

# BRINGING IN EVERLASTING RIGHTEOUSNESS

David Baker, prepared for word ministry, 6 June 2021

Transcription of recording, slightly edited

## **Christ removed everything belonging to the old creation**

In this sixth session on the Seventy Weeks prophecy, we will continue to look at the outcomes of the prophecy that are listed in Daniel Chapter 9 verse 24. We know that each of these are the outcomes of the finished offering of Christ.

We are looking at two 'sides' of the cross.

The first three outcomes - finishing the transgression, making an end of sin, and reconciliation for iniquity - are the outcomes of Christ's offering as 'the scapegoat'. As the scapegoat, Christ removed everything that belonged to the old creation.

The next three outcomes - bringing in everlasting righteousness, sealing up vision and prophecy, and anointing the Most Holy - are the outcomes of Christ's offering as 'the Lord's goat'. As the Lord's goat, Christ came back from the death of our sin by the resurrection life of God in His blood, as the New Creation.

So, we are looking at the old creation passing away; the end of the old creation - and the bringing forth of the new creation.

## **Christ ended the Old and began the New**

In this session, we will focus on 'bringing in everlasting righteousness'. Our key point is that 'bringing in everlasting righteousness' is the inauguration of the New Covenant.

Our key verse for this session is John Chapter 19 verse 28, which begins, 'After this'. This is after the cry, 'My God, My God, why have You forsaken Me?' Mar 15:34.

It is also after the discussion between Jesus and John, and Jesus and Mary, that is recorded in the Gospel of John. Joh 19:26-27.

'After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"' We will focus on this verse today.

When John said, 'All things are now accomplished', it meant that Christ had become the end of the old creation and the beginning of

the new creation. Remember, He said, 'I am the Beginning and the End.' Rev 1:8.

In relation to the old creation, we have been considering how Christ experienced our death by being fully identified with our transgression, our sin, and then the judgement of God upon our iniquity, so that, as He hung on the cross from 12pm to 3pm, He was completely submerged under the waters of God's judgement.

In His flesh as the Son of Man, He took sin and Satan into the sea of God's forgetfulness. In so doing, the body of sin was forsaken and completely forgotten by God, forever.

## **His 'why' silences our 'why' forever**

When He cried out, 'My God, My God, why have You forsaken Me?', He was aware that everything that belonged to the old creation had been cut off and forgotten by God, forever.

As we considered in our last session, this cry, 'My God, My God, why have You forsaken Me?', was not the expression of His own despair.

It wasn't a cry of insubordination. It wasn't the cry of a victim. It wasn't Jesus lashing out, as 'the final straw', on the cross.

Nor was it the expression of our grief; it wasn't the expression of our sorrow. It wasn't the sorrow of unfulfilled expectations.

When He said, 'Why?', it wasn't the same as our 'why?' when we are asking, 'Why are these things happening to me? Why are You not intervening in my circumstances?'

This was a completely unique cry. His 'why?' was very different from our 'why?'. And, as we said in our last session, His 'why?' *silences* our 'why?', forever.

## **End of the journey of Christ as the scapegoat**

When Jesus said, 'Why have You forsaken Me?', it was the cry of *His broken heart*.

His heart had been broken *by the sorrow of God the Father*.

It was the grief of the Father as we rejected Him and claimed to be the victims of His fatherhood. This was the grief that broke the heart of Christ.

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 journey.

Because of His broken heart and contrite Spirit, God immediately drew near to Him to draw Him out of the waters of judgement. The Father drew Christ out of the waters of judgement as the corporate New Creation.

### **He suffered for our sake and learned our obedience**

He had recovered and perfected, forever, a great multitude of sons for God. He has perfected, forever, those who are being sanctified by participation in the fellowship of His offering. Heb 10:14.

Christ has perfected our sonship because He has learned our obedience, and has completed the works that the Father has prepared for us to do as sons of God. This is a most remarkable point.

'Though He was a Son [though He was *the* Son], yet He learned obedience by the things which He suffered.' Heb 5:8.

When Paul said, 'the things which He suffered', he was talking about the seven wounding events that Christ experienced from the garden of Gethsemane to the cross.

Jesus did not need to suffer or to learn obedience *for His own sake*. His whole offering was the expression of His willing obedience to the Father.

He suffered for *our* sake, and it was *our* obedience that He learned. By learning our obedience, Christ has completed the works of our sonship.

Now, this is an amazing Scripture. 'Lord, You will establish peace for us, since You have also performed for us all our works.' Isa 26:12 NASB.

This means that He *fulfilled* our righteousness.

The physical, bodily resurrection of Jesus Christ, after three days and three nights, is the guarantee that Christ learned our obedience and fulfilled our righteousness on His offering journey from the garden of Gethsemane to the cross.

