

RECONCILIATION FOR INIQUITY

David Baker, prepared for word ministry, 30 May 2021

Transcription of recording, slightly edited

Introduction

Welcome to our fifth session on the Seventy Weeks prophecy. We will continue to consider the outcomes of the prophecy that are listed in the book of Daniel.

‘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 [which is where we will focus today], to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.’ Dan 9:24.

The other law, sin and the law of sin

In our last session, we considered how Christ *made an end of sin*. We spent some time discussing the difference, and the relationship, between ‘the other law’, ‘sin’ and, ‘the law of sin’.

The other law is our desire to be ‘like God’, by being the source of our own name and works, which is *self-centredness*.

We defined *sin* as ‘missing the mark’. Every thought, motivation, judgement and action that is an expression of the other law is sin. In contrast to being obedient to the name that we have received from God the Father, sin is *disobedience*.

The law of sin is the spirit of Satan at work in the sons of disobedience. In pursuit of being the source of our own name and works, the law of sin compels us to make this projection a reality by our using all the resources that we are able to lay our hands on. However, they do not belong to us.

We see this dynamic, of course, in the world, but it is also very prevalent in the church, because the greatest ‘resource’ of all is the word of God.

Paul identified this law of sin, and called it ‘*covetousness*.’ He discussed it in detail in Romans Chapter 7. Satan uses *the fear of death* to hold a person in bondage to this mode of living, which leads only to death.

Christ became the body of sin for us

With those definitions in view, we then identified that *Christ became the embodiment of sin*, including the law of sin, when the Father, in the garden of

Gethsemane, made every person who lives to be a member of His body.

That is where He became ‘the body of sin’.

Christ died the death of our sin, and the death to sin

He then *died the death of our sin* in His journey from the garden of Gethsemane to the cross. He tasted death for every man.

The key point is that, as He died our death, *sin died*. This is the death of sin.

However, more than this, because He died our death willingly, obediently, and by the grace of God, the death that He died, He died *to sin*.

There is a very big difference between *the death of sin*, and *His death to sin*.

So, regarding the cross, we notice that there are two kinds of death in relation to sin. *Our death is the death of sin*; *His death is death to sin*.

We reckon ourselves dead to sin and alive to God

That is, with each wounding event that He experienced, from the garden of Gethsemane to the cross, the body of sin was being *circumcised from Him*, and He was *coming back from the death of our sin by the resurrection life of God in His blood*.

Paul proclaimed, ‘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.

On this basis, Paul gave us this framework when he said that we, ‘Knowing that our old man has been crucified with Him so that the body of sin might be done away with, we believe that if we have *died with Him*, we will also *live with Him*.’ Rom 6:6-9.

On that basis, we reckon ourselves to be dead to sin and alive to God.

We know that the death that He died, He died to sin; and that the life that He lives, He lives to God.

On that basis, because we are joined to His death, we can *reckon* ourselves dead to sin and alive to God.

Therefore, when we wake up in the morning, and His mercies are new every day, we present ourselves as those who are alive to God.

Paul discussed this framework as *knowing, believing, reckoning, and then presenting*.

The third outcome of the crucifixion - to make reconciliation for iniquity

In this session, we will consider the third outcome of the crucifixion of Christ, which is 'to make reconciliation for iniquity'. This can also be translated as 'atonement for iniquity'. This is the third element of Christ as 'the scapegoat'.

When we consider the scapegoat, the principle is the same in relation to *transgression, sin* and *iniquity*.

Christ finished the transgression by being *numbered among* the transgressors. He made an end of sin, by *becoming the body of sin*.

In the same way, He made reconciliation for iniquity by *bearing our iniquity* into the sea of God's forgetfulness.

Iniquity – the desire to be our own source

The prophet Isaiah declared, 'All of us, like sheep, have gone astray. Each of us has turned to his own way [that is the important phrase; 'to his own way'], but the Lord has caused the iniquity of us all to fall on Him.' Isa 53:6.

Let us simply consider 'iniquity' for a moment. In the first case, the desire to be an alternative source, in opposition to the fellowship of Yahweh, was the iniquity that was found in Satan. Ezekiel said, concerning Satan, 'You were perfect in your ways from the day you were created until iniquity was found in you.' Eze 28:15.

