

Title: Iniquity Laid on Him

Text: Isaiah 53: 6

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**Isaiah 53: 6: 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.**

1. What was laid on Christ?—"The iniquity"...v11:...He shall bear their iniquities,";...v12: He bare the sins of many:

2. On whom was it laid?—"Him:"...1 Pet 2: 24: "He himself bare our sins in his own body on the tree;" It was he himself that bare our sins and he did so in his own body, the body prepared him for this purpose.

3. Who laid iniquity on him?—"The LORD hath laid on him." Repentance and faith does not lay them on him; it is not done when the believer is called out of darkness into his marvelous light, but the LORD hath done it, done it once and the work is finished.

4. Whose iniquities were laid on him?—"All we"—those chosen of God in Christ before the world began. "All we [who] like sheep have gone astray"... "The iniquity of us all:". Psalm 14:3 - "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one."

5. Having laid on him the iniquity of all his people--what then did the Substitute bear in his own body?—Just judgment! v5: "He was wounded for our transgressions, he was bruised for our iniquities". V8:"...he was cut off out of the land of the living: for the transgression of my people was he stricken".

## I. CHRIST JESUS IS THE SPOTLESS LAMB OF GOD

Christ never was, or ever could be, the committer of transgression, for he never committed any. He came into this world to fulfill the law, the whole law. Every precept was daily his delight in heart, word and deed. All that was written in the prophets he fulfilled. He was always, continually, "about his Father's business". He was tried by Satan, reviled by men, yet not one sin was committed by this holy, harmless, undefiled perfect servant of the Father. Christ Jesus as a man, made under the law, was examined by the law and found just. Isaiah 42: 21: The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

Therefore, when the hour was come, being the only righteous man--without spot and without blemish—Christ Jesus was the only one fit to undergo this absolute transaction for his people which only God could bring to pass.

## II. THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL

What does it say and what does it not say?

It says, "The Lord laid on him the iniquity." Punishment followed, but not before the iniquity itself was laid on him. If God says, "The LORD hath laid on Christ the iniquity of us all" that is what the LORD did. The Holy Spirit does not say, it were *as if* the Lord hath laid on him the iniquity. God does not say, it were *as if* "he bore our sins in his own body on the tree." God does not say it were *as if* "he hath made him a curse for us". Child of God, your iniquity became his as truly as it was yours—not yours only but the iniquity of every chosen child of God.

Why was it a necessity for the LORD to lay on Christ the iniquity of his people before bruising him?

All our hope, brethren, is that the judge of all the earth shall do right! It was not for crimes that our Savior did commit, but the LORD laid on him the iniquity of us all and therefore the Lord justly poured out wrath upon him.

If your child was murdered by a man caught in the act by two or more witnesses—guilty beyond a shadow of doubt--and a judge justified that man you would say that judge is unjust. Likewise, if you were accused of a crime you did not commit and proven innocent—beyond any shadow of a doubt--yet that judge condemned you would say that judge is unjust. If you ever had to stand before that judge you would absolutely no assurance of how he might judge—he is an unjust judge.

The righteousness of God is that he is THE just Judge.

Proverbs 17: 15: He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

The Judge of all the earth has and shall do right?

Some may say, “then it is unjust for Christ who is innocent to have iniquity laid on him.” If God should take Christ, and force him to bear it, it were injustice indeed. But Christ willingly offered himself to bear it, that God might satisfy his own justice and thus be the justifier of his people

John 10: 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 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.”

He being thus willing to take our sin upon himself, it is no injustice in God to make him sin for us. In respect of his own person, he is innocent. But in willful submission to the Father, the LORD hath laid on him the iniquity of us all.

The mystery of the cross is not that God punished one who was innocent—though the iniquity was no act of his own. The mystery of the cross is that the Just One—Christ who knew no sin—willingly submitted himself to the LORD who took the iniquity off his children and laid it upon Christ making him sin so that God was just to pour out wrath upon Christ. And at the same time, God in perfect righteousness justified his people from all our sin.

Some may object, saying the Lord laid punishment on Christ but not iniquity itself. The whole purpose for which the Lord Jesus laid down his life was to declare the righteousness of God, that God might be just and the Justifier of him which believes in the Lord Jesus. But if iniquity itself had not been laid upon Christ, it had been injustice for the Lord to have bruised him. The Holy Spirit declares plainly, “he himself bare our sins his own body on the tree”, “the LORD laid on him the iniquity of us all”, he “bare the sins of many”, “shall bear their iniquities”. “He hath made him, who knew no sin, sin for us”. “Christ hath redeemed us from the law, being made a curse for us.”

Because he bore our sin it was in perfect harmony with holy justice that “He was wounded for our transgressions” and thus God is just and the justifier of him which believeth in Jesus. All our hope, brethren, is that the judge of all the earth shall do right!

Some may object that sin was imputed to him. Indeed, sin was imputed to him. But God’s accounting is as absolute as the financial accountant: if it is accounted for, it is because it is so—whether it be sin imputed or righteousness imputed. According to the law of this book--the holy and just Judge of all the earth--

pronounces guilt only where iniquity is found and pronounces innocence only where there is none. This book never separates sin from guilt—they are one and the same.

