

further in 1 John 1:9 that we are to confess **our** sins. In 1 John 2:2, "And he is the propitiation for **our** sins." First John 3:5 states, ". . . he was manifested to take away **our** sins." Finally in Revelation 1:5 we read, ". . . Unto him that loved us, and washed us from **our** sins in his own blood." These texts should suffice to convince any honest-hearted person that the sacrifice of Christ was, as we stated before, for our personal transgressions.

The new covenant that was to replace the old covenant again shows us the real purpose of Christ's coming. In Hebrews 8:7 we read, "For if that first covenant had been faultless, then should no place have been sought for the second." This lets us know that the first covenant was a faulty one and was to be replaced by a much better covenant. Under this new covenant, according to verse 12, which reads, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," we are to receive forgiveness of our own sins and our own iniquities and they are to be remembered no more. The more we study, the more we read, the easier it is to see that the sacrifice of Christ, the shedding of His blood and its cleansing power, was in no way, shape, or form to be for anything other than the sin that we are personally guilty of. We wish to continually keep this thought before your mind in this work, thus the repetition.

If we stop here with just the shed blood of Christ, we fall far short of the full impact of His work on Calvary. The office of Christ is not only one of sacrifice, but it is also one of justification and reconciliation, giving to us the remission of our sins. The cleansing of the blood of Christ always carries with it the thought of the remission of sins. Besides this work, Christ fills a mediatorial office. We find Him called a mediator in 1 Timothy 2:5 where He is said to be the mediator between God and men. Hebrews 9:15 designates Him as the mediator of the New Testament, and Hebrews 12:24 titles Him mediator of the new covenant. Hebrews 7:25 tells us He lives to make intercession for us, and as the high priest was a go-between to the Old Testament Israel, so is our high priest, Jesus Christ, to us as New Testament Israel as we clearly see in Hebrews 7:23-28 and 8:1-3. We must realize that God knows nothing whatsoever about sin or its effect upon mankind except what is related to Him through His Son, Jesus Christ.

The Bible teaches us in 1 Corinthians 6:18 that ". . . every sin that a man doeth is without the body." In Ezekiel 18:4 we read, ". . . the soul that sinneth, it shall die." From these two texts of Scripture, we can readily understand that the soul is guilty of sin. It is the soul of mankind that needs to be redeemed. If we carefully study God's eternal Word, we can see that the old animal sacrifices were unable to bring soul peace to those who offered them. The animals were dragged unwillingly to an altar of sacrifice. They were not creatures of choice, and they did not have souls. Therefore their sacrifice was ineffective as pertaining to the cleansing of the soul of mankind. In Jesus Christ, the son of God, we have the sacrifice so necessary to the redemption of our souls. Here was one who came in the likeness of sinful flesh and who had a right of choice. It seems that all some can see in Christ's sacrifice on Calvary is the offering of His body, but if Christ had simply offered His body, He would not have been able to be a faithful and just high priest to us to feel the agony of a soul lost before God. Therefore it is very important that we see and understand that the soul of Christ enters into this redemptive picture also. We find in Romans 5:9 that we are ". . . saved from wrath through him." We must recognize, my friend, that the wrath of God is upon our souls because our bodies are totally without guilt in the eyes of God. How great was the sacrifice and the suffering of Christ upon Calvary's Cross in the physical sense, but may we go deeper than this. May we see a sacrifice that He made, that to me was even greater than the physical suffering that He went through. And even as we write this, we cannot help but weep with appreciation for what He went through for us all.

In Matthew 26:36-38: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee,

and began to be sorrowful and very heavy. Then saith he unto them, My **soul** is exceeding sorrowful, even unto **death**; tarry ye here, and watch with me." Notice that Christ said, ". . . my soul is exceeding sorrowful even unto death." In Hebrews 5:7 we read, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." The fear that Christ had here was certainly not the fear of physical death. This was a fear because He foresaw what **must**, what **had** to take place on that cross in order for Him to really be our Savior. I want us to realize that this plan of salvation would have been ineffective had not Christ been offered also in soul. It took a soul to redeem a soul. Oh, can we not see and feel the overwhelming love and mercy and grace that caused God to give up His Son, and caused that Son to be willing to die and feel the pangs and agonies of a soul cut off from God? He, who was without sin, was willing to be made sin that we might be saved. In Matthew 27:45-46 we read: "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Notice that God turned His face from His only begotten Son who became sin for us. Romans 8:3 tells that the Son came in the likeness of sinful flesh. Since God cannot look upon sin, He had to turn His head away from His only begotten Son.

