

CHRIST HAS JOINED OUR SUFFERING (PART 2)

Peter Hay, prepared for the Presbytery fellowship word, 26 December 2021

Transcription of recording, slightly edited

Introduction

We will continue to work through our notes. This is a second edition of the notes and it is quite a re-write, as we have become clearer and been able to articulate and illustrate the principles that the Spirit is motivating us all in at the moment.

We will read the section titled 'Offering transfer', from page 3 of the new set, and we will consider 'Receiving so great a salvation', from page 5. We will take our time with it, and look at it again, and then apply it with illustrations over the next couple of weeks.

We will begin reading 'Offering Transfer'.

Everyone has transgressed the Law

'For as many as are of the works of the Law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them".' Gal 3:10.

We can read that and presume that has to do with everyone who is under the Law Covenant. I will take some time today to explain some of the terms that we use, and many of them have the word 'law' in them.

We will talk about the Law Covenant, the curse of the Law, the law of sin and the other law.

The Scriptures often use the term 'law', but those terms actually mean different things.

This passage is important because 'everyone' used here is not everyone who is under the Law Covenant. Rather, it is everyone who transgresses the Law, whether there was a covenant made or not.

Paul spent a great deal of time and attention in the first couple of chapters of the book of Romans to explain that very point.

It is important, because that is how we understand what the offering of Christ achieved for us, and how we join it.

This point about 'the curse is on everyone who does not keep the law' does not only refer to the Law Covenant.

The things written in the book of the Law

The Law Covenant is the covenant that the Lord made with the Israelites on Mount Sinai when He gave them the ten commandments.

That is the Law Covenant, and there was a penalty, or a curse, applied on anyone who did not keep that Law.

So, cursed is everyone who does not continue in all the things which are *written in the book of the Law*.

He became cursed that we might be redeemed

Paul continued, 'Christ has redeemed us from the curse of the Law, having become a curse for us.' We are all cursed because we cannot keep the Law.

Then the Lord redeems us by *becoming that curse*. He does it by coming alongside us and becoming, or experiencing, the full implications of the curse that everyone experiences because they transgress the Law.

That is what it means for the Lord to become cursed - so that we might be redeemed.

'Christ has redeemed us from the curse of the Law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.' Gal 3:13-14.

Here is another helpful definition.

The curse of the Law

'The curse of the Law', which is the implication of breaking or transgressing the Law, is death.

In breaking the Law, or failing to fulfil just one part of it, a person comes under the *condemnation* of the Law.

So, the curse of the Law is the same as the condemnation that we come under for not keeping it. That is a key for us.

Wherever we see the word 'condemnation', it refers to the implications of not keeping the Law. This really lifts up the next verse that we will read.

No condemnation, no curse of the Law, when we walk by the Spirit

‘There is therefore now *no condemnation* to those who are *in Christ Jesus* [those who are in Christ are no longer under the curse of the Law], who do not walk according to the flesh, but *according to the Spirit*.’ Rom 8:1.

Everyone who is in Christ, who does not walk according to the flesh but according to the Spirit, is *no longer under the curse of the Law*.

That means they are not being killed because they are not keeping the Law. They are living by a different law, called ‘the Law of the Spirit of life in Christ Jesus’.

This is what we need to understand. How do we transition from being under the curse of the Law by Christ becoming the curse, redeeming us from that curse so that we are now *living in Him*, no longer under the curse of the Law but now living by a different law, which is the Law of the Spirit of life in Christ Jesus?

That is our goal - to understand and participate in that life.

No-one is without excuse for not knowing the Law they are transgressing

Every person was condemned to death under the curse of the Law, because sin entered the world through Adam’s disobedience.

The point is that it is not the Law Covenant that we are transgressing, or that the whole world has transgressed. It is the Law that defines how Yahweh Himself lives, which is *love*.

Every person was condemned to death under the curse of the Law. Importantly, we are condemned by the Law, even though it was given to the Israelites as a covenant through Moses.

Paul noted that ‘the wrath of God’ is the articulation of the curse, resulting in death.

The wrath of God is revealed from heaven against all ungodliness, because the knowledge of God was manifest in the sons and daughters of man, and is clearly visible in creation.

That is why He said that no-one is without excuse.

