

CHRIST'S BODY MADE SIN

Peter Hay, prepared for communion word, 12 April 2020

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Introduction

Today we are going to continue our series on 'the word of the cross', and particularly look at Christ's journey.

In Christ having been made the body of sin, the Father made *every* old man - *every* fallen person as part of fallen humanity - to be *a part of the body of Christ*, in Gethsemane.

Choosing Christ's journey

You will remember that Jesus said to His disciples, 'You can't come with Me now, but you will follow after.' Joh 13:36.

He was saying that He needed to finish a journey, and was completing a work which we could then choose either to join or to continue in our own way.

In terms of our reference points from the book of Romans, Chapter 6, we are still understanding what it is that we must *know*, in relation to our old man being crucified with Christ.

We are specifically looking at how Jesus 'did away' with the body of sin. This is still very foundational, in terms of what we are to be illuminated to regarding the message of the cross.

The sword of judgement against every man fell on Christ and His body

When Jesus drank the cup of cursing, and became the body of sin, *the sword of the Lord* that had been set against every individual son and daughter of man now fell on Christ and His body.

You will remember that Jeremiah was to proclaim to every inhabitant of the earth, from Adam right through to the very last person who would be born as part of this old creation, that they would be made to drink a cup.

The effect of drinking that cup of the fury of the Father was that a sword would be initiated against them, in judgement, to cut them off from life, resulting in separation from Him forever. Jer 25:15-16, 27.

When Jesus drank that cup, which we have already established was 'a communion in the curse' that had been executed against mankind,

that 'sword,' *that same sword*, was now being applied to Christ, and to His whole body, in Him.

All suffering is a harbinger of eternal death

This is an important point because, according to our fleshly, vicarious 'gospels', we presume that Christ suffered 'on our behalf' or 'in our stead' - as if the sword hit Him so that it did not need to hit us.

If we are a little more sophisticated, recognising that we still suffer, we think that He suffered *everything* for us, and then gives us back 'a portion' of suffering 'for our good', as though there is something inherently good in the suffering that we are endure.

We must turn from both of these fleshly gospels, because they are not the truth.

Rather, all suffering is the *harbinger*, or *foretaste*, of *eternal death*. There is nothing inherently good about suffering!

The effect of the sword of judgement on us

The second key point that I want to make is that Christ did not suffer on our behalf so that we do not have to suffer.

Rather, the judgement that *we* were under, that *we* are *experiencing*, *He* tasted as well. The very things that I suffer under the judgement of God, He suffered as well. This was Jesus 'tasting death for every man'. Heb 2:9.

The key point about the sword is that when He drank the cup, and we were all joined to His body, that sword was being applied to Him - and it was also being applied *to us*, *in Him*.

This means that *everyone* is affected by this sword, which became a circumcision to Christ to *cut off the body of sin*.

The question is, 'What effect does that sword have on *us*?'

If we come into Christ, as part of a new creation, through baptism and an ongoing participation in the fellowship of the communion, that circumcising sword is cutting the sin and other law out of us, and we are standing up as part of the corporate new creation.

However, if we reject 'so great a salvation' and, instead, lean on our *own* understanding and trust in our *own* perspective, we are *denying*, or not judging, that we are dead with Christ.

As a consequence, that sword, which was applied to Christ, having drunk that cup, is cutting us *out* as part of the body of sin.

So, *everyone* is being affected by the sword that was applied to Christ as a circumcision.

And *everyone* is either having the sin and other law circumcised from them because they are in Him, or they are being circumcised *out* as part of the *old creation* that will be forgotten forever. This is significant!

Our place in heaven or hell rests on this understanding of the cross.

Old creation judged out; new creation ushered in

Let us consider how this sword was applied to Christ, and what effect it had, so that an old creation was judged and a *new creation* was *fully ushered in*.

Fallen mankind did not escape the sword. Rather, as it struck Christ, it struck us all, in Him. This is because we had all been made part of His body.

Concerning the action of this sword, the prophet Zechariah proclaimed both the fact that the sword was now going to be applied to the Shepherd, and the effect of that sword on the sheep.

Remember that we have to connect the *cup* with the *sword* because, to everyone who drank the cup, a sword was being applied.