Some may object that this transaction was exactly like what took place on the day of atonement under the old covenant. That which took place under the old covenant was a type. A type means it was “as if” the sins of the people were put on the goat. A shadow means God treated the goat “as if” he were sin. It being a picture means God regarded the sacrifice “as if” sin had been put away. But because it all was only “as if” the whole picture had to be played out again next year because it was impossible for the picture to actually do what it pictured (Hebrews 10: 1-18.)

The book of Hebrews is the declaration that Christ is the express image of all that was typified in the shadow.

- Animals were not in man’s nature but Christ was made the express nature of the children of Abraham when he was made of a woman (Hebrews 2: 16; Gal 4: 4).
- Bulls and goats in shadow and type came under the law but Christ was expressly made under the law. (Gal 4: 4).
- Bulls and goats had sin laid on them metaphorically, but the LORD himself hath expressly laid on Christ in his own body the iniquity of all his elect people.
- The blood of goats made atonement in a ceremonial way, but Christ blood has expressly made eternal satisfaction.
- The blood of bulls and goats purified the flesh in a shadowy ceremonial way, but Christ’s blood expressly purges the conscious from dead works to serve the true and living God so that there is expressly no more conscious of sins in the believer.

If we traduce this amazing “mystery” of the gospel to be nothing more than the “as if” of the shadow then the apostle says we “tread underfoot the Son of God and count the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite the Spirit of grace.” (Hebrews 10: 29.)

The righteousness of God is at stake. If God bruised one who was not guilty then the whole purpose for which Christ came into the world “to declare the righteousness of God” is made void. But with the iniquity of all his children laid upon him, our Substitute became the sole person in the behalf of all the elect that had iniquity upon him. Christ became the one man representing all the elect of God. He actually became THE GUILTY MAN in place of all the elect of God. Otherwise, God is not just to bruise him. The life and joy of our soul flows from this fountain of God’s absolute righteousness—if God is not righteous—absolutely just—then the believer has no hope. If God ever punished one innocent man or ever cleared one guilty man then there is no justice with God.

It was such a real transference of iniquity that our Substitute confessed them his sins (Ps 20; 38: 69.)

*Psalm 69: 5: O God, You know my foolishness; and my sins are not hidden from You.*

Henry Law--though guiltless in Himself, He stood before God as laden with all the follies and all the sins of His people. He received the burden transferred by God to Him, and acknowledged His *imputed* guilt.

It was sin that made his “soul exceedingly sorrowful even unto death” and made him sweat blood. The prophet said, “Your iniquities have separated between you and your God” on the cross Christ cried out, “My God, my God why hast thou forsaken me?” And he justified God for doing son saying, in Ps 22:3: “But thou

art holy, O thou that inhabitest the praises of Israel." Because the wages of sin is death, he died unto sin and was buried in the grave (Romans 6: 10.)

### III. THE GOOD NEWS—IT IS FINISHED!

#### **Isaiah 53: 5:...with his stripes we are healed.**

The comfort of the believers complete redemption from sin flows from this fountain.

God raised him from dead declaring before the whole earth—justice is satisfied: propitiation has been made. God is Just and the justifier of all who believe on Jesus Christ the Lord (Romans 3: 25-27.)

The believer is born again of the Spirit, recreated after the image of God, created in righteousness and true holiness. Being made partakers of Christ, the Spirit of God assures you, believer, that because Christ bore your sin and the punishment thereof, the all-knowing God says to you, "your sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb 10: 17-18). Through the new birth, "we are made the righteousness of God in him."

What a glorious, soul assuring absolute exchange: Christ took our persons and was made sin for us (not by any act of sin performed by him but in perfect submission to the Father) and thus he has made us the righteousness of God (not by any act of righteousness performed by us but through submission to him).

He delights to show his children mercy for his mercy is in perfect harmony with his justice.

Psalm 85: 10: Mercy and truth are met together; righteousness and peace have kissed *each other*.

Romans 8: 33-34: Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

Peace of conscious with God is in knowing that the same justice that demanded I be condemned when I was under the curse of the law is the same justice which condemned Christ in my stead and the same justice which now demands that there is no condemnation for me by the satisfaction accomplished in the death of Christ Jesus.

Psalm 32: 1: «*A Psalm of David, Maschil.*» Blessed *is he whose transgression is forgiven, whose sin is covered.* 2: Blessed *is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.*

When God declares that he will not impute sin to the believer, it because there is no sin and guilt to impute and being born of the Spirit of Christ there is no guile in the new man. This is equally the mystery of the gospel but equally so--the all-knowing, all seeing, God who knoweth the heart says of every individual member of his believing bride: "Thou *art* all fair, my love; *there is* no spot in thee." (So 4:7)

Jeremiah 50: 20: "In those days, and at that time, shall the iniquities of Israel be sought for, and there shall be none; and the sins of Judah, and they shall not be found."

Romans 6: 10: For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11: Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord

This is the great relief our Lord promises when says:

"Come unto me all ye that are weary and heavy laden. And I will give you rest."

One day we shall come again to take us home but he will not appear with sin for he has put it away.

Hebrews 9: 26: "He hath borne the sins of many, and to them that look for him, he shall appear the second time without sin."

AMEN!