As I studied this text of Scripture some time ago in preparation for a Sunday message, I meditated on the thought of those words of Christ, "Why hast thou forsaken me?" God gave me this answer: The reason that He forsook His Son on Calvary's Cross was so that He would never have to forsake us. This, of course, is borne out by the Scripture. In Hebrews 13:5 we read, ". . . I will never leave thee, nor forsake thee." God can promise to not forsake us because He already had turned His head upon His only Son as He hung upon Calvary's Cross.

May we look at the full impact of this thought of the darkness that covered the land for three hours. Why was this darkness over the land? We want you to see that it was during this time that Christ felt the agonies of a soul cut off from his Creator. In our original text in Isaiah, Chapter 53, the prophet makes this very clear. In verse 10 we read, ". . . when thou shalt make his **soul** an offering for sin." In verse 11 he said, "He shall see of the travail of his **soul**, and shall be satisfied." In verse 12 we read, ". . . because he hath poured out his **soul** unto death." Notice those texts of Scripture are showing us that the soul of Christ felt, for those three hours, the agony of one cut off from his Creator. The fear that Christ had, the prayer in the garden, was not in behalf of physical death, but He feared what every true child of God ought to fear: Our soul being cut off from God and dying a spiritual death.

We notice in Isaiah's writings that God was satisfied with the travail of His soul. Again may we state that it took the offering of a soul to redeem souls. The blood of Jesus Christ certainly cleanses us and absolves us from all committed sin, yet it took the offering of the soul of the Son of God. Christ is therefore touched with the feeling of our infirmities. He is touched with the sinner struggling to find God. He is touched with all of our temptations and our frailties. Why is He touched with the sinner's plight, the backslider's plight? Because He felt and experienced what it is like to be separated from God. What is the result of this sacrifice of body and soul on Calvary's Cross? I think first of all, we need to recognize how very personal this sacrifice of Jesus Christ was in our behalf. It was a sacrifice, may we state again, that was to be an offering for **my** sins, not for anything inherited from Adam or anyone else. If we can realize that we, and we alone, are responsible for our separation from God, then surely it ought to cause us, if we are not saved, to seek God's face. This truth does away with the crutch of inherited or inbred sin. This truth does away with people more or less feeling they are victims of circumstances since they have inherited something from Adam that forced them to commit sin, therefore they do not feel too guilty.

There are some blessings and some benefits that are ours as a people of God as a result of this sacrifice of both body and soul on Calvary's Cross. Isaiah 53:12 tells us, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Here he told us that he will divide Christ a portion with the great, and in turn Christ shall divide the spoil with the strong. The reason is that He hath poured out His soul unto death. It is a wonderful thing to be a child of God and to know that we have the same victory that Christ has. It is a wonderful thing to know that whatever He has victory over, we have victory over; that whatever He inherits, we inherit. Romans 8:16-17 reads: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." We can readily see that we are heirs and joint-heirs with Christ if we suffer with Him. I am reminded of the story told of the American fruit peddler who pushed his cart through the busy streets of a large city crying out his wares. Not far behind him came a little Italian man who had not yet mastered the English language. He, too, was a fruit peddler but was unable to cry out his wares. So he followed the American, crying out, "Me too, me too." Certainly, we can follow after Christ, and whatever He has victory over, we, as the children of God, can say, "Me too, me too."

If, my dear reader, you are not a child of God and you are not converted, we trust that in reading this booklet, you will be made aware of the tremendous sacrifice that was made by our Lord and Savior in behalf of a lost-and-dying race of people. If you are a child of God, I trust that in reading this you will become more appreciative of Christ and His sacrifice than you ever have been. If you are one who has blamed an inadequate experience upon Adam's sin, I trust that this will take that crutch from you and will cause you to stand before God in trembling and in fear.

In closing, may we read Hebrews 12:2, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Why did Christ endure the Cross? He did it for the joy that was set before Him. What was that joy? The joy of knowing that through the pouring out of His body and soul, He would redeem and bring into right relationship every person who would desire to serve God. Every time a sinner repents and is converted. Christ can say, "It was worth it all."

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