



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

MARCH 2020

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A FIVE DAY DEVOTIONAL GUIDE

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The serpent on the pole

Instead of coveting life in the manner of fallen mankind, Jesus laid His life down for us through offering. He loved us, and gave Himself for us, thereby fulfilling the Law. **Gal 2:20. Eph 5:2. Joh 15:13. Mar 12:29-31.** By fulfilling the Law, He took the Law out of the way and nailed it to His cross. By this means, sin was disempowered. **Rom 7:8.** Death, as a judgement through the use of the Law in the hands of sin, came to an end.

When Christ drank the cup that the Father gave to Him, *His body became the body of sin*. Jesus became the embodiment of sin when the Father took the law of sin, which is the spirit of disobedience, and confined it in His physical body. The law of sin is the spirit of Satan, whom the Scriptures describe as 'the prince of the power of the air'. **Eph 2:2.** Jesus called him 'the ruler of this world', revealing that the law of sin, which is the spirit of Satan, is also the spirit of the world. **Joh 12:31. 1Jn 5:19.** This spirit is at work in the sons of disobedience – the carnal old man – so that they conduct themselves in the world according to the lusts of the flesh. **Eph 2:1-3.**

Christ took the law of sin, which is the spirit of Satan and of the world, and nailed it to the cross as the corporate identity of sin. This is what Jesus meant when He said, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.' **Joh 3:14-15.** The serpent on the pole is the corporate identity of sin dying on the cross in Christ. In this fellowship of Christ's offering, therefore, the world is crucified to us, and we are crucified to the world. **Gal 6:14.**

The death of sin

Christ died in the flesh, as the body of sin. Through this action, sin was killed, and the power of Satan, which is death, was destroyed. **Heb 2:14-15**. How did this happen? Jesus suffered the judgement of the Law as a reproach that was laid on Him in seven wounding events. This reproach was provoked by sin, as we, through the exercise and expression of our other law, assaulted Christ.

In this regard, sin sought to reign over Christ by using the Law to kill Him. However, Jesus did not die under the judgement of the Law. No-one took His life from Him; He laid it down of Himself in offering. As Jesus testified, 'Therefore My Father loves Me, because I lay down My life that I may take it again. No-one takes 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 command I have received from My Father.' **Joh 10:17-18**.

At each wounding event, Christ was not provoked to any self-serving, sinful response. He was innocent as God's Passover offering. **1Co 5:7**. The resurrection life of God that was in His blood brought Him back from the death that was caused by sin. **Heb 13:20**.

Here is another amazing point: the law of sin suffered the consequences of its own provocation when Christ, who was the body of sin, was put to death in the flesh. By this, we mean that as sin tried to kill Christ with the Law, the seven wounding events that He endured under the provocation of sin only resulted in the judgement and destruction of sin. Sin was exposed as being exceedingly sinful and was thus destroyed, being cast out, under judgement, into the lake of fire. This wisdom of God was hidden from the rulers of this world, for if Satan had understood this principle, he would not have incited the world to crucify the Lord of glory. **1Co 2:7-8**.

Alive to God

As the embodiment of sin, Christ went all the way out into the fiery sea of God's forgetfulness, being put to death in the flesh. **Psa 69:1-2. Mic 7:19.** By His own blood as the source of *exanastasis* life, He came back from the dead, bringing life and immortality to light with Him through the gospel. **2Ti 1:8-10.** The Father sent and drew Him out of the many waters of our reproaches because He was innocent. **Psa 18:16.**

Through baptism, we are crucified with Christ, who was made the embodiment of sin. The Father made Him to be sin for us so that sin and the other law could be removed from our lives. The death that He died, He died to sin. And the life that He lived, He lived to God. This life is *exanastasis*. **Rom 6:10.** For this reason, Paul exhorted us to reckon ourselves dead to sin and alive to God in Christ Jesus our Lord. This is the response that a spiritual person makes in faith for baptism and their ongoing participation in the elements of communion. **Col 2:11-12. 1Co 10:16.**

Jesus was obedient to the Father. He obeyed, from the heart, the doctrine of offering to which the Father had delivered Him when He made Christ an offering for sin. **Rom 6:17. Joh 10:17-18.** Christ was a slave of righteousness. **Rom 6:18. Isa 53:11.** Through obedience, He gained mastery over sin and over its master, the devil. He was able to do this because there was no other law in Him.