He wasn’t saying that no-one is without excuse simply because they believe that there is a God - even though that is true.

He was saying that no-one is without excuse for not knowing the Law that they are transgressing because it is in them, manifest in them and clearly visible in the creation, so that everyone’s disobedience is against what is plain to the whole world, even before it was articulated as a covenant.

The articulation of the covenant multiplied the transgression

In fact, the articulation of the covenant to define what that life looked like did not make it better for anyone. Paul said that, when the Law Covenant was given, it *multiplied the sin*. It multiplied the transgression.

It did the very thing that was opposite to what people thought would happen. Many say, ‘If You just make it clear as to what we have to do to live, we’ll be able to do it.’ He said that amplified the curse that was already upon us all.

Whether you are a Jew or whether you are a Gentile, you and I are all dying under the curse of the Law. And the curse of the Law has taken us out, as far away as we can be, from Yahweh Himself.

We are disconnected from the life because of the curse, and we are dying because there is another law that is working in us. It is called ‘the law of sin’.

Redemption from the curse of the Law

So, this is our next point - dot point three.

There has been redemption from the curse of the Law. The curse of the Law is the result of the seven actions of judgement, with their accompanying condemnation and punishment, that culminated with Christ dying on the cross because of our failure to keep the Law.

This redemption, which Christ has accomplished for all men, has given them access to the promise of receiving the Spirit of Christ as their personal possession.

So, we are all under the condemnation of the Law.

There is a death that all were dying. Then Christ *became that curse*, and everything that He experienced, in those seven wounding events, gathered up the suffering and death that belongs to the curse of the Law, in one Man’s offering.

His obedience fulfilled the Law and added the life of the promise of the Spirit

We can think about it this way. He was not cursed just by the time He got to the cross and was lifted up. All the blood that was shed on His journey, from all the wounds, was gathered up to the cross.

Everything that He experienced, when He was nailed to the cross and lifted up, was portraying and communicating the death that we are all dying because of the curse that He had become.

He suffered it all. But the way in which He suffered it was not because of His disobedience or by His transgression of the Law. He suffered it because of *His obedience* and, in doing so, He fulfilled the Law.

What He experienced of our death changed that death, and added something to it. This is the amazing mystery of the cross.

He suffered everything that we suffer under the curse of the Law, but He did so by obedience, through offering, and it added something to it.

It changed all those sufferings, and He added to them the *life* which is *the promise of the Spirit* to all those who will *come into Him*.

Adoption grants the right to become a son of God

For all those who come into Him, the things that they are suffering now are not 'under condemnation'.

They still suffer, but those sufferings are working for them 'an eternal weight of glory'. They are receiving what Jesus *finished* through His offering.

This redemption that Christ accomplished for all men has given them access to the promise of receiving the Spirit as their personal possession.

The promise of the Spirit was given by Christ to Abraham and his descendants, through what was proclaimed, in the Scriptures, also called 'the oracles of God', written down by Moses.

Abraham believed and received what Christ said, and it was accounted to him for righteousness. He heard the word proclaimed from the Scriptures, and it gave to him the promise of the Spirit.

That was the *adoption*, but the adoption was not the promise itself. It grants to you 'the right to become a son of God'.

Adoption as a son of God becomes our possession

Now that we can join the fellowship of Christ's offering, what was promised to all those men and women of faith is actually now *becoming our possession*.

Abraham believed and received what Christ said, and it was 'accounted to him for righteousness'. This same oracle is being proclaimed to us today, so that we can believe and receive the Spirit of Christ.

This promise of receiving the Spirit is called, in Scripture, 'the adoption', and was given to Abraham.

Faith obedience springs from the Spirit of Christ in our hearts

The parable of the sower, sowing seed on wayside, stony, thorny and good ground, is an illustration of how Christ plants the seed of His own life, which is the divine nature, into our hearts.

This parable declares to us the terms and conditions that are necessary for receiving the adoption, and then, through germination, becoming a son of God.

Faith obedience, in and to the word of God, is a necessary prerequisite for demonstrating the culture, or fruit, of sonship. 'Faith obedience' means the *obedience that is only possible by faith*.

We receive faith in the word that is proclaimed, and that faith enables the obedience that demonstrates the culture of a son of God.