When Jesus drank the cup, we were all *made a member of His body* by the Father.

And this sword, now in judgement, was applied to the great Shepherd, who tasted the cup by the grace of God. Heb 2:9.

He was 'dying it', not in a body of death; He was dying it by a different principle. He was dying it by the principle of *exanastasis*.

'Awake, O sword, against My Shepherd, against the Man who is My Companion.' Zec 13: 7.

The way in which Zechariah wrote this is beautiful! Obviously, it is the word of the Lord by the Holy Spirit. But it is important to register that

when He said, 'Awake, O sword, against My Shepherd, against the *Man*', He was talking about the fact that the Son of Man fulfilled this work in a mortal body.

Jesus fulfilled *all things*, both in the *judgement* of God, and in the *perfection* of the salvation of God, while *as a man in a mortal body*.

Called to a participation in His offering

'"Awake, O sword, against My Shepherd, against the Man who is My Companion," says the Lord of hosts. "Strike the Shepherd, and the sheep will be scattered; then I will turn My hand against the little ones".' Zec 13:7.

Now, this is the very passage that Jesus quoted at the last supper. And it is the one that caused the indignation in Peter. This was the passage that he reacted to. Mat 26:31-33. Mar 14:27-29.

It is important to understand this point. Jesus, as He took the elements of the bread and the wine, was saying, 'This is going to be your participation in an offering that begins with Me being struck.'

'The result will be the scattering of humanity; but it is for the purpose that the Father will turn My hand against the little ones.'

That is a poor translation of this passage. It literally means, 'I will place My hand *on* the little ones'.

This is declaring Christ being made sin, so that we might become the righteousness of God in Him. 2Co 5:21.

As the Son was struck, the effect was that sons of God, when they are joined to the fellowship of His offering and sufferings, were being gathered up into the hand of the Father, to Himself, brought to Himself, as Christ was.

The inheritance of sonship established in the fellowship of His suffering

'Then I will turn My hand against the little ones [or, 'I will turn My hand to them']. And it shall come to pass in *all the land*.' Zec 13:7-8.

Now, the 'land' that He was referring to is the land of promise; the land of our inheritance as a son of God.

It shall come about in all the land 'that two-thirds in it shall be cut off and die'. Zec 13:8.

A sword struck the Shepherd, and we are all part of the body of the Shepherd.

And, as He was being struck, two-thirds were being cut off and dying. This is the body of sin that was cut off from Him - a company of people who refuse the salvation of God.

'But one-third shall be left in it.' Zec 13:8. These are the 'one-third'. Don't worry too much at this point about the two-thirds or one-third aspect.

The point is that there is a company who are being cut out, and there are a company who recognise that their inheritance is in the fellowship of His offering.

Their inheritance is their name. These ones shall be left in the land of their inheritance. Another way of saying this is that they will *obtain their sonship*.

'I will bring *one-third* through the fire, and I will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, "This is My people"; and each one will say, "The Lord is my God".' Zec 13:9.

That is the confession, or the fulfilment, of the Everlasting Covenant! 'I will be their God, and they will be My people.' Zec 8:8.

The beautiful point about this is that, as this separation was being made, or as the sword was striking the Shepherd, those who are left in the land as those who are obtaining their sonship are *not delivered from their suffering*.

Rather, the suffering that causes two-thirds to be cut off and done away with and die, is turned from them into a *different* death.

This is the suffering that is causing *refining*, so that the gold and silver and precious stones, representative of the divine nature, are becoming that precious *divine nature*. These ones are becoming *the sons of God* in the fellowship of this offering and sufferings, which are now a *chastening* to bring them to their inheritance.

This 'sword striking the Shepherd' is a highly significant understanding of *the pathway of the cross*.

Then we can see, 'They will call on My name.' We can see the connection there to *baptism into the name of the Lord Jesus Christ*.

'And I will answer them. I will say, "This is My people."

They are those who are part of a company of a corporate new creation.

'And each one will say, "The Lord is My God".'

That is the confession of *lordship*, as those who *fear God*.

Christ's death – turning judgement to chastening by *exanastasis*

The sword that was set against us was a *judgement* to kill us because of our disobedience and sin.

However, as we have already noted, Christ had no other law or sin. His death was not the fruit of disobedience.