Even though Christ died on the cross, sin did not reign over Him through death. Rather, Christ, through grace, conquered Satan and sin and reigned through righteousness. As an offering for sin, He brought the spiritual, new man to birth. **Isa 53:10.** We, who are part of the new man, are to find our sanctification as the sons, or seed, of God in Christ, and to proceed forward in fellowship with Him into eternal life. **Rom 5:17.**

FURTHER STUDY 2 TIMOTHY 1

The death that He died

Christ's death was because He was made the body of sin. This is the death that He died. **Rom 6:10**. His was not the body of death, but was the body of sin. Christ's death as the body of sin was the means by which He destroyed sin and death. In other words, Christ's death became the death of sin itself.

While Christ killed sin by dying as the body of sin, He also died to sin *once for all*, and the life He lives, He lives to God. **Rom 6:10**. The implication of Paul's point is that the death that we die with Him is an offering death that also multiplies the life of God by the grace of resurrection power. This life overflowed from Christ to us, and overflows from us to others. For example, Paul testified to the Corinthians, 'So then death is working in us, but life in you.' **2Co 4:12**.

Through Christ's offering, Satan's dominion over mankind was brought to nothing. We were left with the freedom and accountability to choose whether to remain carnal and under the fatherhood of Satan or, through Christ, to turn back to God as our Father and become a spiritual, new man in Christ.

Now that sin is dead and Satan has been destroyed, our problem is our *carnality*; that is, the other law within our hearts. When we walk after the flesh, by living according to our other law, sin revives and we die again under the judgement of the Law. **Rom 7:9**. **Rom 8:6**. When our body is a body of death, it reveals that we still belong to the old man, and that the other law is our mode of life. The body of death is weak, sick, and may even die before its time. This is because the person to whom the body belongs does not discern their participation in the offering body of Christ. **1Co 11:29-30**.

The circumcision of Christ

Christ's body became the body of sin to destroy our carnality. Paul described this aspect of Christ's offering as 'the circumcision of Christ'. **Col 2:11**. When we are joined, through baptism, to the fellowship of Christ's offering, the other law within our heart is removed by the circumcision of Christ. We know that this other law was the result of deception. Adam and Eve believed Satan's lie and ate the fruit of the tree of the knowledge of good and evil to become like God. However, this is not how God lives. He lives by offering love. That is what He brings to us by Eternal Spirit, from the Holy Spirit.

The apostle Peter explained that Christ, as an offering for sin, was put to death in the flesh, but was made alive by the Spirit. **1Pe 3:18**. This is the same point that Paul made when he explained that God sent His own Son in the likeness of our sinful flesh to condemn sin in the flesh. **Rom 8:3-4**. With this understanding, Peter exhorted all believers, saying, 'Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.' **1Pe 4:1-2**.

Our fellowship in Christ's sufferings, which He endured in the flesh when He made our death, because of sin, to be His death, is the means by which sin and the other law are put to death in us. In other words, the dying of Jesus in the flesh is a circumcision that cuts the other law out of our heart, and cuts us into the covenant of sonship as we participate in His offering and sufferings. Paul identified this process as being *the circumcision of the heart by the Spirit*. **Rom 2:28-29**. This is the New Covenant!

No longer of the world

The world was judged and condemned when Christ was lifted up to die on the cross. Moreover, Satan, the god of this world, was condemned, judged and cast out. **Joh 12:31. Joh 16:8-11.** The world was crucified with Christ and, in Christ, we were crucified to the world. **Gal 6:14.** We came back from the death of the cross with Christ. We are no longer of the world, but are now part of the corporate new creation. **Joh 17:16.**

Through our fellowship with Christ in His sufferings, the other law, which is our carnality, is removed from us. We cease from sin and become slaves of righteousness. **Rom 6:17-18.** Our righteousness is to live as sons of God by fulfilling our name through priestly service. We are no longer afraid, nor living from the basis of the knowledge of good and evil. This means that the 'fig leaves' of our own projections are removed and are replaced with the garments of salvation. **Gen 3:7,21.** These are priestly garments which mandate the works of our sonship in the fellowship of Christ's offering. For this reason, we live the rest of our time in the flesh for the will of God as those who are becoming the righteousness of God in Christ. **1Pe 4:1-2. 2Co 5:21.**

In the fellowship of Christ's death, our body is dead because of sin. This happens because we have the sentence of death in ourselves. **2Co 1:9-10.** However, the Spirit is life because of righteousness as Christ's life is transferred to us. Our testimony is that we do not trust in ourselves, but in God who raises the dead. **2Co 1:9-10.** We are coming back from the death of our sin with Christ, and He is becoming our life. As sons of God, we continue to live in the fellowship of Christ's offering and sufferings, and to obtain our eternal inheritance as sons of God. We know that if we suffer with Him, we will also be glorified with Him. **Rom 8:16-17.**

What manner of people?