Another way of saying it is that, if you are not obedient to the word that is being proclaimed, you are not a son.

Faith obedience is the *fruit* that springs from the seed of the Spirit of Christ that we received into our hearts.

A son of God fulfils the works of priesthood that the Father planned for them to do, before creation.

This way of living, as a son of God, is called their 'sanctification', and results in everlasting life, eternal life. Rom 6:22.

Disconnected from God; life became a limited resource

We were *disconnected* from the Law of the Spirit of life which is in Christ Jesus, when Adam and Eve ate from the tree of the knowledge of good and evil.

It is important to note that there was a command, or a law, that was proclaimed to Adam and Eve. 'Of all the trees of the garden you may eat, but you must not eat of the tree of the knowledge of good and evil, for if you do, in that day you will die.' Gen 2:16.

That was pretty much it. It was very straightforward, and was far less complex than the ten commandments.

There was just that *one* law - and the outcome of breaking that was that Adam and Eve were disconnected from the tree of life.

So, the tree of life is the 'food' that belongs to the Law of the Spirit of life.

And we were all disconnected as well. Because Adam and Eve and all their children were disconnected from life, life now became a finite or a limited resource.

Everyone was 'gone'. We had no more access to the source of life. And, because everyone has this desire to have life in them, motivated by the other law, they then live to try and obtain life to sustain themselves.

Every person will use that principle to try to survive and to have their own life. In this regard, Satan said that 'all that a man has, he will give to save his own life'. Job 2:4.

Satan was articulating the law that he had fathered in mankind.

The law of sin is an unbreakable principle

That desire to have life and to get it however you can is called 'the law of sin'.

The other law was fathered in us when we rejected the Law of the Spirit of life, which is the word that defines the fellowship of Yahweh, where the life is.

Everyone who lives by the other law, living by their own knowledge of good and evil, now lives subject to the law of sin.

When we refer to a 'law', we are talking about an unbreakable principle.

Even when people say that they are not going to live that way because they know it is killing them, that is living that way. 'I am not going to do that.' Who is the source of the decision? I am.

It is completely self-centred, completely for the pursuit of obtaining life and, in doing so, this exemplifies the law of sin.

I am actually taking life from other people. I am stealing it; I am coveting it, and I am killing others, using them to consolidate my own expression.

So, we were disconnected from the Law of the Spirit of life which is in Christ Jesus, when Adam and Eve ate from the tree of the knowledge of good and evil.

The law of sin became the law by which mankind endeavoured to live. The law of sin describes the way of living that belongs to fallen mankind, who now compete with each other for the limited resource of life.

This gives rise to all manner of sinful and destructive actions.

Access again to the tree of life; connected to the Law of the Spirit of life

Because life has become a limited resource for mankind, they are kept in bondage to the law of sin because they are completely afraid of dying. They are in bondage to death.

So, if you are in bondage to the fear of death, it means that you will do whatever it takes to have life. That is the law of sin.

By giving to us His Spirit to become the seed and life of our new creation identity as sons of God, Christ has reconnected us to the Law of the Spirit of life.

He has given us access, again, to the tree of life.

That is what it means to be no longer a slave of sin; to be delivered from that to become a slave of righteousness. It is two different principles, but a person will still be a slave of something.

As long as we walk according to the directions that are given to us each day by the Spirit, we are being delivered from the judgement and condemnation of the Law of God; or we could say

that we are being delivered from the implications of the curse of the Law.

Resurrection life sustains us in our mortality

The Law of the Spirit of life that is in Christ Jesus frees us from the law of sin and death. We are no longer in bondage to the law of sin because of our fear of death.

This is so because *the resurrection life* that is in Christ Jesus *sustains us in our mortality*.

This is a beautiful point, and in coming weeks we will illustrate that and its implications for the thief on the cross. Both of them were dying, but one of them was dying in a very different way. That is resurrection life in a mortal body.

Joined to a process that progressively removes the other law

So, we have been freed from the law of sin, and we are no longer under the curse of the Law while ever we remain in Christ and walk by the Spirit. This is the point that we noted in Romans Chapter 8.

The other law is, then, the issue that needs to be dealt with, because the other law gives a foothold for Satan to cause us to come *back into bondage to fear*.

All of us have another law within us. That is not in question. The question is: are we *joined to a process* by which that *other law is progressively being taken out of us*?

