

MAKING AN END OF SIN

David Baker, prepared for word ministry, 23 May 2021
Transcription of recording, slightly edited

Introduction

This session is the fourth on the Seventy Weeks prophecy.

By way of orientation, our key verse declared, '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.

To finish the transgression

In our last session, we considered the first outcome of this prophecy, which was 'to finish the transgression'. We noted that it was a specific transgression. It is called *'the transgression'*.

We defined the transgression as being the violation of the fellowship of the Lord's table. With that definition in view, we considered the specific transgression in the book of Daniel, which is called 'the transgression of desolation', which means 'the transgression which causes desolation'.

It is also called 'the transgression which causes horror', because it causes the Lord's messengers, the Lord's people, to be trampled by betrayal - by internal betrayal.

The messengers and the Lord's people are also trampled by the synagogue of Satan; and then, ultimately, by the rulers of the world for a period of two thousand, three hundred years.

The key point from that previous session was that 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, in His physical body, He *finished the transgression*.

Christ made an end of sin by becoming the embodiment of sin

In this session, we will move on and look at the second outcome, which is 'to make an end of sin'. We will see that the principle is the same.

In the same way that Christ finished the transgression by being numbered with the transgressors, He has also made an end of sin by *becoming the embodiment of sin*.

We need to highlight this point to ensure that we appreciate how far Christ went as 'the scapegoat', in terms of His full identification with our fallen human condition.

As we have said, He did not only identify with the judgement of the trampling; He was *numbered among the transgressors*.

He fully identified with the transgression that is causing the trampling. In exactly the same way, Christ has not only suffered the judgement of God upon our sin; He became the embodiment of sin.

The apostle Paul explained in the book of Corinthians that the Father 'made Him who knew no sin to be sin' for us, that we might become the righteousness of God, in Him.

Key point

Our key point in this season is that *Christ made an end of sin by becoming the body of sin, and by then progressively dying the death of our sin from the garden of Gethsemane to the cross*.

We note that there are two steps. He first *became the body of sin* in the garden of Gethsemane; and then He made an *end of sin by dying our death* from the garden of Gethsemane to the cross.

As He was dying our death, sin was dying.

Definitions

Before we discuss how Christ made an end of sin, it will be helpful to refresh ourselves on a couple of definitions. It is important to highlight the distinction and the relationship between 'the other law' and 'sin'.

We also need to highlight that there are two dimensions of sin.

Dimensions of sin

The first dimension of sin, and this is the most straightforward, simply means 'missing the mark'.

The second dimension of sin is 'the spirit of Satan'. When that spirit is at work in us, the Scripture calls that 'the law of sin'.

The other law

The other law was *fathered in mankind by the lie of Satan*.

Jesus identified the fundamental fallen human condition. 'You are of your father the devil, and the desires of your father.' Joh 8:44.

Jesus said 'desires'; meaning that there are a couple of desires of Satan.

The first and foremost desire of Satan is, 'I will ascend above the clouds, above the heights of the clouds; I will make myself like the Most High'. Isa 14:14.

Satan's desire is to make himself like the Most High, or like God.

'You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him.'

It is important to also identify very clearly that *the only source of all truth is the fellowship of Yahweh*. Satan had turned his back on the mandate that he received from the Lord.

We read, 'When he speaks a lie, he speaks from his own resource'. We could say that the other way; when he is speaking from his own resources, everything that proceeds from his mouth is a lie.

Even when he quoted from the Bible itself, in his discussion with Jesus, because he was saying that from his own resource, that is a lie.

Jesus says, 'For he is a liar and the father of it.'

We know that *Satan deceived Eve*, and then Eve 'sold' the proposition to Adam. When *Adam disobeyed*, the other law was then fathered in their heart.

The other law then passed down to all of their children.

The desire to be our own source – the other law

The other law is our *desire to be like God* by being the *source* of our own name and works.

In desiring to be our own source, we define what is good and what is evil for ourselves. Being 'like God' does not mean that we are simply emulating God; it is that we want to be our own source of what is good and evil for ourselves.

So, we see that a person has the desire to be like God in their heart, even though they may not even believe that God exists. The other law is our self-centredness, where we desire to be our own centre, or source.