The world, and all that belongs to the world, now awaits its dissolution. When this happens, no place will ever again be found for it. **Rev 20:11**. The apostle Peter explained that on the Day of the Lord the entire material universe will pass away in some kind of nuclear explosion with great noise and fervent heat. **2Pe 3:10**. He asked, therefore, 'What manner of persons should we be in order to escape this destruction?' **2Pe 3:11**.

When Christ is in us, we live by His life and faith. His faith becomes the doorway to His life, which is *exanastasis*. We also die His death, by His faith. On the cross, Christ demonstrated how we are to die. Through His death, He overcame sin, and its mandate and power. He destroyed death by bringing life and immortality to light through the gospel. **2Ti 1:10**. By the faith of the Son, which becomes our faith, we die the death *that Christ has already died for us*. It is our death, and we must die it as His death.

Christ finished our death and perfected our obedience. In the fellowship of His death, we are no longer simply subject to time and chance. The sufferings that we experience each day are the sufferings of our death, which He died for us by the grace of God. **Heb 2:9**. Through His Melchizedek priesthood, He gives these sufferings back to us as a participation in His redeeming death. His death on the cross was not a vicarious action in the sense that we no longer have to die. Rather, His offering death *is a participation!* **1Co 1:9**.

As we die His death, our sin and other law, which caused our death, is removed from us. Furthermore, we are made alive from this death, with Him, by His resurrection life. As spiritual people, we believe that *exanastasis* has redefined our life and death.

Help from the Lord

The *exanastasis* life that we receive in the fellowship of Christ's offering transforms our sufferings from a judgement to a discipline so that we cease from sin. **Heb 12:5-8. 1Pe 4:1-2.** Help is given to us from the Lord so that we do not suffer beyond what we can bear, and we do not die before our time. **1Co 10:13. 1Co 11:30.** Addressing this point, Paul exhorted Christians, saying, '*Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."*' So we may boldly say: "*The Lord is my helper; I will not fear. What can man do to me?"*' **Heb 13:5-6.**

We note, however, that if we choose to remain religious and carnal, and continue in slavery to the law of sin, we will be without help from the Lord. We will suffer inordinately and may even die before our time. **1Co 11:30.** This is the judgement that a person experiences because they eat and drink the communion in an unworthy manner. They do not discern their participation in the offering and sufferings of Christ as a member of His body. **1Co 11:29.** If such a person will turn to the Lord and make straight paths for their feet, the judgement is commuted to a chastening so that their spiritual lameness will be healed and they will not be turned out of the way that leads to eternal life. **Heb 12:13.**

Through fellowship in the sufferings of Christ, we show forth His redeeming death until He comes. **1Co 11:26.** We are being delivered from the other law and the law of sin, and His life is becoming our life as sons of God. By this means, we are being progressively changed into the image of His sonship. When Jesus comes again, we will see Him as He is – because we will be just like Him! **1Jn 3:2.**

Every day, as we show forth His death, with the faith that He exercised for us as He died our death, we then live by the faith of the Son of God, receiving the life that He multiplied through offering. The testimony of a person who is dying in this way is, 'I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.' **Gal 2:20.** This is the testimony of the spiritual man.

A new way of living

In his letter to the Romans, Paul explained that ‘the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.’ **Rom 5:20-21**. The reality of ‘sin reigning through death’ was the way of life for the carnal man. Christ ended this way of life, through His offering, and established a new and living way through which the sons of men could be delivered from their slavery to sin and become the righteousness of God in Him. **Heb 10:19-20. 2Co 5:21**. Paul summarised this as grace reigning through righteousness to eternal life. What are the implications of this new and living way?

Through the prophet Isaiah, God the Father declared, ‘By His knowledge My righteous Servant shall *justify* many, for He shall bear their iniquities.’ **Isa 53:11**. The knowledge through which Christ would justify the many was the obedience that He learnt through the things that He suffered as He journeyed from Gethsemane to Calvary. **Heb 5:8**.