This is *the desire to be an alternative source*.

In contrast to this, Jesus testified about His own ministry when He said, 'My doctrine is not Mine, but His who sent Me. If anyone wills to do His will.'

That is an important statement concerning sons of God who are setting their mind on the things of the Spirit, and are receiving His love being poured into their heart.'

Choosing the lie of Satan or the Father's word of truth

'He shall know concerning the doctrine whether it is from God or whether I speak on My own authority. He who speaks from himself *seeks his own*

glory, but he who seeks the glory of the One who sent Him is *true*.' Joh 7:16-18.

There is a contrast here between Satan and Jesus. Satan speaks from his own resource, and so, everything that he says is a *lie*. He is 'the father of lies'.

On the other hand, Jesus proceeds from the fellowship of Yahweh, in complete obedience to the heavenly Father, and everything that He proclaims is *true*.

It is 'the word of truth'. He who seeks the glory of the One who sent Him is true, and no unrighteousness, or iniquity, is in Him.

The desire to be our own source is iniquity; the expression of our other law

That word 'unrighteousness' is also translated as 'iniquity'. As we considered in our previous session, Satan has fathered, in the heart of fallen mankind, the desire to be the source of our own name and works. This desire to be our own source is *iniquity*.

It is the *expression* of the other law in our heart.

Iniquity - lawlessness

This includes our desire to determine what is good and evil for us, which means that we are 'a law unto ourselves'.

When we are a law unto ourselves, we believe that we have integrity when the life that we live is consistent with our own knowledge of good and evil. That is a sobering thought, isn't it?

Living consistently with our own knowledge of good and evil, which we believe is our integrity, is actually the symptom of the iniquity in our heart.

In reality, being a law unto ourselves is *lawlessness*. For this reason, we note that *iniquity* and *lawlessness* are used somewhat interchangeably in the Scriptures.

Iniquity - rejection of the love and fatherhood of God

Our iniquity, which is the desire to be our own source, is our *rejection of the fatherhood of God* toward us.

When Adam and Eve turned aside to the fatherhood of Satan by listening to his word, they spurned the love of God, and they rejected His fatherhood toward them.

This rejection was the beginning of mankind's *reproach* upon the Father.

Every thought, motivation and behaviour that is an expression of the other law, defined as sin, is also a reproach against our heavenly Father. It is our rejection of God as our Father, who is the source of our life and works. However, it goes further than this.

When we consider ourselves to be a victim, we reject God and go our own way, blaming Him

Consider, for a moment, the propensity of fallen mankind to consider ourselves to be a victim of our circumstances or a victim of others; or, in the ultimate sense, a victim of God.

We have rejected God and we have decided to go our own way. There are consequences for going our own way; the fruit is death.

However, we then turn around, and *blame God* for the consequences of our decision; for the consequences of us going our own way.

This is all part of the *reproach* that we have laid upon God the Father.

When mankind rejected the fatherhood of God, the Father voiced His deep grief and yearning for them as He called to Adam, 'Where are you?' This was the grief of a Father whose children had rejected His fatherhood, and who had left His house.

As we considered in our previous session, Satan *stole* all of the Father's children. The Father's grief was because of this relational breach within the family of God.

Christ became the sin offering as the scapegoat, breaking the power of the other law

Significantly, the Son offered Himself to the Father to become our sin offering, for the sake of recovering and reconciling all the sons who had been lost to God.

In the garden of Gethsemane, the Father laid all of our iniquity, with all of its reproach, on Christ, as our sin offering. Christ bore this reproach in His physical body, as the scapegoat.

The Father did this to break the power of the other law in our hearts, so that we can be reconciled to Him.

Paul said, 'God was in Christ *reconciling the world to Himself*.'

Speaking prophetically, on behalf of Christ, the psalmist declared how He did that. 'Because zeal for Your house has eaten Me up [or consumed Me] and the reproaches of those who reproached You have fallen upon Me.' Psa 69:9.

The Father's grief was commensurate with His love for His sons

Now, the Father's grief was commensurate with His *love* for the sons that He had lost. This grief is unimaginable, because the Father's love toward His sons is *immeasurable*.

The Son testified that zeal for the Father's house had '*consumed*' Him. It was because the Son was *fully acquainted* with the Father's love for His family that the Father was able to lay the grief of our rejection of His fatherhood upon His Son.