This is a great deception.

The other law became part of our identity as fallen human beings, and it impacts upon the expression of all of our faculties - our mind, our will, and our conscience.

Because the other law has become part of our identity, it affects the way we think; the way we reason; the way we judge; all of our motivations - every faculty in terms of how we express ourselves.

Living by the other law - sin

The outcome of living by the other law is sin.

The first dimension of sin is missing the mark. Our 'mark' is simply *the truth of our name*; the name that we've been given by the Lord; the name that was discussed by the Father, Son and Holy Spirit before the foundation of the world. That is what is *true* for us.

Anything other than that is missing the mark; it is sin. Every thought, motivation, judgement and action that is an expression of the other law in our heart, as opposed to the expression of obedience to our name is an expression of the other law in our heart, is sin.

We could define sin as 'disobedience'.

The other law is *self-centredness*.

Sin, which is the outcome of living by the other law, is disobedience. This includes what we define to be good for others or for ourselves.

A person could be the greatest benefactor known to man but, if that is an expression of the other law in their heart, then that is sin. It is the good and the evil that is motivated by the other law, which is sin. It is the rejection of God's fatherhood toward us.

Paul illustrated this point in his letters when he said that anything that is 'not of faith is sin'.

He was not merely saying that you have your faith, and I have my faith; and so, anything that I do, as long as I consider that it is based in faith, is okay.

He said that Jesus Christ is the Author and the Finisher of our faith. That faith, which is unique, is *His* faith; but it is given to us as a gift when the word is proclaimed to us.

Anything that we do that is not motivated by that faith which we have received by hearing the word of Christ, is missing the mark, and it is sin.

Sin brings death and judgement

The result of sin is *death*, because we are cut off from the life of God; and it brings us under the judgement of God.

James illustrated this simple progression by saying, 'When desire [our desire to be like God; the other law in our heart] has conceived [or, when it has been conceived in our heart - and it is conceived when we believe the lie of Satan.], it gives birth to sin; and sin, when it is full-grown, brings forth death.' Jas 1:15.

Sin brings us under the judgement of God, because it is a violation of the Royal Law of God, which is *love*.

All sin is against relationship

It is important to recognise that *all sin is against relationship*. Everything that does not belong to our name is sin. All sin is against relationship.

First, it is a sin *against the Father*, because it is a rejection of His fatherhood and the name that He has given to us.

It is also a sin *against the Son*, because we are responsible and accountable for each of His wounding events from the garden of Gethsemane to the cross.

He was bruised because of our iniquity, and He was beaten with rods because of our foolishness and rebellion.

In each of those wounding events, we are illuminated to see this when the spirit of grace and supplication is poured out upon us, enabling us to turn and look upon Him whom we have pierced.

Sin is also *against others*. All of our projections will always be an imposition upon, or a violation of, the sanctification of someone else.

It is a great deception to say, 'I am just going to go my own way and it will not hurt anyone else.' Our projections will *always* be an imposition

upon, or a violation of, the sanctification of someone else. That is sin.

The law of sin

The Lord Himself identified the *law of sin* when He admonished Cain by saying, 'If you do well [meaning, 'if you hear what I'm saying and turn in repentance to embrace a fellowship where you can find the truth of your name'], will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it [or, overcome it].' Gen 4:7.

We know that Cain was born with the other law in his heart; and this was his desire to be like God. It was the desire to be the *source* of his own name and works, and so he wanted to be a farmer.

The offering that he brought before the Lord *missed the mark* because it was not consistent with his name, even though, I am sure, it was the best produce of the field.

The Lord had no regard for his offering because it was sin. But the Lord then referred to another dimension of sin. The Lord personified this principle of sin, and identified that it 'desired to enslave' Cain. He admonished Cain that he needed to overcome, or rule over, it.

In such a case, we could substitute 'Satan' for 'sin', because we are now talking about 'the spirit of Satan'.

Peter said, 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about seeking whom he may devour.' 1Pe 5:8.

As we have considered, the desire of Satan is to be like the Most High; to be like God. He has fathered this desire in us, and this is the other law.

However, there is a further dimension to the desire of Satan.

