



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

FEBRUARY 2020

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A FIVE DAY DEVOTIONAL GUIDE

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February 2020

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The body of sin

The word of the cross brings illumination to a hearer. By the faith that they receive as they hear this message, they believe and know that their old man was crucified with Christ so that the body of sin could be taken away and destroyed. Their whole perspective on life as a Christian is transformed. Instead of being motivated by the fear of death to have life by living a good life, they reckon, or consider, themselves to be dead to sin and alive to God in the fellowship of Christ's offering and sufferings. **Rom 6:11**. To see and to live according to this perspective is to be *spiritually-minded*, and leads to life and peace. **Rom 8:6**.

Satan fathered the other law within mankind and made sin our master when Adam and Eve were deceived by his lie and disobeyed the word of God. Because the other law and the law of sin are within them, the mortal body of a carnal person is a *body of death*. They are dying under the judgement of the Law.

Christ's body was mortal. However, unlike Adam and the rest of humanity, He had no other law, and sin was not His master. Christ was made sin by the Father. **2Co 5:21**. This happened when Jesus drank the cup that the Father gave to Him in the garden of Gethsemane. **Luk 22:42**. By this means, *His mortal body became the body of sin*. We could say that Jesus became the *body of the principle of sin*; the body in which sin was to be killed through His offering on the cross.

Let us be clear: when Christ was put to death in the flesh, His body was not a body of death, like ours. It was the body of sin. Christ did not have another law within Him; He knew no sin. Moreover, the *exanastasis* life of the Father was in His blood. This is why His body was never a body of death.

Christ fulfilled the Law

Christ destroyed sin and its power by going forth as God's righteous Slave, conquering and to conquer in the seven reproaching events that He suffered. The world, motivated by sin through the other law, endeavoured to use the Law to kill Christ. We note that when the soldiers, chief priests, captains of the temple and the elders, who were all motivated by the law of sin to kill Christ, came to arrest Him, He said to them, 'Have you come out, as against a robber, with swords and clubs? When I was with you daily in the temple, you did not try to seize Me. *But this is your hour, and the power of darkness.* **Luk 22:52-53.**

However, Jesus did not die under the judgement of the Law. The Law did not kill Christ. Instead, He fulfilled the Law by laying His life down for us in offering. This was the death that He died, which was distinct from the death that mankind was dying because of sin.

Christ fulfilled the Law through the offering of Himself in obedience to the Father. He removed the Law out of the hands of sin by fulfilling it and, by this means, nailed it with Himself to the cross. **Col 2:13-15.** Once the Law was taken out of the hands of sin by Christ, sin could no longer use the Law as a weapon to kill and destroy mankind. **1Co 15:56.** Sin had reigned in death by the use of Law. **Rom 5:21.** Now, grace reigned through Christ's righteous obedience, and the Law was able to minister life as it was fulfilled by being nailed to the cross in Christ. Sin was disempowered and could no longer reign over mankind. **Rom 7:8.**

The curse of the Law

When Satan fathered the other law within the hearts of mankind and made sin our master, we all came under the curse of God's Law. **Gen 3:16-19**. This became particularly apparent when the Law was added. As Paul explained, '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**. However, when Christ died the death of sin on the cross, the mechanism of cursing was turned to blessing so that we might be redeemed from the curse of the Law. How did this happen?

Christ was made the embodiment of the principle of sin when, in obedience to the Father, He drank the cup that the Father gave to Him in Gethsemane, laying His life down in love for the whole world. **Luk 22:42. Gal 2:20**. Because He had become the embodiment of sin, He died the death of sin on a tree, or cross, under the curse of the Law. In other words, He became a curse for us when He was put to death and hung on a tree as the body of sin. **Gal 3:13. Deu 21:22-23**. This was the mechanism of cursing.