The next verse makes it clear that this began in Gethsemane. 'When I wept in My soul with fasting, that became My reproach.' We know that it was in the garden of Gethsemane, where Jesus testified, that His soul was deeply grieved to the point of death.

And this prayer continued for the whole of His offering journey.

Elements of reproach in Christ's wounding events

We can identify specific elements of reproach, in relation to each of the wounding events, that Christ suffered at the hands of wicked men, on His journey to the cross. We can identify elements of reproach in the court of Caiaphas, before Pilate, before Herod, and before the soldiers.

All of these elements were then gathered up, and culminated when He was nailed to the cross, lifted up before the eyes of all.

He was then mocked and ridiculed by all who passed by, from the third hour to the sixth hour.

The distinction between the Christ's personal reproach

We need to consider this contrast between the personal reproach that Christ suffered, from the *third to the sixth hour*, and the reproach that broke His heart, from the *sixth hour to the ninth hour*. This is an important distinction for us to understand.

The third to the sixth hour

'And *those passing by* were hurling abuse at Him, wagging their heads and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself. If You are the Son of God, come down from the cross".' Mat 27:39-40.

We know that this was motivated by the same *other law* that is in action when a person accuses God of not intervening in their circumstances. The same *other law* motivated these people to ask Christ to be the particular kind of 'saviour' whom they sought.

This was more than the reproach of false accusation. They imposed their own test upon Christ, with parameters that they themselves had put in place. Then, on the basis of Christ failing that test, they were 'fully justified' in coming to a certain conclusion about Him. They were effectively saying, 'If You do not come down from the cross, then You are not the Son of God.'

They attacked the fundamental truth of His *identity* as the Son of God in His *relationship* with the Father.

'In the same way, *the chief priests also along with the scribes and elders*, were mocking Him and saying, "He saved others, He cannot save Himself. He is the King of Israel, let Him now come down from the cross, and we will believe in Him." Mat 27:41-42.

They effectively said, 'If You do not come down from the cross, then You are not the King of Israel, and we are fully justified in not believing in You.'

'He trusts in God, let God rescue Him now [They began to quote the Scriptures, but this was all still from another source; it was the expression of a lie.], if He delights in Him, for He said, "I am the Son of God".' Mat 27:43.

Again, they were saying, 'If God does not rescue You, then God does not delight in You.'

'The *robbers* who had been crucified with Him were also insulting Him with the same words.' Mat 27:44.

This reproach did not breach His relationship with the Father and did not break His heart

I am sure that we can appreciate the intensity of these reviling accusations. This was part of His personal reproach as the Son of God.

This is where we need to make a big distinction - this reproach *did not breach His relationship with His Father*.

He kept entrusting Himself to God. Importantly, it was not this personal reproach that broke His heart.

He had no other law in His heart. He did not seek to make 'a good showing in the flesh'. All of this reproach, in a sense, was merely, 'water off a duck's back'. This did not break His heart.

Peter said, concerning this period on the cross, 'While being reviled He did not revile in return. While suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously.' IPe 2:23.

By midday on the day of crucifixion, He had descended to the full extent of the fallen human condition. And, in a sense, He had exhausted all of this reproach at the hands of wicked men.

Both thieves had been hurling insults at Him, but it was at midday that one of the two thieves was converted.

The sixth to the ninth hour – why have You forsaken Me?

However, significantly, this was *not the end of His offering*.

The end of His obedience was not in His own hands; it was in the hands of the Father.

During the following three hours of darkness, Christ endured the eternal judgement of God, in the sea of His forgetfulness. The psalmist likened the judgement of God *to floodwaters that had come up to the neck of Christ and then overflowed Him*. At the end of those three hours, Christ uttered the most sorrowful cry of all time, in eternity.

We continue to read, 'Now, from the sixth hour until the ninth hour there was darkness over all the land. [the first creation was struck, right at the source of light] And about the ninth hour [at the end of this period] Jesus cried out with a loud voice, saying, "Eli Eli lama sabachthani?" That is, "My God, My God, why have You forsaken Me?" ' Mat 27:45-46.