His death was the outcome of obedience.

It was fundamentally different from the death that we are dying. This was the death that He died *by the grace of God*.

Now, you may remember that in *The Steps of Salvation*, Book 6, we made the point that the *grace of God* is *exanastasis*.

When we read, 'He, by the grace of God, tasted death for every man', the point is that the way that He died was *by the resurrection life of God*. Heb 2:9.

The sword struck Him in judgement, because He had tasted the cup of God's fury because of our sin. However, because He was dying not by the principle of our death, but by the principle of *exanastasis*, as the sword struck Him in judgement, it was *turned from a judgement to a chastening*.

This chastening was *bringing Him to God* as the firstborn of a new creation; nevertheless, it was also still a sword that made a *cut*.

It was cutting from Him *everything that is contrary to God* - everything that is other than who God is, which is *love*.

So, as the sword struck Him in judgement because of our sin, it was turned by *exanastasis* to circumcision and a chastening upon Him, by which the body of sin was being cut from Him and He was being made alive from the death of sin, as the firstborn of a corporate new creation. Col 1:18. Rom 8:29.

He tasted death for every man in seven offering events, fulfilling all things

The seven wounding events that Christ endured were the judgement of God upon the sin and upon the other law of all of mankind. This was not just in the collective sense of 'mankind'. It was the judgement upon *every individual* person that He tasted for *each one* of us.

Through the obedient offering of the Son of Man, by the grace of God, this judgement was being commuted to seven circumcising and chastening strokes from the Father.

Every time that He received a wound, it was the fulfilment of judgement upon the sin and the other law of each of us. But He did not die as though He 'went out' with each one of us. Rather, He died by a different principle and, as that stroke hit Him, He came back up from the dead by *exanastasis* life.

So, *He both descended and ascended in each wounding event.*

He thus fulfilled, or filled, all things while in a mortal body.

Our reproaches against the Father laid as a sword upon Christ

The 'sword' that was applied to Christ was the judgement of God that *we* justly deserved, because of the reproaches that we have levelled against the Father.

Our reproaches are our desires, or the actions that we take motivated by our own desires, to have our *own* life and to define our *own* destiny.

And these are a reproach against the Father, because He has a predestination for us.

When we do this, we are transgressing God's Law, which is *love*.

We are also *reviling* the Father, saying that we don't think that what He has prepared for us is what we want.

This is a *reproach* against the Father.

And it is 'stealing', because we are cut off from the source of life.

We are dying and, to sustain our own life, we start to 'steal life' from others. As we injure one another in this way, we are *reproaching the Father*.

All these reproaches were then laid on Christ, and these were the action of the sword against Him, which was really our judgement that He was receiving, having drunk the cup with us.

This is the point: the *Father* laid these judgements and reproaches upon Christ.

The nature of the sword that struck Christ

In Psalm twenty-two, we see where the *sword* – remember, this is the sword that struck Christ – is connected with *the nature of our reproaches* being laid on Him.

Interestingly, we read, 'You have brought Me to the dust of death'. Psa 22:15.

This is where Jesus, in Gethsemane, fell into the ground of humanity, as the Seed.

'You have brought Me to the dust of humanity' – which is really the dust of *death*, because we were *all* 'dead in trespasses and sins'. Eph 2:1.

'Deliver Me from the sword.' Psa 22:20.

This is speaking of the sword that was applied to Jesus, having drunk the cup.

He went on to explain the nature of that sword.

It is, obviously, the *cuts* that He received in those seven wounding events.

It is also *every aspect of reproach* that accompanied those cuts, because He went on to say, 'Deliver Me from the sword, My precious life from the power of the dog. Save Me from the lion's mouth and from the horns of the wild oxen! You have answered Me.' Psa 22:20-21.

What does this mean?

'The power of the dog' is the biting and devouring by us of one another. Paul said, 'Be careful if you bite one another, that you are not destroyed by it.' Gal 5:15.

He was making the point that this is a 'killing' action. And, as we bite and devour one another, we are dying underneath this action. This is sniping at and bringing down one another; the stealing of life from one another; the consuming of one another. This is the action of a dog.

Then he said, 'Save Me from the lion's mouth.'

'The lion's mouth' is the principle of Satan.