When the curse of the Law, which was the judgement of the Law, came upon Christ as He hung upon the cross as sin, *He joined the Law to Himself by fulfilling the Law*. In this regard, He died as sin under the Law, but did so by fulfilling the Law, because He had been made sin in obedience to the Father and in love for His neighbours. By this means, the Law was nailed in Himself to the cross and was fulfilled.

The death of sin

Because Christ had become sin, it was, in fact, sin that was crucified on the tree and cursed by the Law. Sin was being judged and killed as it hung on the cross in the mortal body of Christ. The Law was turned on sin in Christ when He was made sin. He died to sin by fulfilling all righteousness. **Mat 3:15.**

Reiterating the point, as Jesus progressively died from the abuse that was laid on Him in the course of His offering journey, He died to sin by fulfilling all righteousness. At the conclusion of the six wounding events, when He declared, 'It is finished!', there was nothing left of sin. **Joh 19:30.** As He died, sin ceased to exist because of the fulfilment of all righteousness. It was completely gone! His body was no longer a body of sin.

Christ's heart was broken by the final reproach. After fulfilling all obedience, He remained forsaken and was left alone by the Father. **Psa 69:20.** The law of sin, which governed Satan and reigned over mankind, had been exposed for what it was when it used the Law to incite mankind to execute Christ by nailing Him to a cross. It provoked mankind to use the Law against the innocent. The killing of Christ on a cross was an action that was exceedingly sinful. **Rom 7:13.** Sin was judged on the cross in the body of Christ because of its activity, and was then destroyed by being taken out into eternal death in the crucified body of Christ.

This was accomplished when the final reproach was laid upon Christ by the Father. Having fulfilled all righteousness, Christ made no self-righteous demand when His offering work was completed. His cry, 'Why have You forsaken Me?' was not a statement of insubordination. **Mat 27:46.** Christ's final action on the cross was to obediently take sin and Satan, in His flesh as the Son of Man, out into the fiery sea of God's eternal judgement and forgetfulness.

The finished work

Having taken sin and Satan, in His flesh as the Son of Man, out into the fiery sea of God's eternal judgement and forgetfulness, Christ then proclaimed that His work was finished! **Joh 19:30**. His body was no longer a body of sin. A full atonement had been made for mankind, enabling them to become sons of God. He committed His Spirit into the hands of the Father. **Luk 23:46**. The Father then sent and delivered Him out of the waters of eternal judgement, bringing Him to Himself. **Psa 18:16**. While Christ's Spirit was with the Father, His body remained on the cross and then was buried for three days and nights. His body did not experience any corruption, because death had been swallowed up in life. His body rested in hope, awaiting His return and continued ministry as the Head of the church. **Psa 16:10**.

By this means, Jesus had left behind Him a meal offering and a drink offering. This was made available to the whole world when His side was pierced by the soldier's spear, and blood, water, and grace and supplication began to flow from His broken heart. **Joh 19:34**. Under the influence of grace and supplication, a hearer could turn in repentance, look on Him whom they had pierced, mourn, and begin to join the fellowship of His offering by partaking of the provision He had left for them. **Zec 12:10**.

This provision was prophesied by Joel, who declared, '“Now, therefore,” says the Lord, “Turn to Me with all your heart, with fasting, with weeping, and with mourning.” So rend your heart, and not your garments; return to the Lord your God, 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, and leave a blessing behind Him – a grain offering and a drink offering for the Lord your God?’ **Joe 2:12-14**.

Joined to the body of sin

Before we were born again of God's life, and joined to Christ through baptism, we were carnal and under the influence of the spirit of the world. We were abusing Christ and railing against Him, just as the two thieves who were crucified with Him did. **Mat 27:44**. Our reproaches of the Father, which were being laid on Christ, were causing Him to suffer, and His blood to flow. **Psa 69:9**. As His blood was flowing, it was speaking to us. **Heb 12:24**. With His word, grace and supplication was being poured out toward us, enabling us to look on Him whom we were crucifying. **Zec 12:10**.

