

# TO FINISH THE TRANSGRESSION

---

David Baker, prepared for word ministry, 16 May 2021  
Transcription of recording, slightly edited

---

Hello, everyone, and welcome to our third session on the Seventy Weeks prophecy. In this session, we will begin to consider the six outcomes that are listed in the prophecy and, specifically, we will be looking at the first outcome, which is 'to finish the transgression'.

## Outcomes of the sin offering of Christ

First, we will orient ourselves toward the six outcomes, beginning with the key verse.

'Seventy weeks are determined for your people and for your holy city to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy.' Dan 9:24.

Note that there are six outcomes listed. All of these outcomes were fully accomplished in the offering of Christ. Specifically, they were accomplished by Christ *as the sin offering*.

On the day after John the Baptist baptised Jesus, he saw Jesus and proclaimed, 'Behold! The Lamb of God who takes away the sin of the world!'

He was proclaiming Jesus to be the sin offering.

Then Jesus was revealed to be our sin offering on His offering journey from the garden of Gethsemane to the cross.

## The one offering of Christ – two dimensions

As we have considered in our previous session, we need to consider two dimensions of this journey from Gethsemane to the cross - His *ascending* journey, and His *descending* journey.

The key point here is that these two dimensions of the offering of Christ as the Lamb of God are illustrated by the two goats which comprised *one* sin offering for the people on the Day of Atonement.

There were two goats, but they comprised *one* sin offering. We have connected 'the scapegoat' with the *descending* journey of Christ; and 'the Lord's goat' with the *ascending* journey of Christ.

We have considered the two goats in some detail over the last season, but we will briefly familiarise ourselves with this again.

On the Day of Atonement, the high priest presented two goats before the Lord, at the doorway of the tabernacle.

He then cast lots over the heads of these two goats, and one goat was designated to be the Lord's goat and the other goat was designated to be the scapegoat.

## The Lord's goat

Concerning *the Lord's goat*, the high priest sprinkled the blood of the Lord's goat seven times *on* the mercy seat. It was also sprinkled *before* the mercy seat in the most holy place; sprinkled in the holy place; and sprinkled on the horns of the altar. In this way, the blood of the Lord's goat made atonement for the people and cleansed the earthly sanctuary.

Regarding the fulfilment of this in the offering of Christ, we know that each wounding event that He experienced from the garden of Gethsemane to the cross caused His blood to be shed.

And His blood was shed, or sprinkled, seven times upon His physical body as the Mercy Seat of the true tabernacle.

The *resurrection life* of God that was in His blood also brought Him back from the death of our sin as the Firstborn from the dead; the fullness of new creation.

## The scapegoat

Now, the 'scapegoat' simply means 'the goat of departure'; it means a complete removal. We read, concerning the scapegoat, 'Aaron shall lay both his hands on the head of the live goat'. Lev 16:21.

It is important that it was a *live* goat, because Christ fulfilled all elements of the scapegoat while He was *alive* in His physical body. On His journey from Gethsemane to the cross, He was finishing the transgression, making an end of sin and atonement for iniquity.

'Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, all of their transgressions, and concerning all their sins.' We note that these are the three elements that were nominated in the Seventy Weeks prophecy.

‘Putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.’

‘The goat shall bear on itself all their iniquities to an uninhabited land [meaning ‘the place of cursing’]; and he shall release the goat in the wilderness.’ Lev 16:22.

History tells us that to ensure that the goat didn’t come back into the camp or back into the city, it was often flung off a cliff.

We see the fulfilment of this in the offering of Christ. Jesus became ‘the body of sin’ in the garden of Gethsemane, and then He was incrementally cursed and cut off from the land of the living, on His journey to the cross.

Each wounding event that Christ endured at the hands of wicked men was an incremental step on His journey to the ‘uninhabited land’, away from the presence of God.

At the end of the journey, the cross was a *cursed* place.

The apostle Paul explained that Christ became a curse for us. He became ‘a curse for us (for it is written, “Cursed is everyone who hangs on a tree”.)’ Gal 3:13.

When Paul made this point, and it was a major theological point, he was making it on the basis of his personal testimony, which is recorded in the previous chapter, where he stated, ‘I have been crucified [or co-cursed] with Christ.’

This is an important point concerning the scapegoat. And this is where our colloquial understanding of a scapegoat, where someone ‘takes the fall’ so that others don’t need to, is insufficient in terms of understanding what is happening. This is because, when Christ was cursed for us, *we were cursed with Him*. He went out to the cursed place and *we went out with Him*.

We have been cursed, or co-crucified, with Christ.