He is 'like a roaring lion, seeking whom he may devour'. 1Pe 5:8. This is the principle of seeking to

obtain life by stealing it. We can see this in the way in which we interact with one another, where we steal from one another, and tear and rend one another. This is the action of the lion's mouth.

Wherever the Scripture refers to 'mouth', it is also referring to that which comes *out* of our mouth to injure another person.

Think about all the insults and reviling that Christ endured in each of these seven wounding events. They were part of the reproaches that are likened to a dog's mouth, a lion's mouth, as well as to 'the horns of the wild oxen'.

The 'horns' are all the *judgements* of one another that we make. They are all the assessments, and the charges that we lay against one another through the exercise of our own other law. The horns gouge one another; 'put a person in their place'. These are the horns of the wild oxen.

Jesus said, 'This is part of the reproaches that have been laid on Me.' These are all the things that we are doing to one another, to 'kill' one another, which He tasted for each of us.

So, the sword acting against Him was His *entire journey* of seven wounding events, and all the pain and all the reproach that are associated with each of these wounding events.

His blood proclaims His name to all humanity

Then He said, 'I will declare Your name to My brethren; in the midst of the assembly.' Psa 22:22.

Now, I always used to read this as though He was talking to those who are 'the elect'; but, remember, *every human being* has been made a member of His body in Gethsemane.

So, who was He proclaiming His name to through this journey? He was proclaiming His name to *everyone*.

His 'brethren' are *all* those who have communed with Him in that cup. He is giving us *all* the opportunity to hear His blood speaking.

And what is it speaking? It is *proclaiming a name that we can join*.

It is *proclaiming a fellowship that we can come into*.

This occurs 'in the midst of the assembly'. The 'assembly' is the whole of humanity. This is the message of the cross.

'I will praise You. You who fear the Lord, praise Him!' Psa 22:22-23.

Why is it important that it is those who *fear* the Lord who *praise* Him?

Remember that the confession of the thief on the cross was, 'Do you not even *fear* God?' Luk 23:40.

That is the measure of someone who is illuminated, having heard the blood speak, confessing *a name in which you and I are named in Him*.

This is a beautiful passage, isn't it! This is the action of the sword.

And, as He endured this journey of reproach, what was He saying?

He was proclaiming the name of the Lord in which we have a fellowship in His offering and sufferings, and can obtain the inheritance that He obtained through this offering journey.

The first wound – the death of the Seed

Let's begin with the first wound. Obviously, this is the wound that He received in Gethsemane.

This is a most wonderful understanding that the Lord is revealing to us in this season. This is *the death of the Seed*.

When we consider His different wounds, there is a different expression of the Seed, or a different expression of the word, in each wound.

The first wound which Jesus received in Gethsemane was the *purest chastening*. This is because it was the *only* wound that Christ received that was not caused by the hand of wicked men.

It revealed the offering of Yahweh, through which *a multitude of sons* were brought to birth in Christ by the shedding of His blood.

When He drank the cup of cursing, He was Christ, the Seed, the Seed of the Father, the only begotten Son. The apostle John declared, 'We beheld His glory, the glory of the only begotten Son, full of grace and truth.' Joh 1:14. He is the Seed.

When He drank the cup of cursing, to commune with all of us who are under the judgement of God, He fell into the ground of humanity and

died. As we noted in the prophetic psalm, Christ was saying, through David, 'You have brought Me to the dust of the earth.' Psa 22:15.

As Jesus suffered the agony of *this* death, an angel strengthened Him with Eternal Spirit from the Holy Spirit, and He was able to pray even more fervently. He now prayed by the capacity of Eternal Spirit. Luk 22:43-44.

What did He pray? He prayed, 'Not My will, but Yours, be done.' Luk 22:42.

This is the prayer that none of us can pray, because we are all living by another law that wants to exercise our *own* will.

As He fell into the ground of humanity, by the capacity of Eternal Spirit, He prayed, 'Not My will, but Yours, be done', and He *ushered in a new covenant*.

He brought an end to an old covenant that sought to fulfil the Law, or to have life through the exercise of the flesh. He called an end to it! He established a *new* covenant.

He began to pray *more fervently*. Then His sweat became like great clots of blood, all over His body, falling down to the ground.