Because we did not resist His grace as His blood spoke to us through the preaching of His messengers, we recognised that we were nailed to the cross with Him. We ceased from our railing and abuse of Christ. Having been illuminated to see the kingdom of heaven, we asked how we could be joined to Christ's body of sin so that our other law could be circumcised from us, and the law of sin could be 'killed' in us. **Act 2:37. Act 16:30**. The answer was to be baptised into Christ's death. **Act 2:38. Rom 6:3**.

We, who have a body of death because of sin and the other law, are co-crucified with Christ through baptism. That is, we are united with Christ in His death as the body of sin. When Christ died, sin died. In the fellowship of His offering and sufferings, we die to sin with Him. Our body is dead because of sin when we are joined to the death that He died in the flesh as the body of sin. **Rom 8:10**. Christ was made alive from this death by the life that was in His blood. **Heb 13:20**. Having been conformed to His death and to the fellowship of His sufferings, we come back from the death of sin with Him. **Rom 6:5. Rom 8:10-11**.

The cup of blessing

The cup of cursing that Christ drank in Gethsemane becomes a cup of blessing as we drink it in the communion meal. Paul said that the cup became a blessing because it was a fellowship, or *koinonia*, in the offering through which Christ's blood was shed. **1Co 10:16**. As we drink Christ's blood, our hearts are sprinkled and made clean from our dead works. Dead works are our sins, which are the product of the other law and the law of sin within us.

As we considered above, sin is destroyed, and the other law is cut from us in the fellowship of Christ's death and sufferings. Paul called this process, 'the circumcision of Christ'. **Col 2:11**. As sin is destroyed and the other law is cut from us in the fellowship of Christ's offering and sufferings, we cease from sin. **1Pe 4:1**. However, in this same fellowship, we are also made alive to God in Christ. In this regard, the circumcision of Christ has two fundamental applications in our lives: (1) sin is destroyed and the other law is cut from our hearts; and (2) we are cut into the covenant of sonship, where Christ's life becomes our life, and the life that we live is by the faith of the Son of God. **Gal 2:20**.

This is what Paul was saying when he wrote, 'In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead!' **Col 2:11-12**.

As spiritual people, we are now under grace. **Rom 6:14-15**. While ever we remain joined to the fellowship of Christ's offering and sufferings, sin cannot use the Law to kill us. It has no power over us because it has been nailed to the cross.

New in Christ, forever

To enter heaven, we must be spiritual. First, we must be born to see sonship, which is the kingdom of heaven. **Joh 3:3**. To enter heaven, we must be born of water, which means joining Christ's death as the body of sin, through baptism. We must also be born of the Spirit, which means receiving Christ's resurrection life in the fellowship of His offering and sufferings. **Joh 3:5**. This is the New Covenant.

Christ's offering journey as the body of sin, who was put to death in the flesh and made alive by the Spirit, is the foundation of the Christian faith. **1Pe 3:18**. Those whom the Father has called to preach and teach His word and, indeed, every believer, must come to know this basic tenet of the gospel. Knowing and believing that our 'old man' was crucified with Christ so that the body of sin might be done away with is necessary for being united with Christ in His death and resurrection. **Rom 6:5-6**. This is how we are born and mature as sons of God whose fellowship is with the Father, Son and Holy Spirit.

When we are illuminated and know this to be true, the way that we think about ourselves and our life changes. Each day, we reckon ourselves to be dead to sin and alive to God. **Rom 6:11**. We are *willing* participants in the fellowship of His offering and sufferings! Furthermore, in this fellowship, the blood of Christ is sprinkling our hearts from an evil conscience, and we are made alive to God in Christ Jesus our Lord. **Heb 10:22**.

Those who are in Christ, and are joined to the fellowship of His dying and His living, are in Him forever. This is because all that is old is passing away, and we are coming back from the death of sin with Him as part of the corporate new man. We are never leaving Him again.