Jesus was raised from the dead *because of our justification*. **Rom 4:25**. He was raised by the life that was in His blood. **Heb 13:20**. Christ’s blood was shed as He died our death, destroyed the body of sin, and perfected our obedience, resulting in our justification. **Rom 6:3. 1Co 10:16. Php 3:10-11**. We receive this justification when, by faith, we join the fellowship of Christ’s offering and sufferings. Paul described this fellowship as ‘the grace in which we stand’. **Rom 5:1-2**. The grace of God is the resurrection life in Christ’s blood, which Paul called ‘*exanastasis*’. **Php 3:10-11**. Grace enables us to reign in life. That is, we fulfil our priestly service as sons of God and are thereby becoming the righteousness of God in Christ. This is what Paul meant when he said, ‘Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.’ **Rom 5:1**.

The kingdom of God

Jesus explained to Nicodemus that, unless we are born again, we cannot not see the kingdom of God. **Joh 3:3**. We receive illumination when we are born of the light of life through the incorruptible word of God that is preached by Christ's messengers. **Joh 1:4**. **1Pe 1:22-23**. **Eph 1:17-21**. Our spirit is born again, and the eyes of our heart are healed so that we can see our sonship, and see that God is our Father. **1Jn 3:1**. **Heb 12:9**.

Jesus said that, to *enter* the kingdom, we must be born of water *and* of the Spirit. **Joh 3:5**. When we have been born of water, we are able to obey the word of God and to be disciplined by Christ's messengers. This is because, by baptism, we have been crucified with Christ. He became the embodiment of our sin, and was put to death in the flesh so that, through our fellowship in His offering and sufferings, the other law that was fathered within us by Satan could be circumcised from our hearts. **Col 2:11-12**. By this means, we are cut free from the mastery that sin would otherwise have had over us. **Rom 6:5-6**. Having been delivered from the dominion of sin, we are free to become disciples of Christ and slaves of righteousness. **Rom 6:19**.

We are born of the Spirit when we demonstrate, through the grace of God, the works of righteousness that belong to our name as sons of God in Christ. The grace of God is the *exanastasis* life of God by which we are brought back from the death of sin with Christ, as sons of God. The Holy Spirit, who is the essence of the New Covenant, gives this life to us as He enables our participation in the fellowship of Christ's offering and sufferings. **2Co 3:5-6**. **Rom 8:26**. The fruits of the Spirit are the excellencies of Christ's life that become ours in the fellowship of His offering. **Gal 5:22-25**. **Eph 5:9-11**. **2Pe 1:5-11**.

Knowing Him who is true

In this present season, the Lord is asking us to open our hearts to Him. He wants to know us, and He wants us to know Him. The apostle John summed up his first epistle, emphasising this point. He wrote, 'And we know that the Son of God has come and has given us an understanding, *that we may know Him* who is true; and we are in Him who is true, in His Son Jesus Christ. *This is the true God and eternal life.*' **1Jn 5:20.**

To know and to be known by God, and to be found in the fellowship of the Father, Son and Holy Spirit, is the goal of the gospel of our salvation. **Eph 1:13.** This is the gospel of sonship. There is no other gospel by which a person can be saved. **Act 4:12.** Only those who know Christ and are known by Him will be citizens of heaven.

On the day when we stand before the judgement seat of Christ, and meet Him face to face, the one pre-eminent question that Christ will ask us is, 'Do I know you, and were you known as a member who served Me in My body?' Jesus said, 'Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you; depart from Me, you who practise lawlessness!"' **Mat 7:22-23.** Knowing and being known by God and others in the body of Christ is essential to salvation.

To know the Lord and be known by Him, we must draw near to Him. Making this point, the apostle Paul exhorted his readers, saying, 'Let us *draw near* with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.' **Heb 10:22.**

The blood that speaks

In his letter to the Hebrews, Paul noted that his readers had drawn near to the place to which they were being called by the gospel, saying, 'But *you have come* to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaks better things than that of Abel.' **Heb 12:22-24.** Significantly, Paul explained that they had come to Jesus, the Mediator of the New Covenant, and to the *sprinkling of blood that speaks*.