### **Two ‘sides’ of the cross**

Now, when we come to the Seventy Weeks prophecy, the first key point is that Christ finished the transgression, made an end of sin, and made atonement for iniquity, *as the scapegoat*.

The second key point is that Christ brought in everlasting righteousness, sealed up all vision and

prophecy, and anointed the Most Holy *as the Lord’s goat*.

We are not considering these six outcomes as six ‘bullet points’; rather, there are three on one side and three on the other. In this regard, we are looking at two ‘sides’ of the cross.

### **To finish the transgression**

With that orientation in view, we will consider the first outcome - ‘to finish the transgression’. The first outcome *of the crucifixion of Christ* was to finish the transgression.

Now, transgression may be any violation of the Law of God. To ‘transgress’ simply means to ‘cut across’.

However, regarding the Seventy Weeks prophecy, it is a *specific* transgression; it says, ‘to finish *the* transgression’. It is *the* transgression.

### **The transgression of Adam finished**

Now, in the first case, the transgression is the transgression of Adam. We read,

‘Therefore, as through one man’s offence [or transgression], judgement came to all men, resulting in condemnation, even so through one Man’s righteous act [we know that is talking about the offering of Christ] the free gift came to all men, resulting in justification of life.’ Rom 5:8.

This is an important place to begin. Adam transgressed because he turned aside from the fellowship of the *agape* meal that he enjoyed with Yahweh at the tree of life, each day. He turned aside from that fellowship, and that fellowship was the source of *the grace and the wisdom* that he required to fulfil the work that had been given to him by God each day.

He turned aside from that fellowship, and he *embraced another word*. When he embraced another word, it was a violation of the fellowship of the *agape* meal. He ‘despised the table of the Lord’.

Another law, the ‘other law’, was fathered in his heart. As a result, the only way in which he could approach the fellowship of the *agape* meal, or the holy ground of Yahweh’s fellowship, was from a self-centred perspective; and it would result in the violation of fellowship.

### **The transgression of desolation**

The book of Daniel identified a specific application of this kind of transgression. In the

2300-year prophecy, it is called 'the transgression of desolation'. This can also be translated as 'the transgression that causes decimation'.

The transgression of desolation is the *corruption of the continual*, or the daily, offering, and the resulting *violation of fellowship* among God's people.

It is a desolating transgression because it causes the Lord's messengers and His people to be trampled for 2300 years. 'Because of transgression an army was given over to the horn to oppose the daily sacrifices.' Dan 8: 12.

If you search the word 'sacrifices' there, you will find that was true; that was relevant at the beginning of the 2300-year prophecy.

### **The daily, continual offering**

But we will stay with the broad point – the daily, or the continual, offering.

'To oppose the daily sacrifices; and he cast truth to the ground. He did all of this and prospered. Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot."

'And He said to me, "For 2300 days; then the sanctuary will be cleansed".' Dan 12:12-14.

In the Old Covenant, the people were required to offer a lamb with its accompanying meal offering and drink offering, every morning and evening. This was the continual offering.

It foreshadowed the offering of Christ, who is the Lamb of God. Remember, John proclaimed, concerning Christ, 'Behold! The Lamb of God!'

In the New Covenant, Christ has granted us our continual participation in His one offering.

### **We are the bread and the cup in the continual offering; communion fellowship**

In the fellowship of His offering, we are being changed to become the bread of the meal offering and the wine of the drink offering, for one another.

So, this is the transgression of communion fellowship.

Paul said in his letter to the Corinthians, concerning the bread, 'For we, though many, are

one bread and one body; for we all partake of that one bread.' 1Co 10:17.

Then, concerning the cup, he said, 'Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.' Php 2:17.

Then he said, 'For the same reason you also be glad and rejoice with me.' Php 2:18.

He was saying much more than, 'You rejoice because I am rejoicing; you rejoice with me.' He was saying, 'You, also, be poured out as a drink offering on the sacrifice and service of others.'

And, 'For the same reason [the same reason as the apostle Paul] we will also be glad and rejoice with one another.'

So, we are to be the bread and the cup in the continual offering; the communion fellowship. The communion in the context of an *agape* meal is the new daily, or continual, offering.

We notice that this language is used in the book of Acts to describe this fellowship. 'And they continued steadfastly.' Act 2:42. This is the 'continual' aspect.

'They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.'

We know that these are the four dimensions of the fellowship of the *agape* meal.

'Continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart.' Act 2:46.

### **The corruption of offering**

We will now consider the beginning of the specific transgression, in terms of the 2300 years.