It fell to the ground into which He had already fallen.

This is the life for every one of us.

This was the full provision of His life to become the life of every son and daughter of God. This was precious blood indeed!

This was the blood of the Everlasting Covenant that was proclaimed here. It was precious blood because it contained the life of God.

Every person's sonship was made alive in Gethsemane

As Christ's blood was shed, He was brought back from the death of sin as a new creation, by the *life* that was in His blood. This is *exanastasis*; this is resurrection life in His blood.

The wonderful news of the gospel is that every person who would ever be born, would ever live, in the whole of humanity across time, was brought back from the death of sin with Him in that moment.

Every person's sonship was made alive in a sheaf of firstfruits, with Christ, in that action. This was

true not just of the believers. *Every* person was made alive, in Christ, in that death.

Paul made this amazing point in the book of Romans.

'Therefore, as through one man's offence judgement came to *all men*.' Rom 5:18.

This refers to all men who have died, because they live by the principle of another law that was fathered in them by Satan, under the dominion of Satan. All are condemned to death through one man's sin.

'Judgement came to all men, resulting in condemnation [which is death], even so through one Man's righteous act.'

This is the act of *obedience* in Gethsemane: 'If it be possible, let this cup pass from Me. But not My will, but Yours, be done.' Mat 26:39. This is righteousness being revealed.

'Through one Man's righteous act, the free gift [the free gift of *sonship life*] came to *all men*, [whether they wanted it or not]'. Rom 5:18.

I don't know about you, but my heart is alive with this point! Can you proclaim that *every person's sonship* was made alive in Gethsemane?

No-one is left without hope.

Everyone has a redemption and a sonship in Christ that is already finished for them, because every person who had lived or would ever live was brought back from the death of sin with Him.

Paul wrote, 'Through one Man's righteous act, the free gift came to *all men*, resulting in the justification of life.' Rom 5:18.

Every person's sonship was brought to birth in Christ through the offering of Yahweh in Gethsemane. This is amazing!

Jesus was the Seed that went into the ground and died, and the whole of humanity has come up as a sheaf of firstfruits with Him. Joh 12:24.

He then journeyed through the seven wounding events, tasting the suffering of death under the judgement of God for every one of us, doing it by the grace of God; by *exanastasis*.

He commuted that judgement to a chastisement and, standing up, *perfected the obedience of sonship* for every one of us.

Choosing Christ's death with Him – His pathway for us

Then, when He reached the end, He was lifted up, and He drew each one to Himself, to make the choice: 'Will you choose that death with Me?'

Christ proclaimed His name throughout the journey.

He stood up and said, in essence, 'If I am lifted up, I will *draw all men to Myself*, and you can have what I have perfected for you, if you will come back to Gethsemane and journey with Me. If you will not; if you will choose your own way and your own life, you will be cut off forever.' Joh 12:32.

This is the message of the gospel. This is the message of the cross. This is what we are to judge when we come to eat and drink every week at communion.

The choice, then, that every person has to make in response to the word of the cross is whether they want to be the son whom the Father made them to be, for whom Christ pioneered their unique, personal pathway of sonship, through *His* pathway.

He did not make only one pathway for everyone to follow.

We have to choose whether we want our personal pathway or not.

This is the choice to *come into Christ* and to *die the death that He died for us*.

This death is our death. We are still dying, and He has made that death to be His death. He died it too, but He died it by a different principle.

We can choose to continue to die in a body of death.

However, if we accept that we are *already dead with Christ*, and we become illuminated to another death by which we come into that death, then we are able to die that death now, by the grace of God, *with Him*.

This death is our death, and He made it to be *His* death; now we die it *with Him*.

All men have died with Christ

Now, this is an important point in our understanding.

Everyone is dying with Christ.

You are either dying with Christ in a body of death or you are dying with Christ in Him as part

of a new creation, and you are being delivered from the propensity that would otherwise bring eternal death to you.

This is true for every human; for every person. *Every person* has a perfected sonship; and every person has a perfected judgement.

We are to choose life rather than death.

Dying by the power of His resurrection life

When we are conformed to His death and to the fellowship of His sufferings, we are able to die by the power of His resurrection life that resides in us.

And that is not an 'external' capacity. We are *born of* that resurrection life, and we are *growing* as that resurrection life becomes our life.