What do we see and hear as we draw near to Christ and to His blood that speaks? To answer this question, we first need to consider where, and how, the blood of Christ was sprinkled. Paul wrote, 'For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a [mercy seat, upon which blood was sprinkled seven times for atonement], through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.' **Rom 3:23-26. Heb 10:22.**

From this passage, we note that grace, which we have previously identified as being God's resurrection life, is ministered through the sprinkling of blood, as redemption. The seven wounding events that Christ endured as He journeyed from Gethsemane to Calvary were seven sprinkling actions. These sprinklings preached and revealed to us the complete, or sevenfold, redemption that is in Christ's blood. When Christ was lifted up on the cross, His blood began to preach to every creature under heaven. **Joh 12:32.**

Sprinkled blood in Gethsemane

Peter, James and John were invited by Christ, the Son of Man, to watch and pray with Him as He made intercession for us all in the garden of Gethsemane. As He prayed, He was strengthened with Eternal Spirit. **Heb 9:13-14. Luk 22:43.** Being in agony, He prayed more earnestly, and His sweat became like great clots of blood falling to the ground. **Luk 22:44.**

As this first sprinkling of His blood fell upon His body, these three disciples saw and heard the Old Covenant being taken away, and the New Covenant being established. This happened as Jesus prayed to the Father, 'Not My will, but Yours, be done.' **Luk 22:42.** Concerning this event, Paul explained, 'Then He said [in Gethsemane], "Behold, I have come to do Your will, O God." He takes away the first [covenant] that He may establish the second [covenant]. By that will we have been sanctified through the offering of the body of Jesus Christ once for all.' **Heb 10:9-10.**

Gethsemane reveals the prayer meeting of the Father, Son and Holy Spirit. It is the Everlasting Covenant discussion of Yahweh *Elohim*. In this prayer meeting, on the day of Christ's offering, the Holy Spirit made intercession for us with groanings that cannot be uttered. **Rom 8:26.** This is because we were to become a temple of the Holy Spirit. **1Co 6:19.** His interest was in becoming the expression of our name as a son of God in a firstfruits measure. **2Co 5:5. Rom 8:23.**

This is a very important point. Through the offering of Yahweh, we become sons of the *Father* and members of the body of *Christ*. As sons, we are made joint heirs with Christ, sharing in His sonship, and are made fellow priests to God. **Rom 8:16-17. Rev 1:5-6.** Regarding the *Holy Spirit*, we each become a temple in which He resides and enables the expression and multiplication of the life of God for eternity.

Christ's prayer in Gethsemane

Jesus prayed to the Father for us by the power of Eternal Spirit through the agency of the Holy Spirit. **Luk 22:43. Heb 9:13-14.** The Holy Spirit had taken the initiative within the heart of Jesus, by the power of Eternal Spirit, to direct and lead Jesus as He prayed. The Holy Spirit helped Him in His infirmity to pray as He ought. **Rom 8:26.** The Holy Spirit knew what to pray for in relation to our lives. Jesus was then able to offer up the prayer of the Holy Spirit as incense to God the Father on our account. All things then began to work together for our good. **Rom 8:28.**

As the Son prayed, He began to search our hearts in relation to our names that were written in Him. **Rom 8:26. Rev 2:23.** Our sonship name is in Christ because it is part of who He is as the Father's Son and Seed. For this reason, our name is the will of God for us. **Heb 10:5-7,10.** Regarding this point, Paul said, 'Now He who searches the hearts knows what the mind of the Spirit is, because He makes *intercession* for the saints *according to the will of God.*' **Rom 8:26.** 'The will of God' refers to the works of righteousness that belong to the name and life that the Father prepared for each son of God in Christ.

This was the beginning point of God giving a body to every seed, in Christ. As Paul declared, 'But someone will say, "How are the dead raised up? And with what body do they come?" Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain – perhaps wheat or some other grain. *But God gives it a body as He pleases [according to His will], and to each seed [or son] its own body.*' **1Co 15:35-38.**

The Father's will

In the garden of Gethsemane, all our names were in Christ as He offered Himself as a sin offering. He was the Seed, falling into the ground and dying for our sake. **Joh 12:24**. Having been made an offering for sin, He fell into the ground of humanity and died with us. **Joh 12:24**. As His blood was shed and sprinkled on His body through the sufferings of death caused by our sin, the name and life of every son of God was being proclaimed. As they received this word and joined the fellowship of His offering, they could be begotten from the death of sin with Him.