When a remnant of the Jewish exiles returned from Babylon, the continual offering was restored under the leadership of men such as Zerubbabel, Ezra and Nehemiah. We will look at the ministry of Ezra in quite some detail in the weeks ahead.

However, by the time of the prophet Malachi, the continual offering had become corrupted. Malachi rebuked the priests for receiving from the people, and then offering on the altar, sacrifices that were blind, lame and sick.

This is important because the sacrifices that they were offering on the altar represented *them* and represented *their heart*. The lame sacrifices were representative of the people's attitude toward the Lord and His table.

This demonstrated that they despised the fellowship of Yahweh's name. They did not honour God as their Father; nor revere the Son as their Lord and Master.

The Lord confronted the people by saying, 'You offer defiled food on My altar, but say, "In what way have we defiled You?" By saying the table of the Lord is contemptible.'

The table of the Lord being 'contemptible' means that it was 'despised'.

### **Despising the fellowship of the Lord's table**

The table of the Lord is despised when the food that the Lord Himself has set upon the table is despised - because that food is His provision for us.

And we know that the food, or the provision, is His *word*. Jesus said, concerning the communion fellowship, 'The *words* that I speak to you are Spirit, and they are life.'

Jesus has set overseers in His house to feed us with the word in due season. If we do not give due regard, due attention, priority, to the word that is proclaimed to us in each season by the messengers of Christ, we are despising the food that He has set before us, and therefore are despising the fellowship of the Lord's table. If we despise the word, it is inevitable.

This is because the word invites us to join His fellowship. And the word, by the Spirit, joins us to fellowship; to the ground of fellowship.

### **The violation of fellowship**

If we are not being sanctified by that word so that we can participate in fellowship in an appropriate manner, we are asking the Lord Himself, and members of the body of Christ where the Lord has placed us, to embrace our lameness, our blindness, and our sickness.

'Sickness' is used in the sense where Paul said, 'For this reason many are weak and sick.' When we ask others to embrace our lameness, our blindness or our sickness, that is *a violation of fellowship*.

### **God's administration corrupted; the beginning of trampling – the transgression**

This is the issue that the Lord was addressing. This is the transgression. So, on this basis, the Lord addressed the people, saying, '“Who is there even among you [speaking to the priests] who would shut the doors, so that you would not kindle fire on My altar in vain? I have no pleasure in you,” says the Lord of hosts, “Nor will I accept an offering from your hands”.' Mal 1:10.

Another helpful translation reads, 'Oh, that there were one among you who would shut the gates.'

In this regard, within the administration prior to the exile of the people to Babylon, the priests functioned in the temple and in the inner sanctuary under the administration of the angels. This was a limitation upon them, but it was also their protection.

So, when that administration was corrupted, and the glory of the Lord left the temple, the angelic administration shut it down.

When the people came back from exile in Babylon and rebuilt the temple, the Lord 'upgraded' the mandate of the priests. Specifically, He spoke to Joshua the high priest through the prophet Zechariah. He promised to give Joshua access to the heavenly places. He was given access among the angelic administration, and was given charge over the heavenly sanctuary.

Now, this was a tremendous 'upgrade'. But it also came with increased responsibility, accountability, and greater risk, because if the priests were not vigilant in guarding the sanctification of the altar in their mandate, having charge over the heavenly sanctuary, they were leaving the door wide open for Satan himself to regain access into the heavenly places.

This is why the Lord said, 'If only there were one who is willing to stand in the breach and shut the door', because Satan only operates by advantage and by misappropriation, and their corruption was leaving the door wide open for him to gain access into the heavenly sanctuary.

It was this transgression that enabled Satan to regain access into the heavenly places.

This did not happen while Malachi was preaching. Malachi proclaimed a word that was

the final warning, if you like. It was only when the word of Malachi went unheeded that this occurred.

It was quite some years later that Satan regained access into the heavenly places, and then he was able to empower a series of 'little horns'. A little horn is a secular ruler who is empowered by Satan from the heavenly places to trample the Lord's messengers and His people.

We can identify this dynamic that began during the Seleucid Empire and continued during the Roman Empire. It continued during the divided Roman Empire, and then right down into the seventh world kingdom, to our present day. It will reach a climax under the persecution in the world from Gog and Magog.

### **The transgression that causes desolation leads to trampling**

We will come now to the example of Jesus. So, we have identified the nature of the transgression, and will look at this now in relation to Jesus Christ Himself, because *He has been trampled with us*.

To understand how the transgression that causes desolation leads to the trampling of the Lord's messengers and His people, we need to consider the example of Christ Himself.