The nature of sin

In his letter to the Romans, the apostle Paul wrote, 'But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.' **Rom 5:20-21**. Paul's statement is a concentrated and rich summary of the human condition as a consequence of the Fall, and of Yahweh *Elohim's* provision for our recovery to Their covenant purpose for us.

In summary, sin began to reign in death when Satan used a lie to father 'the other law' within the hearts of Adam and Eve and in all the sons and daughters of men who would be born after them. **Joh 8:44**. *Our sin is our transgression of God's Law. Jas 2:11*. This is the first definition of sin. The source of our sin is our other law, which was fathered in us by Satan.

The Scriptures also describe sin as a law that is expressed as an identity, or spirit, that belongs to Satan. For example, Paul spoke of sin as though it were a person, saying, 'Sin, taking occasion by the commandment, deceived me, and by it killed me.' **Rom 7:11**. More specifically, Paul identified sin as the spirit of Satan, the prince of the power of the air, that is at work in, or has dominion over, the sons of disobedience. **Eph 2:1-3**. This is the second definition of sin.

Sin provokes the desire within us, which is our other law, to be '*like God*' but not '*of God*'. This spirit is a desire, or motivation, that also belongs to Satan. We note, in this regard, that Satan tempted Eve by saying that she could be *like God* by eating the fruit of the tree of the knowledge of good and evil. **Gen 3:5**. The pursuit of God-likeness is Satan's desire. **Isa 14:14. Joh 8:44**.

The deceitfulness of sin

Sin provokes us to covet the Law of God as a resource to achieve the desire of our other law. Covetousness is a breach of God's Law that brings us under the judgement of death. **Rom 7:7-9**. Sin rules over us by 'killing' us with the Law. Sin is always an evil master that controls us by provoking us to misappropriate God's Law. Sin, and its mode of operation, is called 'the law of sin'. **Rom 7:23**. The desire of sin and of our other law are the same. However, sin has its own agenda. It lied when it provoked us to God-likeness. Sin is Satan's weapon to control, kill and destroy us. Its real motive comes from Satan, whom Jesus identified as being a thief. He said, 'The thief does not come except to steal, and to kill, and to destroy.' **Joh 10:10**.

Through His death on the cross, Jesus ended the dominion of sin and death, and established a new way of living called 'the spiritual man'. Whereas sin reigned through death, *grace* would now reign through the capacity of Eternal Spirit, from the Holy Spirit, through Christ's righteous offering on the cross, which was in obedience to the Father. **Rom 5:20-21**.

The Father made Jesus to be 'the body of sin'. **2Co 5:21**. **Isa 53:6,10**. By the grace of God, Jesus tasted the suffering of death that belonged to each of us. **Heb 2:9**. Christ killed sin by removing the Law and nailing it, with Himself, to the cross. Without the Law, sin was dead and powerless. **Rom 7:8**. Having become sin, Christ was put to death in the flesh so that, as He died, sin was condemned in His flesh, and our other law was cut from Him. **1Pe 3:18**. **Rom 8:3**. **Col 2:11**. Because of His righteous obedience, Christ was made alive from the death of sin by the Spirit of life. **1Pe 3:18**.

The communion is a participation

By eating Christ's flesh and drinking His blood through participation in the communion, a believer can be joined to the fellowship of His death and resurrection. In this fellowship, they are redeemed from the curse of the Law and obtain the blessing of Abraham, which is the promise of the Spirit through faith. **Gal 3:14. Gal 2:20.** It is for this reason that the cup we drink is a cup of blessing. As Paul declared, 'The cup of blessing which we bless, is it not the communion of [or, a participation in] the blood of Christ? The bread which we break, is it not the communion of [or, a participation in] the body of Christ?' **1Co 10:16.**

By the faith of the Son of God, which we receive by hearing His word at the communion gathering, we are illuminated to know and believe that the suffering of death that we experience each day is our death because of sin, which *Christ made to be His death and has already died for us*. This means that each day, by faith, we reckon ourselves to be dead to sin in the fellowship of Christ's offering, and alive to God by the resurrection life that we receive in His blood. **Rom 6:11.**