Satan's desire is for *us*. The Lord said to Cain, 'Its desire is for you.' His desire is for us, because he seeks to use man as his resource to become like God.

Satan stole the children of God

When Adam disobeyed God in the beginning, Satan had successfully stolen all of the children who had been predestined to become sons of God in the Father's kingdom. Remember, he is a thief.

He now had his own children - which is why Jesus said, 'You are of your father the devil' - and his own kingdom. This is called 'the kingdom of darkness'.

Satan 'feeds' on his own children

Following the Fall, the Lord said to Satan, 'You will eat dust all the days of your life.'

He also said to Adam, 'Dust you are and to dust you will return.'

He said to Satan, 'You will eat dust all the days of your life'; and 'the dust' refers to mankind. We have been formed from the dust. This is in complete contrast to God the Father, who seeks no identity verification, but is motivated only by love to give life to His children.

God the Father is not motivated by need in any way; He is motivated only by love, to give life to His children. 'For God so loved that He gave.'

In contrast, Satan seeks to verify his own fatherhood by *feeding* upon mankind. This is a very twisted and warped form of fatherhood where he desires to 'feed' upon his own children.

His desire was to *devour* Cain. Of course, he finds no satisfaction in this. The moment he devours a person, they immediately turn to dust in his mouth, and it merely fuels his insatiable appetite.

We recall that Jesus warned Peter that Satan also desired 'to sift him as wheat'; to feed upon him. He wanted to make 'a fine meal' out of Peter.

Paul explained that this same spirit is now at work in the sons of disobedience.

'And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit who now works in the sons of disobedience.' Eph 2:1.

The spirit of Satan, which now works in the sons of disobedience, is also called 'the law of sin'.

The law of sin - covetousness

In our pursuit of being the source of our own name and works, the motivation of the other law - the law of sin - compels us to make this projection a reality.

We do this by using all available resources that do not belong to us.

If we summarise the other law as *self-centredness*; with the first dimension of sin as *disobedience* - missing the mark - the law of sin can be summarised as *coveting*.

The world, including its resources, does not belong to fallen man. However, the law of sin motivates man to lust after the things of the world in order to satisfy his own desires and to sustain his own life.

We know that the entire economy of the world is built upon this principle, as is every advertising campaign.

John summarised the desire of the law of sin in the world by saying, 'For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father [from a different fatherhood; not of the Father] but is of the world. And the world is passing away [because Christ has already taken it out into judgement], and the lust of it; but he who does the will of God abides forever.' 1Jn 2:16-17.

Using the word as a resource

From the perspective of the law of sin, the greatest 'resource' of all is the word of God.

In this regard, the law of sin compels a religious person to lay hold of the word of God as a *resource* for their own agenda, in the mistaken belief that this will deliver them from death.

Remember, Satan holds us in bondage to the law of sin *through the fear of death*. The law of sin *compels* a religious person to lay hold of the word of God as a resource for their own agenda, in the mistaken belief that this will deliver them from death and will give them eternal life.

It is not just for satisfaction in this world; it is the aspiration for eternal life. However, the moment we lay hold of the word of God as a resource, in this manner, we immediately come under its judgement, and die.

Paul illustrated this principle, 'For sin, taking occasion by the commandment, deceived me, and by it killed me.' Rom 7:11.

The offering of Christ made us members of His body

With this in view, we will now look at *the offering of Christ*.

Jesus Christ became the *body of sin* in the garden of Gethsemane when the Father made every person who has ever lived, or will live, to be a member of His body.

We know that Jesus did not sin; nor did He have another law in His heart. However, He became the *embodiment of sin* when the Father joined every sinner to him.

When we were joined to Christ, this included the principle, or the law, of sin, which controls and enslaves us in our fallen condition.

Satan lifted up and judged

The law of sin is the spirit of Satan. This means that when Christ was lifted up on the cross as the body of sin, He was also the embodiment of the spirit of Satan.

Jesus referred to this element of His offering 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.

We know that Satan is the serpent of old and, when Jesus was lifted up as the serpent on the pole, *Satan was also lifted up to be cast out and judged in the lake of fire forever.*

The whole world crucified with Christ

Speaking about His crucifixion, Jesus said, 'Now is the judgement of this world.' He said this in the lead-up to His crucifixion.