This cry, interestingly, was misheard by those who stood at the foot of the cross. They thought that Jesus was calling for Elijah. That is interesting, because this cry has been completely

misunderstood by believers for century upon century, upon century.

We need to be clear that this was *not* the cry of One who had forsaken God through *rebellion*.

It was not *our* 'why?' We are very familiar with our 'why?' which is, 'Why is this happening to me?' and, 'Why are You not intervening in my circumstances?'

All of the various elements of the question 'why?' that we ask, that we are familiar with, including when the Lord asks us to be *obedient*, and we ask 'why?', were not the 'why' of Jesus. The 'why?' associated with our rebellion was not the 'why?' of His cry to the Father.

In fact, His 'why?' *silences* our 'why?', forever.

His was not a cry of insubordination to the Father. It was not the case that the Father responded to this 'insubordination' and sent Him down into Hell for three days and three nights. That did not happen.

The pains of hell surrounded Him on the cross, from the sixth hour to the ninth hour. This cry was at the end of that period.

This was not a cry of insubordination to the Father. It was not the cry of a victim.

And Jesus did not say, 'Everyone else has turned aside from Me, and they have been hurling insults at Me for three hours. Now You have also turned aside from Me. This is the final straw, and I am asking, "Why?"'

It was not that. It was not the cry of a victim. It was not 'the final straw'.

The sorrow of God broke Christ's heart

It was the cry of His broken heart.

What broke His heart? It was *the sorrow of God the Father*. This is our key point.

This major point was introduced a number of weeks ago, and I commend you to read the paper called 'The Sorrow of God'. One of the key verses was from the book of Proverbs, which said, 'A merry heart makes a cheerful countenance but by sorrow of the heart, the spirit is broken.' Pro 15:13.

This was a unique kind of sorrow; it was the sorrow of God. It was the sorrow of God that broke Christ's heart.

Our reproach against the Father, which had been laid upon Christ as the scapegoat, caused Him unimaginable grief. As Isaiah prophesied, 'Surely He has borne our griefs and carried our sorrows, yet we esteemed Him stricken, smitten by God, and afflicted.'

The grief that Jesus experienced was not the grief that we experience because of our sin.

It was the grief that *we* caused the heavenly Father because of our rebellion, iniquity and sin. Nor was it Jesus' own grief because He had been forsaken by God.

The grief that Jesus bore was the *grief that was caused by our reproaches against the Father*.

It was the grief of the Father as we rejected Him, and then claimed to be victims of His fatherhood. This was the reproach that broke the Lord's heart.

Christ joined us in our separation from the Father; fellowship broken

The cry, 'My God, My God, why have You forsaken me', was the acute travail of the Son who had been fully joined to mankind's separation from the Father.

This separation had caused the Father such grief, and prompted the question in the beginning, 'Where are you?'

The psalmist prophetically declared, concerning this separation, '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.

When reproach broke His heart, Christ was completely alone. At this point, He was totally forsaken, forgotten and lost.

The Godhead itself was torn and rent when the Son was cut off from the Father, with us, as the Bearer of our sin and reproach. That is a staggering point.

This was *a breach in the fellowship of Yahweh*.

And who caused this? We caused it.

The broken heart of Christ was the final breakpoint of His offering

This was the end of the journey of Christ, as the scapegoat, into the sea of God's forgetfulness.

However, this was not the end of His offering.

Due to Christ's broken heart and contrite Spirit, God immediately drew near to Him - to draw Him out of the waters.

The psalmist proclaimed, 'The righteous cry and the Lord hears and delivers them out of all of their troubles.' Psa 34:17.

Elsewhere, the psalmist said that 'the Father drew the Son out of the many waters of His eternal judgement'.

'The Lord is near to the broken-hearted and saves those who are crushed in spirit.' Psa 34:18.

The broken heart of Christ was *the final breakpoint of Christ's offering*.

Christ - the fullness of obedience and righteousness; and of sin and iniquity

It was the point where Christ was fully cut off as *the embodiment of sin*. At the same time, He was immediately rescued by the Father, and the body of sin was fully and finally cut off, or circumcised, from Him.

Can you see this breakpoint? This is the point of Christ's full identification *with* the body of sin; and also with His full separation *from* the body of sin.

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.

Mercy triumphed over judgement

This is the breakpoint between *the death of sin* and *His death to sin*.