In this regard, Paul's testimony was, 'I'm forsaking every other thing, so that I might be conformed to His death and the fellowship of His sufferings, and be obtaining *exanastasis*, or resurrection life, right now, as an eternal possession.'

You can see that it is the precious blood of Jesus that becomes an eternal treasure, or an enduring reward, for us.

So, when we are conformed to His death and to the fellowship of His sufferings, we are able to die by the power of His resurrection life that resides within us.

Being conformed to His sufferings, we are ceasing from sin; becoming the righteousness of God

When we suffer in the flesh in this manner, it's no longer the harbinger of our eternal death.

What is it causing to happen? *We are ceasing from sin*. 1Pe 4:1.

'For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.' 1Pe 3:18.

Can you see that that is a summary statement of what I have been explaining about Jesus becoming sin and then coming to God; being delivered from the body of sin, and being made alive as a new creation.

'Therefore, since Christ suffered for us in the flesh, [since He has completed this journey and

pioneered a pathway for us to join] arm yourselves with the same mind [That sounds like 'reckon yourself dead indeed to sin, but alive to God'.], for he who has suffered in the flesh has ceased from sin, that he should no longer live the rest of his time in the flesh for the lusts of men [or, to fulfil the desires of his own heart - but, for what purpose?] for the will of God, as a son of God.' 1Pe 4:1.

And, as you do that, you are becoming *the righteousness of God in Christ Jesus*.

Christ lifted up on the cross; judgement and sonship expressed

Every person was drawn to make this choice when Christ was lifted up on the cross.

So, it began as a Seed in Gethsemane; everyone has come up with Him; He suffered everyone's judgement, perfecting a pathway of salvation to sonship for every person.

He *finished* that, so that when He was lifted up on the cross, His body was the full representation, or the full expression, of every individual's *judgement* - eternal separation from God.

And He is also the full expression of every person's *sonship* for the new heavens and new earth.

Both things are true in Him. And we are called to look on Him to make a *choice*.

He said, 'If I am lifted up from the earth, I will draw *all peoples* to Myself.' These are the same 'all peoples' who have drunk a cup, aren't they?

When a person receives the gospel of sonship, they are illuminated to this great truth. They recognise that the reproaches of Christ, which became a discipline, are also a treasure, because they reveal the love of God the Father and His provision for us to be born again as His sons in Christ.

Judgement turned to chastening

Paul reminded us of this point, writing, 'For whom the Lord loves He chastens, and scourges every son whom He receives'. Heb 12:6.

So, you see the point that we are *all* under the judgement of God. *Everyone* is suffering under the judgement of God.

When we receive illumination to know that all of our 'old men' have died with Christ, so that the

body of sin might be done away with, and we receive the invitation to come into Christ and to join the fellowship of His offering and sufferings, the judgement that we are under, which is the sufferings that we are experiencing, *in Him*, is being turned to a *chastening*.

These sufferings are, then, an action upon us to *cut from us the other law*, which is the desire of the flesh.

And, as it is being cut from us, we are *ceasing from sin*.

But it's also a chastening that is *bringing us to God*.

That's why Paul said, 'Don't despise the chastening of the Lord, because those whom He loves He chastens, and scourges every son whom He receives.' Heb 12:5-6.

This is what we are believing for.

It is only by *illumination* that we are able to esteem the reproaches of Christ as being greater treasure, or riches, than the treasures of a world that is under the dominion of Satan.

Sin removed from the members of His body

As Christ died through the seven wounding events of His offering journey, the body of sin which was controlling us - every individual person - was being killed and removed from His body; and He was also being made alive to God.

Sin and the other law were able to be circumcised from our lives, because the Father had made us *members of Christ's body*.

This is a key point. Christ Himself had no 'other law' that He needed to have removed.

Nevertheless, His corporate body became a body of sin *because we were part of it*.

Then the action of the sword was to remove sin and the other law from *His corporate body*.

By exanastasis, Christ drank the cup of judgement on us

Remember that He *became sin*. Sin was *dead* in Him when sin was dead in us, because He was dying our death.

Now, think about it this way. I'll use myself as an example.

I'm living by another law, under the dominion of Satan, and I am dying under the judgement of God because of the other law.