He didn't say, 'The judgement of the world will be in two thousand years.' He was saying, 'now'; 'Now is the judgement of this world; *now* the ruler of this world [Satan] will be cast out.'

When He said, 'now', He was referring to His *offering*. It is the offering of Christ from the garden of Gethsemane to the cross.

Paul was clear that *the whole world has been crucified with Christ*. He said, 'But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.' Gal 6:14.

He was saying, 'I have been crucified; the world has been crucified; I have been crucified to the world, and the world has been crucified to Me.'

The crucifixion – the end of the ages

The crucifixion of the world, with Christ, was *the end of the ages*.

In the context of comparing the priests of old with Jesus Christ, who is our Great High Priest according to the order of Melchizedek, we read, 'He then would have had to suffer often since the foundation of the world [if His priesthood was like the priests of old]; but now [in contrast to that], once *at the end of the ages*, He has appeared to put away sin by the sacrifice of Himself.' Heb 9:26.

How do we understand this verse, knowing that the crucifixion of Christ was almost two thousand years ago? The offering of Christ was the end of the ages, because Jesus Christ *took the present heavens and earth out into the sea of God's forgetfulness on the cross*. That was the end!

He died our death, obediently, by the grace of God

We have considered that Christ *became* the body of sin, and then made *an end* of sin by dying our death.

However, most significantly, the death that He died, He died *to sin*.

In the book of Romans, we read, 'For 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.

Christ died to sin, because He died our death willingly, obediently, and by the grace of God.

Earlier in the book of Hebrews, we read that it is by the grace of God that He 'tasted death for every man'. The grace of God was the power of the resurrection life of God in His mortal body. It was *exanastasis*.

Jesus said, concerning His offering, 'No-one takes it from Me, but I lay it down of Myself [He was willing]. I have power to lay it down, and I have power to take it [up] again [He did not take it up again by *ex-anastasis*; He also laid it down by the power of *ex-anastasis*]. This command I have received from My Father [it was also an obedient death].' Joh 10:18.

We see the stark contrast between His death and our death. With ours, we are dying because we are disobedient. He died because He was obedient, and it was a willing death. He died *by the grace of God*.

We know that we are crucified with Christ

So, the major implication for us is that, knowing that our 'old man' has been crucified with Christ - and the old man is the fallen man, who is living by the other law in bondage to the law of sin - we know, by illumination, that our old man has been crucified with Christ.

And then, believing that we have *died with Him*, we will also *live with Him*, we reckon ourselves to be dead to sin and alive to God.

We *know*, by illumination.

Then we *believe*, because we have received the word and the faith of the Son in the word.

And then that faith motivates us to *lay hold of our participation* in the offering of Christ.

Knowing that we are joined to Christ and the fellowship of His death, we can reckon ourselves dead to sin and alive to God.

'For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 'Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.' Rom 6:10-11.

This is not positive thinking. This is seeing that the death that He died, He died *to* sin. And then, if we are joined to Him in the fellowship of *His* death, we can reckon *ourselves* dead to sin and alive to God.

We can reckon this way because we have been united in the likeness of His death, by baptism.

Delivered from bondage to Satan and the law of sin

A key point here is that, if we are dead to sin, we have been completely delivered from our bondage to Satan and the law of sin.

This is true, even though we still have the other law in our heart, and we still sin by missing the mark. This will be true each day of our lives.

James noted that if we do not sin, in terms of the way that we speak, we are a perfect man.

We know that we still have the other law in our heart; and we know that, through the course of our day, we still miss the mark.

However, we also *know* that we have been *delivered* from our bondage to Satan and the other law.

If we have been delivered from our bondage to the law of sin, it means that we can choose to 'set our mind on the things of the Spirit' by embracing our unique participation in the fellowship of Christ's offering and sufferings.

In this fellowship, we are ceasing from sin, which is missing the mark, as the other law is being circumcised from our hearts. The love of God, which is also our love for the truth, is a love for the name that the Father has given to us.

The love of God is also being poured into our hearts.