It was the breakpoint where *mercy* and *judgement* met in the physical body of Christ, on the cross; and where *mercy triumphed over judgement*. That is a beautiful way of describing it, using the phrase from the book of James, 'Mercy triumphs over judgement'. Jas 2:13.

Mercy triumphed over judgement, because the body of sin was destroyed, and the new creation was brought forth into the kingdom of God. The Father drew Christ out of the waters of judgement, as the corporate New Creation.

In the garden of Gethsemane, He was made the corporate old creation, and then the Father was drawing Him out of the waters of judgement. Christ had taken the old creation out into the sea of God's forgetfulness, but the Father was now drawing Him out of the waters of that judgement

as the corporate New Creation. He recovered a great multitude of sons of God for the Father.

The fruit of the sorrow of God

This was the fruit of the sorrow of God as travail.

The cry, 'My God, My God, why have You forsaken Me?' was also the sorrow of travail. It was the travail that birthed something new. This was the fruit of the sorrow of God as travail that brought forth the new creation.

'He shall see the labour [or the travail] of His soul and be satisfied. By His knowledge, the Righteous One, My Servant, will justify the many, for He shall bear their iniquities.' Isa 53:11.

The broken heart of Christ was the end of sorrow and the beginning of everlasting joy

The broken heart of Christ was the end of the sorrow, and the beginning of everlasting joy as He brought a great multitude of the Father's children, back into His family.

This joy had been set before Christ on the entire journey from the garden of Gethsemane to the cross. But right here was the source of everlasting joy.

Meeting Christ heart to heart - joined to His broken heart

We will conclude on the implication for us concerning this outcome that was nominated in the Seventy Weeks prophecy.

It is simply that, when the word of the cross is proclaimed to us, and the spirit of grace and supplication is poured out upon us, it *enables* us to turn and to look upon Jesus Christ whom we have pierced.

When we look upon Christ in this manner, we meet Him as we have been considering - we meet Him eye to eye, and heart to heart.

This reveals the *iniquity* in our heart.

But it also reveals the heart of Christ *toward us* - and it is His *broken* heart. We are *joined* to His broken heart. Our hearts are broken as we are joined to His broken heart.

This is what it means to meet Christ 'heart to heart'.

Meeting Christ heart to heart - the power of our other law broken

Significantly, when our hearts are broken, the power of the other law is broken within us, and this is the only way that it happens. It is right here that we are *reconciled to God*.

The other law in our heart is the major breach in our relationship between the Father and us, and it's right here that the power of the other law is broken.

It still needs to be *circumcised from our hearts* as we continue to *participate* in the fellowship of Christ's offering and His sufferings.

At every point where we turn and look upon Christ whom we have pierced, and we are joined to His broken heart, the power of the other law is broken within us, and we are being reconciled to God, who is our Father.

Reconciliation is the first blessing for those who are poor in spirit

Reconciliation with God as our Father is the first blessing for those who are bankrupt in spirit.

Jesus began the Beatitudes by saying, 'Blessed are the poor [or the bankrupt] in spirit, for *theirs is the kingdom of heaven*. Blessed are those who mourn, for they shall be comforted.'

The evidence, or the fruit, that we have been joined to the broken heart of Christ will be *godly sorrow*.

This was the case for Peter when he met Christ, eye to eye, and heart to heart.

It was also the fruit for the crowd at the foot of the cross when they began to look upon Him whom they had pierced. They had previously reviled Him but, when they looked upon Him whom they had pierced, and they were joined to His broken heart, they began to mourn, and they went to their homes beating their breasts.

When we are *joined* by grace and supplication to the broken heart of Christ, we cease from the self-centred sorrow, or grief, that is associated with our unfulfilled expectations of life. This kind of sorrow only produces death. Instead, we are able to mourn with the sorrow of God.

This sorrow leads to repentance, through which we are able to *forsake our own way*. We are then embracing our fellowship in Christ's offering and sufferings.

Receiving the love and life of God

Then the other law is being circumcised from our heart, and the love of God is being poured into our heart through the Holy Spirit who has been given to us.

The fruit of Christ's life is produced in us as we journey with Christ on the pathway of salvation that He has pioneered for us. This is our everlasting joy.