The sufferings of death that we experience each day are our portion of the death that Christ has already suffered and died for us. Having been crucified with Christ, we 'fill up that which is lacking in the sufferings of Christ!' **Col 1:24.** Obviously, Christ's offering was not lacking in any way. To 'fill up His sufferings' means that we progressively die the death of sin that He has already died for us. By this means, the other law within us is removed, and we are raised with Him in the likeness of His resurrection. In the fellowship of His offering and sufferings, we cease from sin and fulfil the righteous works of sonship that were prepared by the Father for us to do in Christ. **1Pe 4:1. Eph 2:10.**

FURTHER STUDY JOHN 6:35-59

The first man and the old man

The Everlasting Covenant plan of the Father, Son and Holy Spirit was to create and to bring to glory a great multitude of sons who would be in Their image and likeness. **Gen 1:26**. God would be their Father, and they would be His sons and daughters in Christ. **2Co 6:18**. This was God's predestination for every person, which He declared before the foundation of the world. **Eph 1:4-5**. They were to be born of His life and, in Christ, to live by every word that proceeds from the mouth of the Father. Those who were born of God's life would live by love. **1Jn 4:7**. This is because God is love. **1Jn 4:16**. Love is the principle, or Law, of His life. **Mar 12:29-31**.

According to His covenant plan, God created Adam as 'the *first man*'. **1Co 15:45,47**. The first man was created by Yahweh *Elohim* with a body, soul and spirit, and in the image and likeness of God. **Gen 1:26**. The first man had identity, and his name as a son of God had been written in Christ, the Father's Seed, before the foundation of the world. In the fullness of time, every identity was to be born again as a son of God by receiving Christ into their heart, and by coming into Christ.

God said to Adam that, in the day that he ate of the tree of the knowledge of good and evil in an endeavour to live by a principle that was other than the way of life which had been appointed for him, *he would die*. **Gen 2:17**. The first man, who had eternal identity, became a *carnal* man when the other law was fathered in him by Satan. The other law, and the law of sin, became the controlling elements of the identity of the first man, bringing him under the dominion of Satan. Paul identified the first man, controlled by sin and the other law, as 'the *old man*'. **Rom 6:6**.

The fatherhood of Satan

Satan was 'a *murderer* from the beginning'. **Joh 8:44**. Through the use of a lie, Satan created the illusion that Adam and Eve could have life outside of the image and likeness of God. Adam and Eve disobeyed God and ate from the tree of the knowledge of good and evil to satisfy their desire for this alternative image. Consequently, this desire became another law within them, and they died. **Rom 5:12**. They were cut off from the fellowship and life of Yahweh. The other law became the fundamental basis for how they knew themselves and others, and how they lived. It became a 'principle of evil' within them. **Rom 7:23**.

Paul explained that the other law brings a person into captivity to the *law of sin* which is within them. **Rom 7:23**. In other words, because the other law became a part of their identity, the law of sin *became their master*. **Rom 6:14**. Satan became the father of mankind when he fathered the other law within Adam and Eve, thereby making sin their master. Jesus identified this truth when He said to the Jews, 'You are of your father the devil, and the desires of your father you want to do.' **Joh 8:44**.

Satan fathered the other law within us and made sin our master. Sin uses the Law of God to kill us by motivating us to covet that which we believe will bring us fulfilment and life. **Rom 7:7-8**. When we covet, we transgress the Law and come under its condemnation, which is death. **Rom 7:7,11**. **Jas 2:10**. Satan appointed sin as our master so that he could control our lives through our fear of death. **Heb 2:14-15**.