The prayer of Jesus, which was by the power of Eternal Spirit, was according to the will of God the Father. He prayed, 'Not My will, but Yours, be done.' **Luk 22:42**. Jesus knew that our own prayer is ineffective. He knew that we do not know what to pray for, and that we do not know what we are to do to fulfil our sonship. **Rom 8:26**. He prayed for us as we should pray – 'Our Father in heaven, hallowed be Your name. Your kingdom come. *Your will be done on earth as it is in heaven.*' **Mat 6:9-10**. In Him, and by the capacity that we receive from the Holy Spirit, we are able to join this prayer.

As Jesus prayed by the power of Eternal Spirit, His blood was sprinkled upon His body as the Mercy Seat. This sprinkled blood was speaking better things than the blood of Abel. Abel's blood cried out for judgement. **Gen 4:10**. **Luk 11:49-51**. **Heb 12:24**. Of course, Christ's blood does cry for judgement; however, it also speaks of sonship! It is proclaiming the name and life of our sonship. Christ's blood provided mercy and grace. It was an atonement for our souls, and delivered us from our wilful lawlessness, bringing us back from the death of our sin as sons of God with Christ.

Our reproaches

Self-righteous reproach is directed against the Father. It is the human race's rejection of God as their Father and the source of their life and destiny. Mankind rejected the fatherhood of God when Adam disobeyed God and ate from the tree of the knowledge of good and evil. Through disobedience, the other law was established in the hearts of Adam and Eve, and in every son and daughter of man who would be born after them, bringing us all into bondage to sin and death, and making us enemies of God. **Rom 7:23. Rom 5:10.** Every thought, motivation and behaviour that is an expression of the other law in our heart is a reproach upon the Father.

Our railing reproach against the Father and His predestination for us as His sons was laid on Christ through the seven wounding events that He endured as He journeyed from Gethsemane to the cross. As Jesus declared through the Messianic psalm of David, 'The reproaches of those who reproach You have fallen on me.' **Psa 69:9.** This happened when the Father made Christ's soul an offering for sin. **Isa 53:10.** By laying on Christ the reproaches of mankind against Himself, the Father made reproach the instrument by which His judgement upon sin is exercised, and by which sin and the other law are destroyed.

It is important to note that although it was the Father who laid the reproaches of Satan and mankind on Christ, it was not the Father who abused, punched, slapped, scourged, pierced, mocked and reviled Christ during His offering journey; it was Satan and mankind. These reproaches were the abusive actions of sinful men that were motivated by the other law. Christ endured these reproaches as an offering for sin. As Caiaphas himself prophesied, 'It is expedient for us that one man should die for the people, and not that the whole nation should perish.' **Joh 11:49-51.**

The reproaches of Christ

The Father was able to lay all of our reproach upon the Son because the Son had offered Himself to be obedient to the Father's will. As a sin offering, and by the grace of God, Jesus tasted every element of our death – the death of sin – on behalf of every individual person. **Heb 2:9**. However, because He died this death *willingly and obediently*, this was a completely new and unique kind of death. The apostle Paul declared, 'The death that He died, He died to sin once for all; but the life that He lives, He lives to God.' **Rom 6:10**.

The sufferings of reproach that Christ endured caused the shedding of His blood. Christ's blood contained the resurrection life that He had received from the Father when He was begotten as the Father's Son before the foundation of the world. As His precious blood was shed and sprinkled upon His mortal body, Christ was progressively *standing up in resurrection life* out of our death. **Heb 13:20**.

Each wound that Jesus suffered on His offering journey was a specific element of reproach that He endured, and over which He triumphed. Jesus likened the reproaches that were progressively laid on Him to a great flood of water. By His sixth wound, when Christ was nailed to the cross outside the city of Jerusalem, the waters of reproach had 'come up to His neck.' **Psa 69:1**.

At the conclusion of the six hours of suffering that Christ experienced on the cross, *His work was complete*. He had fulfilled all righteousness as the Son of Man. Recognising the fulfilment of His obedience, Jesus declared, ' "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" ' **Mat 27:46**. This was not a statement of insubordination, as some people have erroneously considered. Rather, Jesus was declaring that He had completed the works of obedience that the Father had prepared for Him to do, and was asking why He was still alone and under reproach.