We note that Satan gained access to the first communion meal, by advantage, because Judas rejected the words of Christ regarding participation in His offering, and embraced another doctrine.

So, Satan has regained access into the heavenly places. He regained access to the first communion meal because Judas had turned aside and embraced the lie of Satan.

The alternative doctrine was *the lie of Satan*. Having been deceived by Satan, Judas clung to Christ in hypocrisy for a season, and then betrayed Him into the hands of the Jewish religious leaders.

This act of betrayal was the final manifestation of the transgression which makes desolate. This is the fruit of transgression – betrayal.

Jesus identified this in the years ahead of us, when the transgression will reach its fullness.

'At that time [when the transgression reaches its fullness], many will fall away, and will betray one another, and will hate one another.' Mat 24:10.

He also noted, 'Then they will deliver you to tribulation and will kill you, and you will be hated by all nations because of My name.' Mat 24:9.

The Jewish religious leaders delivered Jesus to the Roman secular authorities because they were envious of Him.

So, we see that it proceeds from corruption within the communion meal, and leads to betrayal.

The betrayal was into the hands of the religious authorities. Then the religious authorities delivered Jesus into the hands of the secular rulers; and He was trampled by them. It was betrayal to the religious leaders, and then deliverance to the secular authorities.

In the days of Jesus, the little horn who ruled over the Roman Empire was the Caesar. Pontius Pilate was the governor in the region of Judea. He was the representative of the little horn in relation to Christ. In this way, Christ suffered and was crucified at the hands of the little horn.

However, Jesus explained to Pilate that this trampling was possible only because of the transgression of desolation.

The interaction between Pilate, as the representative of the little horn, and Jesus Christ is interesting.

'Pilate said to Him, "You do not speak to me. Do you not know that I have authority to release You, and I have authority to crucify You?"

'Jesus answered, "You would have no authority over Me unless it had been given to you from above. For this reason, he who delivered Me to you has the greater sin".' Joh 19:10-11.

When Jesus was flung onto His back and nailed to the cross, it was the full expression of 'trampling at the hands of wicked men'.

This was the point when Jesus, as the embodiment of all grace and truth, was flung to the ground. This was in fulfilment of the prophetic word in the 2300-year prophecy – 'and he cast truth down to the ground'.

Jesus was the embodiment of all grace and truth, and He was flung to the ground as they nailed Him to the cross.

Significantly, as He was nailed to that cross, Christ joined the plight of every fallen messenger, and joined every fallen messenger to Himself. He has been trampled with us; therefore we are being trampled with Him.

The trampling that every messenger may experience during the entire 2300-year period, which began before His crucifixion and extends to our present day, is now - this is for every 'measure' - their *fellowship in Christ's offering and sufferings*.

We can see how the betrayal of Judas and the envy of the Jewish religious leaders caused Jesus to be crucified by the Roman authorities. That is an easy, simple dynamic to identify.

However, the crucifixion was more than an example of how the transgression causes trampling. We have said that Jesus was trampled with us; therefore, we are being trampled with Him.

### **The crucifixion of Jesus finished the transgression**

The crucifixion was more than this. We need to go further, because Christ went further than this in terms of His identification with us.

The crucifixion of Jesus *finished the transgression*.

This is the first outcome of the Seventy Weeks prophecy. The crucifixion of Jesus finished the transgression.

This is the most important point. Jesus not only joined those who are being trampled; He also fully identified Himself *with the transgressors* who cause the trampling!

He became the embodiment of the transgression, and was then cursed and cut off when He was lifted up on the cross. In so doing, He finished the transgression in His own physical body.

Jesus explained to the disciples how He would finish the transgression by saying, 'For I say to you that this which is written must still be *accomplished in Me*: "And He was numbered with the transgressors".' Luk 22 37.

So, He not only identified Himself with those who are being trampled but, also, He fully identified Himself with the transgressors who cause the trampling.

'"And He was numbered *with the transgressors*." For the things concerning Me have an end.'

This is how He brought an end to transgression. Finishing the transgression in His own physical body was the first element of Christ's offering as the scapegoat. He became the embodiment of the transgression, and then He went out and cut it off so that it was *finished*.

The great implication for us is that, as we turn to Christ, we can be illuminated to all of the mechanisms in us - our lameness, our blindness and our sickness. We can be illuminated to our perception that we, and others, are a victim of our circumstances. All of these mechanisms cause violation of the fellowship of the table of the Lord.

As we see these things, and as we turn to Christ and embrace our fellowship in His offering and His sufferings, these things can be finished in us, and we can be recovered and restored to first love.