### **He was raised because of our justification**

Paul said that Christ was delivered up because of our transgressions, and then He was raised because of our justification. Rom 4:25.

Note that he didn't say that Christ was raised; therefore, we can be justified.

He said that Christ was raised *because of our justification* - *because* Christ justified us by learning our obedience, and fulfilling our righteousness, and fulfilling, or completing, all of the works of our sonship, so perfecting forever those who are being sanctified by participation in His offering.

Because He perfected our sonship, from the garden of Gethsemane to the cross, He was then physically raised from the dead.

Significantly, the righteousness that Christ fulfilled for us is not confined, or limited, to the works of our sonship in this present age.

The offering of Christ is also the source of the grace of God for the works of our sonship in the age to come. This is a most astonishing reality, because the works of sonship in the new heavens and the new earth will *multiply for eternity*.

The new creation that was brought forth out of the waters of God's eternal judgement is the beginning of everything that belongs to the new heavens and the new earth, in which righteousness dwells and increases forever.

The offering of Christ is the source of everlasting righteousness.

In order to understand how the offering of Christ has become the source of everlasting righteousness, we need to consider the significance of this cry from the cross, where Christ proclaimed, or declared, 'I thirst!'

'After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" ' Joh 19:28.

We know that every statement that Jesus made from the cross is significant. He didn't make many statements from the cross, but each and every one of them was very significant.

We have looked at and considered the significance of His statement to the believing thief, when He said, 'Most assuredly, today you will be with Me in Paradise.'

We have been considering the significance of the cry, 'My God, My God, why have You forsaken Me?'

And we have looked at the significance of the cry, 'It is finished!' and also, 'Into Your hands I commit My Spirit.'

However, there is another very important focus here between the cry, 'My God, My God, why have You forsaken Me?' and the statement, 'It is finished!' - Jesus said, 'I thirst!'

It is only two words, but this is a major focus that we need to look at. To help illustrate the point, we will start by looking at what it *doesn't* mean.

### **Christ was not seeking pain relief**

Jesus, when He said, 'I thirst!', was not asking for pain relief. Before they drove the nails through His hands and feet, before they crucified Him, they offered Him sour wine with gall, and He refused it.

It was offered to Him as a form of pain relief, and Jesus refused it because He had willingly offered Himself to the Father to taste the fullness of our death, and He was tasting the fullness by the grace of God.

So, He had no need for, or interest in, any other kind of pain relief.

When He reached the end of His offering journey, the end of the crucifixion, He had not now changed His mind and was asking for pain relief.

In fact, by this point in His offering journey, the physical pain of the cross, and the emotional and spiritual trauma of suffering our eternal judgement and separation from God, had already come to an end. This is an important point.

The cry, 'My God, My God, why have You forsaken Me?', marked the final circumcision of the body of sin from Christ. When this circumcision was complete, the pain and the suffering of our death immediately ceased.

So, while Christ was still hanging on the cross after that cry, 'My God, My God, why have You forsaken Me?', He experienced no pain; so He was certainly not asking for pain relief.

### **Christ's heart was physically broken**

Equally, when He said, 'I thirst!', He was not saying, 'I am thirsty.' Let's consider this.

It is important to recognise that, when the heart of Christ was broken, His physical heart was also broken.

We are not only considering His heart as His inner person. We are also saying that His physical heart was *broken*. This will be quite a new thought for many of us.

Right there, His physical heart stopped beating. If you were able to check for a pulse after this cry, 'My God, My God, why have You forsaken Me?', you wouldn't find a pulse.

As His physical heart stopped beating, it was broken and ruptured. His blood congealed and separated into blood and water.

The key point is that this was the seventh wounding event that Christ experienced from the garden of Gethsemane to the cross. This was an internal wound but, when His physical heart ruptured, this was the seventh wounding event.

When the spear pierced His side after His death, that was an *opening*, rather than a sprinkling.

The implication for us is that, when Christ's heart was broken, His physical capacity to sustain His mortal body came to an end.

### **Christ continued to live after His heart was broken**

There are many good medical explanations for why blood and water separate when the heart experiences this kind of physical trauma.

But what won't be explained from a medical perspective is the fact that Jesus continued to *live* after His physical heart was broken. We know that He did not physically die at this point.

Jesus remained a living sacrifice by the power of *exanastasis* that had been perfected in His mortal body. He continued to offer Himself to God as a whole burnt offering by the power of *exanastasis*, until His offering was finished.

With this in view, we can see that He was not sustained at all by any kind of biological means.