The first man and the new man

When the first man began living by the controlling principles of the other law and the law of sin, he was deluded and self-centred. **2Co 5:15**. His heart was deceitfully wicked, and his mortal body was controlled by sin. **Jer 17:9**. **Rom 7:23**. **Rom 6:12**. In this state, he was cut off from the life of God. The Scriptures define this carnal, or fleshly, condition as 'the *body of death*'. **Rom 6:6**.

Through His offering on the cross, Christ, by the grace of God, gathered the death and suffering of every person because of sin into His death. **Heb 2:9**. He made our death, His death. Paul taught that our old man, controlled by the other law and the law of sin, was crucified with Christ so that the body of sin might be done away with. **Rom 6:6**. As Christ was put to death in the flesh, the corporate old man was crucified with Him so that the body of sin might be destroyed. In this same action, men and women were made alive in Christ as part of a *corporate* new man, by being born again by water and by Spirit. **Joh 3:5**. In this way, God brought forth the first man, through the cross, as the *new* man.

When we are born again as sons of God, and crucified with Christ, we are released from our captivity to sin, and the other law within us is being destroyed. It is cut from us through the circumcision of Christ. **Col 2:11**. In the fellowship of Christ's death, our body is dead because of sin, but the Spirit is life to us because of righteousness. In the fellowship of Christ's offering, our body is dead because we are dying *our* death, caused by sin, which Christ made *His* death. Because of this, we are recipients of His *exanastasis* life. **Rom 8:11**. We are a spiritual, new man in Christ.

The law of sin

A person is born into the world carnal but innocent. That is, they have another law within their heart, but they have not sinned in the womb. When we were born, we were naked and in need. As Job testified, 'Naked I came from my mother's womb, and naked shall I return there. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.' **Job 1:21**.

A baby is born completely dependent upon their parents for sustenance. Their cry for nourishment is innocent and natural. However, it is not long before carnality begins to find expression within them as they covet, with emotion, what they believe will give them fulfilment. The Scriptures identify this carnal response as being the foolishness that is bound up in the heart of a child. The Scriptures teach that 'the rod of correction will drive it far from him'. **Pro 22:15**.

Sin is manifest, or revealed, to be at work within us when we come into contact with the commands of God that are articulated as His Law. **Rom 7:9**. This does not mean that those who have not heard God's word, or Law, have no sin; rather, they have no *awareness* of their sin. Paul explained this point, saying, 'I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet"'. **Rom 7:7**.

The Law of God commands us to love the Lord our God, ourselves, and our neighbours as ourselves, with all of our heart, soul, mind and strength. **Mar 12:29-31**. The Law of God is not self-centred in any way. The Law of God is a fellowship. It is called in Scripture 'the Royal Law', because it is the expression of who God is as a trinity. **Jas 2:8**. God is love, and in Him there is no partiality. **1Jn 4:16**. **Rom 2:11**. The only way to fulfil the Law is to be born of His life.

FURTHER STUDY GALATIANS 5

The power of sin

Paul explained that the strength, or power, of sin is the Law. **1Co 15:56**. Of course, the Law itself is not sin. **Rom 7:7**. Rather, sin *uses* the Law to kill us. How does it do this? The command to love is a command that is meant to bring life. However, we are unable to fulfil the Law and to have life through the self-centred efforts of our flesh. Sin within us knows this. It certainly does not encourage us to humble ourselves and to repent of this ill-fated desire. Instead, when we hear the command to love, the law of sin within us *provokes us to covet* God-likeness. We are motivated to misappropriate God, others, and the resources that belong to them, for the self-centred purpose of obtaining life. Paul called this motivation of our heart, soul, mind and strength, 'all manner of evil desire'. **Rom 7:8**.

Although the Law is good, and should bring us life, our desire for life is self-centred and is motivated by covetousness. In pursuing life this way, we transgress the Law that says, 'You shall not covet'. Moreover, this self-centred pursuit also reveals our partiality. That is, we are giving preference to ourselves. Partiality is sin, because we transgress the Law that says, 'You shall love your neighbour as yourself'. **Jas 2:8-9**. When we endeavour to keep the Law through the motivation of our flesh, we are condemned by the Law as a transgressor. Stumbling in relation to just one point of God's Law brings us under the condemnation of the whole Law, resulting in our death. **Jas 2:10. Rom 7:8-10**. This is how the law of sin works.