FURTHER STUDY PSALM 69

Reproach broke Christ's heart

When Jesus declared, 'My God, My God, why have you forsaken Me?', the reproaches that He had experienced were no longer only up to His neck. He was now immersed in them as they *overflowed* Him. He testified, 'I sink in deep mire, where there is no standing; I have come into deep waters, *where the floods overflow Me.*' **Psa 69:2.** These were the waters of judgement that were manifest in the days of Noah when God declared, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.' **Gen 6:13. 1Pe 3:18-21.**

This was the final element of reproach that was laid upon Jesus as an offering for sin. It revealed the grief that the Father experienced in the garden of Eden when, through Adam's disobedience, the whole of mankind departed from Him and He was left *alone.* **Gen 3:8-9.** As Jesus declared, 'Reproach has broken My heart, and I am full of heaviness; I looked for someone to take pity, *but there was none;* and for comforters, but I found none.' **Psa 69:20.** Christ's heart was broken by this final aspect of reproach. The sin offering was fulfilled when the reproaches overflowed Christ and His heart was broken. **Psa 51:17.**

The mourning of Christ, as His heart was broken, was the final expression of the prayers and supplications that He offered up with vehement cries and tears to the Father, who was able to save Him from death. **Heb 5:7-8.** Although His heart had been broken by reproach, as an offering for sin, Christ's end, or death, was not in Himself. It was in the hands of the Father. Acknowledging that His end was not in Himself, but in the hands of the Father, the Son then cried out with a loud voice, 'Father, into Your hands I commit My Spirit.' **Luk 23:46.**

Heard because of His piety

Paul said that Jesus was heard by the Father because of His *piety*, which is the culture of *exanastasis* that was *fully revealed and perfected* at the conclusion of His offering. **Heb 5:7**. The Father looked on Him because He was poor and of a contrite spirit, and trembled at God's word. **Isa 66:1-2. Psa 34:18**. As Christ breathed His last breath, the Father reached out His hands to rescue Him. He sent and drew Him out of many waters, drawing Him into His embrace. **Psa 18:16**. The Son responded, saying, 'My heart is glad, and My glory rejoices; My flesh also will rest in hope. For You will not leave My soul in Sheol, nor will You allow Your Holy One to see corruption.' **Psa 16:9-10**.

The broken heart of Christ was both the full revelation of obedience *and* righteousness, and the full revelation of sin and iniquity that is eternally separate from God. It was the breakpoint where mercy and judgement met in the physical body of Christ on the cross, and mercy triumphed over judgement. **Jas 2:13. Psa 85:10**. This triumph revealed the wisdom of God that is wiser than men and Satan. This is where we see the wisdom of the cross that confounds Satan and opens the eyes of men. When the heart of Christ was broken, the power of the other law in the hearts of men was broken, and Satan was cast out and judged forever.

Significantly, Christ's death became the death of every person in the world. On account of Christ's death for all, *we all died*. **2Co 5:14**. This was the first implication of all men being drawn to Christ when He was lifted up on the cross. **Joh 12:32**. The reproaches that had been laid on Him were now laid on us all – first in judgement, and then for salvation to all those who believe in Him and who join the fellowship of His offering.

FURTHER STUDY JOHN 12:20-50

The fruit of His broken heart

The crowd who stood at the foot of the cross and who watched Christ die, heard His blood 'speak' as His side was pierced by the soldier's spear and His seventh wounding event ended. **Luk 23:48. Joh 19:34.** The spirit of grace and supplication, and the blood and water that began to flow as a fountain from Christ's pierced heart, *was the fruit of His broken heart.* **Zec 12:10.**

The incense of grace and supplication from Christ began to envelop them. We know that it was incense because Christ had *prayed* that the Father would forgive them. **Luk 23:34.** 'Incense' refers to the prayer of Christ, by the Spirit. This spirit of grace and supplication, by which He Himself had mourned and prayed, was poured out from His broken heart when it was pierced with a spear. This was the seventh wounding event of His offering journey.

Under the influence of grace and supplication, those who were there on that day were enabled to look on Christ with eyes that had been illuminated by the word of the blood that was speaking to them. What did they see? They saw that they had crucified their King, God's firstborn Son. However, they also saw that they had lost their own sonship. This is because Christ was the express image of their sonship. They were all now 'dead with Him' because they had killed Him. **2Co 5:14.** Christ, in His offering, laid His life down and died under their hands.

It was the other law that had motivated the people to revile and abuse Christ. However, when the heart of Christ was broken, the power of the other law was broken within their hearts so that they could see and begin to mourn as those who were *broken-hearted*. The spirit of grace and supplication that flowed from Christ's heart joined them to the fellowship of His broken heart. This was *their access* to the sacrifice of Christ and the means by which God drew near to each of them for salvation.



Restoring
my Soul