So, when He said, 'I thirst!', He was certainly not saying, 'I am thirsty and need to satisfy physical thirst.' This was a completely different kind of thirst.

Jesus referred to this in the Beatitudes when He said, 'Blessed are those who hunger and thirst for righteousness, for they shall be filled.' Mat 5:6.

So, when Jesus said, 'I thirst!', He was not saying, 'I am thirsty'; He was *thirsting for righteousness*.

### **Christ was fulfilling the prophetic Scriptures**

Coming back to our key Scripture, John explained that Jesus said, 'I thirst!' so that the Scripture might be fulfilled. 'After this, Jesus, knowing that all things were now accomplished, *that the Scripture might be fulfilled*, said, "I thirst!"'

This does not mean that He was simply 'working His way through a checklist' of all the Old Testament Scriptures that needed to be fulfilled on His offering journey. So, 'numbered among the transgressors' - check; 'casting lots for His clothing' - check.

In the Messianic psalms, we read, 'They also gave Me gall for my food, and for My thirst they gave Me vinegar to drink'. Psa 69:21.

But Jesus did not say, 'I thirst!', merely to satisfy this prophetic Scripture.

John referred to the Scripture as the full *revelation* and the *fulfillment* of the Father's will for every son of God.

Paul prophetically expanded on the words of Jesus in the garden of Gethsemane, 'Not My will, but Yours, be done.'

'Then I said, "Behold, I have come - in the volume of the book [the Scriptures] it is written of Me - to do Your will, O God".' Heb 10:7.

Paul quoted this, and then he applied it directly to the inauguration of the New Covenant.

He said, 'Then He said, "Behold, I have come to do Your will, O God." [He requoted the same statement.]. He takes away the first [the Old Covenant] that He may establish the second [the New Covenant]': Heb 10:9.

Our key point is that, having become the end of the old creation and the beginning of the new creation, after all things had been accomplished, Christ proclaimed, 'I thirst!', for the sake of inaugurating the New Covenant.

This brought in everlasting righteousness.

The New Covenant is 'the covenant of the Spirit'. It is our participation, by the Spirit, in the finished offering of Christ.

### **The major focus of His priesthood is inauguration of the New Covenant**

We have been considering the major point of the book of Hebrews, as Paul said, 'This is *the major point* in what we have been saying.' It is that Jesus Christ is our great High Priest seated at the right hand of God. Heb 8:1-2.

And He is now ministering to us our participation in His finished work.

As our great High Priest, Christ fulfilled every element of the Day of Atonement, but the major focus of His priesthood is the inauguration of the New Covenant.

'For if the blood of bulls and goats [referring to the sin offering] and the ashes of a heifer [which were applied in the waters of purification], sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?' Heb 9:13-14.

This is a key statement. 'And for this reason He is the Mediator of the New Covenant.' Heb 9:15.

In this same passage, and throughout Hebrews Chapter 9, Paul compared the inauguration of the first covenant with the inauguration of the New Covenant.

'For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and goats [the sin offering], with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God has commanded you".' Heb 9:19-20.

### **The new Covenant is the covenant of the Spirit**

When we read the account of Moses sprinkling the book and all of the people, it doesn't refer to the blood of calves and goats. Exo 24:8. He did sprinkle the book and the people with blood, but it doesn't refer to water, scarlet wool or hyssop.

This is important, because Paul was not just referring to an isolated event.

It showed that Paul was gathering up the whole economy of sacrifice and offering under the Old Covenant, including the sin offering and ashes of the heifer, in the waters of purification.

He gathered up the whole economy of offering, and he called it 'the blood of the covenant', and then applied it to the inauguration of that covenant.

He did that to show that the whole focus of Christ's 'once, and for all, offering', which replaced all of the Old Testament sacrifices and offerings, was the inauguration of the New Covenant; and this is 'the covenant of the Spirit'.

John said that Jesus Christ came not only by water, but by water and blood, and the Spirit is bearing witness. 1Jn 5:6. The water, blood and Spirit are the three elements of the finished offering of Christ.

#### **Out of His heart flowed rivers of living water**

As we have said, when Christ's heart was broken and ruptured, His blood congealed and separated into blood and water. Blood and water began to flow from His heart, and this was the seventh wounding event that Christ experienced from Gethsemane to the cross.

He experienced all seven wounding events while He was still alive in His mortal body!

So, blood and water flowed from His heart. However, more than this, when Christ proclaimed, 'I thirst!', it also signified that the Holy Spirit was flowing from His heart.

Referring to our participation in this element of His finished offering, Jesus said, 'On the last day, that great day of the feast [speaking about the Feast of Tabernacles], Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink."' Joh 7:37.

He was not talking about natural thirst here; He was talking about *thirsting for righteousness*.