Jesus has tasted the suffering of death. 'Tasted' is not the best descriptive word here. It's not that He had 'a little sip' of my suffering; rather, *He drank the entire cup of it.*

He experienced all the suffering of my whole life.

And, through that, because He was doing it by *exanastasis*, that element of the other law and sin in me that caused me to be under judgement was being cut from Him.

So, it was finished in *me*, when it was finished in *Him*.

However, if I remain loyal to that principle of the other law and sin, and choose it, I go out with that principle when it goes out.

When sin was dead in Him, sin was dead in me because He was dying my death.

As He was dying under judgement, He was finishing and ending my sin and other law, even though I hadn't been born yet.

That's amazing, isn't it?

Christ suffered the judgement, and perfected the sonship, of every man

This applies to the whole of humanity, drawn into this twenty-one hour offering journey.

In twenty-one hours, He suffered the judgement of death of every person and perfected their sonship - both things were happening.

Remember that His goal is for *everyone* to be a member of His body, without sin and without the other law.

So, this is what He suffered for *every* person.

When our circumcision, as the members of His body, was complete, the other law was gone from us, in Him, and we were dead to sin as members of His body.

He finished death and perfected obedience for every one of us, *while we were yet sinners.*

That's amazing. We didn't do anything to deserve it. Yet, He *finished* our circumcision; He ended sin and death for every one of us, in Him.

This is the key point of the message of the cross.

Christ 'did away with' the body of sin of mankind; the sea of His forgetfulness

And, through His offering journey, the body of sin was 'done away with'. Rom 6:6. This is the key Scripture that we began with.

When Paul said, 'To be done away with', it doesn't mean in the same way as we might take off a cloak and throw it away - because we can still see where the cloak is, can't we?

'To be done away with' means that it was taken away from Him and completely 'vaporised' as though it no longer existed. It was completely forgotten by God.

This is important, because the body of sin was being done away with when it went into the sea of God's forgetfulness, which Jesus experienced when He said, 'Why have You forsaken Me?' This became a lake of fire of judgement forever. Mic 7:18-19.

It was completely *forgotten* by God.

Sin and Satan destroyed in the sea of God's eternal judgement and forgetfulness

The body of sin was done away with, or completely 'evaporated', when He took it out *in His mortal body.*

Now, when did this happen?

This happened when the flood of wickedness had overflowed Him. Psa 69:1-2. Remember that it was a *flood* of wickedness because it was going to be the *sea* of God's forgetfulness.

The flood of wickedness had overflowed Him, and He said to the Father, 'Why have You forsaken Me?' Mat 27:46.

Now, what is 'being forsaken' there?

His body of sin was now completely submerged in this sea of wickedness; it was *forsaken*. And this was completely forgotten by God, wasn't it?

In His flesh as the Son of Man, Christ had taken sin and Satan, remembering that it had all been made part of His body, out into the sea of God's eternal judgement and forgetfulness.

That's why He cried, 'Why have You *forsaken* Me?' It was because He was aware that everything was *forgotten*.

And then, when Christ said, 'It is finished!', sin no longer existed, because Satan had been cast out,

and the body of sin had been completely destroyed through the circumcision of Christ.

Remember that when the wickedness overflowed Him, that was *the final reproach*. Psa 69:20. We've described this in Chapter 3 of *The Steps of Salvation* Part 8.

But this is an important point: the very final 'cut' was when the reproaches overflowed Him and He cried out, 'Why am I *forsaken?*', because He was where God was *forgetting*.

The Father drew Him out of many waters; new creation

Having died to sin, He came back from the death of sin *by the life that was in His blood*, and He was standing up as a complete, new creation.

How was this so? Remember that He was heard by the Father because He had a broken and contrite spirit - and what happened? The Father reached out and *drew Him out of many waters*, leaving behind a complete body of sin. Psa 18:16.

Christ came back from the dead because our sin and other law had been completely removed from us and had been *destroyed in the body of sin*.

By this means, we were justified. This is amazing. We were justified while we were yet sinners.

That's because He had completely *finished* sin and other law for every person.

Choosing life – our inheritance as sons

Can you see how important it is that we choose life, and not our own perspective?