The other law is our biggest problem

If we are not, that other law will *motivate* us. It will motivate our conduct and the way that we speak, in the same way that Cain's conversation and conduct was motivated in a particular way.

It will bring us back into bondage to the law of sin, which is an indication of Satan at the door of your heart, 'seeking whom he may devour'.

The outcome will be that we will try to steal life from someone else. We will come back under bondage to the law of sin.

So, the other law, which Satan fathered in us, is our biggest problem. It is not the law of sin - the other law is our biggest problem.

I am talking to those of us who have been born of God. The other law, which Satan fathered in us, is our biggest problem. It is the source of our iniquity, which is idolatry.

The law of sin motivates our self-centred other law

Our self-centredness is our other law.

Our self-centred desire to have life from and according to our *knowledge of good and evil* is contrary to the law of love and life that describes the fellowship of Yahweh. It is the thing that keeps us separate from His life

Paul, in his letter to the Romans, explained that the law of sin manipulates this self-centred law within us.

This is classic, for this is 'sin at the door of your heart', even as you are sitting here listening, right now. The law of sin manipulates this self-centred law within us by which we seek to control our life.

Sin, through the fear of death, motivates us to covet life, particularly when we are suffering, and our mortal life feels vulnerable.

Life is good, but our covetous motive is evil

Life is good - the word that is coming today is Spirit and life, and it is good.

But our covetous motive to have that is evil.

It is actually written into the ten commandments. And our desire to have that life as it is being spoken means that we are breaking that, whether we are a Jew or not.

The 'good word' that is being spoken right now becomes death to us because of our covetousness. We break the Law of God, which says, 'You shall not covet'.

The fruit of seeking life according to our own law

This action brings us under the condemnation of the Law, resulting in our becoming weak and sick, and dying before our time. This is 'not discerning the body'.

We started with Romans Chapter 8, 'Those who are in Christ are not under condemnation.' So, if we are living by looking to have life according to our knowledge of good and evil, we are coming *out of Christ*, coming under the condemnation of the Law, and becoming weak and sick, and are dying.

The desire of sin, by its own intrinsic law, seeks the destruction and death of mankind.

As all died in Adam, so all can die with Christ

In his explanation of how sin and death entered the world and spread to all men, Paul described Adam as a 'a type of Him who was to come'. Rom 5:14.

That is a very curious statement, because Paul made this very statement in the context of explaining how sin came in.

How on earth could Adam be a type of Christ when Adam brought sin in, and Christ took sin away? What was he saying?

By this he meant that 'all died in Adam' under the curse of the Law. Because of Adam's disobedience, sin entered the world 'and death because of sin', because we have all sinned.

So, through one man, everyone is dying under the curse of the Law.

Likewise, we all now *die in Christ*, because He has gathered our sin and our death under the curse of the Law.

Just because He has become the curse, and gathered it to Himself, does not mean that we are not dying. It simply means that there are now two deaths, and we have a choice as to which death we will die.

Christ comes alongside us

Christ, the Lamb who was slain from the foundation of the world, came alongside Adam and Eve. This is so precious, for this is how He meets us. He comes 'alongside' us.

He didn't excuse Adam and Eve; He didn't remove the penalty. Rather, He came alongside them, even before they were driven out of the garden of Eden.

His offering on the cross, where He was lifted up and revealed as I AM, was efficacious for them.

Significantly, the Lord cursed the ground for Adam's sake, saying, 'Cursed is the ground *for your sake*.'

So, Adam was cursed because of his disobedience, but then God said to Adam that it was 'for your sake'. Remember, Adam and Eve were actually having a conversation with Him.

'Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns

and thistles it shall bring forth for you, and you shall eat the herb of the field.

'In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.' Gen 3:17-19.

The ground was cursed *for Adam's sake* because *Christ came alongside him and became this curse*.

Joining Christ who has come alongside us

Until we accept that we are alongside Christ in relation to the curse, it will be merely the curse that is killing us.

However, it will be the curse *for our sake* when we understand how to *join Him who has come alongside us*.

Through His obedience, to the point of death, Christ 'brought life and immortality to light'; not only for Adam, but also for those who died after Adam, even though they had not sinned in the manner of this transgression.