'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' Joh 7:38.

'Out of his heart will flow rivers of living water.' So, as Jesus proclaimed, 'I thirst!', out of His heart flowed rivers of living water.

'But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.' Joh 7:39.

He said this about six months before His offering.

#### **Blood, water and the Spirit – our elements of purification**

Jesus was glorified as our great High Priest through the seven wounding events that He experienced from Gethsemane to the cross.

Then, having been glorified as our great High Priest, He mixed the elements of the blood, water and the Spirit to become the elements for our purification and salvation.

This fulfilled the type of the ashes of the heifer. Remember, the priest sprinkled the blood of the red heifer seven times before the doorway of the tabernacle. Num 19:4.

That signified that it was fully connected to the blood of the Lord's goat that was sprinkled seven times on the mercy seat on the Day of Atonement.

Then the rest of the heifer, including its flesh, its hide, the blood and the offal was all burnt outside the camp in a clean place, and the priest added to that burnt offering, cedarwood, scarlet and hyssop. Num 19:5-6.

In the book of Hebrews, Paul referred to this, saying, 'water, scarlet and hyssop'. Heb 9:19. This refers to blood, water and the Spirit.

As our great High Priest, Christ mixed the elements of blood, water and the Spirit - this is in His finished offering; in the burnt offering - to become the elements of our purification and salvation.

#### **As He drank the wine, He was drinking it with us**

'Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.' Joh 19:29.

Jesus drank the sour wine here, from the sponge, on the hyssop, because He had prepared a place for a great multitude of sons in the Father's kingdom.

Jesus had said earlier to the disciples, in the first communion meal, 'I will not drink of this fruit of the vine [speaking about the wine] from now on

until that day when I drink it new with you in My Father's kingdom.' Mat 26:29.

So, He drank it new, with them, in the Father's kingdom, under twenty-four hours later. As Jesus drank this wine, He was drinking it with *us*. We need to digest this point.

He said, 'I will not drink it again until that day when I drink it *new with you* in My Father's kingdom.' As Jesus drank this wine, He was drinking it with us, as part of the corporate new creation.

Remember, we were made members of His body as part of the corporate old creation in the garden of Gethsemane.

And we had now been brought forth, in Him, and with Him, as part of the corporate new creation. He was drinking it, new, with us, in the Father's kingdom.

This is how we drink the cup of the New Covenant in His blood, with Him. It is ministered to us by the water, blood and Spirit that are the elements of the New Covenant.

### **The seventh wound was an opening, not a sprinkling**

This is in the fellowship of the word that has been opened as an everlasting fountain of life for us. Once the blood, water and Spirit had been mixed, and the New Covenant had been inaugurated, Jesus then proclaimed, 'It is finished!'

'So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His Spirit.' Joh 19:30

When He committed His Spirit into the hands of the Father, He took His seat upon the mercy seat in the Father's throne. The mercy seat is also 'the throne of grace'.

So, when the soldier pierced the side of Christ with a spear, it was not a further sprinkling event; it was an *opening*. It was an opening, rather than a sprinkling.

The book of Zechariah noted that 'in that day, a fountain will be opened'. Zec 13:1. It opened the fountain for sin and uncleanness for all who would come to Christ for salvation.

The blood, water, and the spirit of grace and supplication flowed from the throne of grace,

through the physical body of Christ on the cross, as an everlasting stream.

This is the laver in the true temple, and is also the pure river of the water of life, as clear as crystal, that flows from the throne of God and of the Lamb. Rev 22:1.

### **Christ's offering brought in everlasting righteousness**

The water, blood and Spirit are in the river of the water of life, which is flowing from the throne of God and of the Lamb.

The water, blood and Spirit in the river of the water of life, which is an everlasting stream, *become* the bread and the wine of the New Covenant.

When the apostle John saw the river of the water of life coming from the throne of God and of the Lamb, he also saw the tree of life in the middle, and on either side, of the river. Rev 22:1-2.

'In the middle of its street', means literally, 'in the broad place'. It is in the broad place of the river itself.

'In the middle of its street [or in the broad place of the river], and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.' Rev 22:2.

There is everlasting healing here, which is sustaining us in immortality in the new heavens and the new earth.

We see that the river of the water of life is also *the bread of life* as the *fruit* of the tree of life. The word of Yahweh, which will continue to grow and to multiply for eternity, is the source of our ever-increasing *agape* fellowship with Him, forever.

The word of the cross is proclaimed to us now by the Spirit to join us to this fellowship. We eat and drink in fellowship together in one Spirit as a participation in the New Covenant, by the Spirit.

This is how we will commune with Him in the fellowship of His offering, forever. This is everlasting righteousness.