We need to *walk in the light of the word of the cross that is being proclaimed to us*, because it is *joining us to a finished work*.

It joins us to our *inheritance*.

A full atonement has been made for mankind, enabling them to become sons of God.

The Son then committed His Spirit into the hands of the Father. And the Father then sent and delivered the Son out of the waters of eternal judgement, bringing Him to Himself, with a great company of sons of God.

This is a beautiful point, because it points towards the *faith* that we are to demonstrate as those who believe.

Communion – a meal and drink offering

Having finished His offering, Jesus left behind Him *a meal offering and a drink offering*. Joe 2:14.

Remember that He started by drinking *a cup of cursing*.

It's a communion cup that is *a communion in the curse of the judgement on mankind*.

And then He finished the journey and turned that cup of cursing into *a cup of blessing*.

Having finished His journey, He left behind a meal offering and a drink offering that we are to partake of in order to join the fellowship of that offering body.

This meal offering and a drink offering was made available to the whole world when His side was pierced by the soldier's spear, and blood and water and grace and supplication began to flow from His side.

John said that He saw this. He was a *witness* of this. They put a spear in His side and, from Christ's heart, began to flow blood and water and the spirit of grace and supplication.

The prophet Zechariah said that, as the spirit of grace and supplication is poured out upon us, as the word of the cross is proclaimed, the blood and the water are proclaiming the word of the cross.

Turning to the cross; turning from our own understanding

As that word is being proclaimed and the spirit of grace and supplication is flowing out on a person, what happens?

They are caused to *look on Him whom they have pierced*.

The prophet Joel spoke about this provision that He left behind, that we are able to begin to partake of under grace and supplication.

'Now, therefore, says the Lord, "Turn to Me with all of your heart":' Joe 2:12.

Now, isn't that where we began? We have to *turn* to the Lord to be delivered from our own perspective, which is deluded and in *darkness*.

The Lord's word comes, calling us to *turn to Him* – to turn *from* our own understanding of the cross; to turn from our own expectations of what our life should be like.

He said, 'Turn to Me with all of your heart, with fasting, with weeping, and with mourning.'

Now, that is possible only because Jesus suffered the seventh wound, and from His side is coming the water and blood, which is the word, as well as grace and supplication which is enabling us to turn, to weep and to mourn.

Blessed are the poor in spirit

Then he said, 'So rend your heart.'

Now, a person with a broken heart - a broken and contrite spirit - is a person who is *poor in spirit*.

That is the first point of blessing, isn't it? 'Blessed are the poor in spirit.'

This is our beginning point for obtaining that blessing that was *multiplied* through His offering journey in twenty-one hours.

He is gracious and merciful toward us; the blessing of His blood and body

'Rend your heart, and not your garments; return to the Lord your God, for He is gracious and merciful.'

'Gracious' means that He is *full of grace*. He is full of the *life* that is going to bring you back from the death of sin.

And He is *merciful*. He has set forward a mercy seat to you - Christ.

This is the effect of 'faith in His blood,' that we receive by hearing the word proclaimed by His blood.

When we believe, and when we turn, He sets forth Christ in our heart as a mercy seat so that, as Christ's blood was sprinkled on *His body*, it is sprinkled on *our* heart, and cleanses us from our death-producing works that would otherwise take us out.

'For He is *gracious and merciful*, slow to anger, and of great kindness; and He relents from doing harm. Who knows if He will turn and relent [so don't be presumptuous when you come to eat and drink from the communion], and *leave a blessing behind Him* [What is the blessing?], a grain offering and a drink offering to the Lord your God?'
Joe 2:14.

'Is this not the cup that we bless?'

It is a *blessing* to us as we drink it, because then we are *joined to His offering body*.

Blessing one another as we journey with Him

But we are to *bless that to one another* as members of the body, because this is our provision *together* of His life as we journey with Him each day, by *faith*, as members of the body of Christ.

We journey with Him to obtain *the inheritance that He has perfected for us*.

Reckoning ourselves dead to sin; understanding suffering

We will consider further how we are to 'reckon ourselves dead indeed to sin', and how we are to think about our life in terms of suffering, in terms of injustice - in terms of all the things that we experience that are common to us all.

They are all under the judgement of God and, yet, in Him, are a chastening to us, so that we are being brought to God.