Our endeavours to have life by keeping the Law only result in frustration and disappointment. We recognise that we are condemned to death by the Law. Satan then uses the fear of death to provoke us again to keep the Law through the exercise of the flesh. Through the fear of death, he keeps us in bondage to himself. **Heb 2:15**.

The Scriptures confined all men under sin

Because of the fall of mankind, the Scriptures confined all men under sin until Christ came and the promise of sonship could be given to those who received it by faith in Him. **Gal 3:22**. Developing this point, Paul made a notable distinction between the Scriptures and the Law. Evidently, the Scriptures, which are the word of the Everlasting Covenant, have the priority over the Law, because the Law was added to the Scriptures.

We note, in this regard, that 'the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed"'. **Gal 3:8**. After this, God added the Law because of the insistence of the children of Israel that they could fulfil the righteousness of God in the flesh. **Exo 19:8**. Paul described this response to God and His word as 'the transgression'. **Gal 3:19**. The Law was added as a covenant with the flesh in order to reveal the nature of sin within mankind, and to serve as a tutor to bring us to Christ. **Gal 3:19,24. Rom 7:13**.

The Law was also a guardian to keep, or guard, God's covenant people until faith came, accompanied by the law of the Spirit of life that is in Christ Jesus. **Gal 4:1-3. Rom 8:2**. Until this time, they were carnal and under sin. They had no capacity to live as the sons of God whom they were predestined to be. Instead, under the Old Covenant, they were like little children who were no different from slaves. They did not know how to act or to behave unless given a directive by the Law.

Deliverance from sin and death

Paul explained that the Law has dominion over a person as long as they live. **Rom 7:1**. And, as we have already considered, we remain under the power of sin whenever we endeavour to fulfil the Law of God in the flesh. However, the good news of the gospel is that 'sin shall not have dominion over you, for you are not under law but under grace'. **Rom 6:14**. So, how are we delivered from sin's mastery over us?

Sin was disempowered when Christ took the Law out of the way and nailed it, with Himself, to the cross. **Col 2:14**. Paul established this key point, explaining that 'apart from the Law sin was dead'. **Rom 7:8**. Furthermore, Christ has redeemed us from the curse of the Law, which is activated by sin, by being made a curse for us. He did this so that the blessing of Abraham might be given to the Gentiles, enabling us to receive the promise of the Spirit through faith. **Gal 3:13-14**. Whereas sin had reigned in death through the Law, the fruit of Christ's righteous offering on the cross is that grace reigns to eternal life for those who are born of God's life and have joined the fellowship of His offering. **Rom 5:20-21**.

How did Christ destroy sin and death? He did it by offering. Referring to Christ's offering on the cross, the apostle Peter wrote, '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**. Christ was put to death in the flesh as a sin offering, and was brought forth as the New Creation when He was made alive from the death of our sin by the Spirit.

One Man's obedience

We know that Satan became the father of fallen humanity when he fathered a lie within our hearts. This lie was that we could be like God through the use of the knowledge of good and evil. Deception then provoked disobedience. Man's disobedience cut him off from the life of God, leaving him naked, vulnerable and ashamed. Satan then appointed sin to be the master of man. Through the use of the Law, sin kept man under Satan's control. Consequently, we were separated from God and from His predestination for us.

In the fullness of time, which was established as part of God's immutable purpose, and documented in heaven as the Scriptures, Jesus Christ came into the world as the Father's obedient Slave. **Php 2:7-8**. He was born of a woman, under the Law, to redeem us from living under the Law, so that we might receive the adoption as sons. **Gal 4:4-5**. He came as a life-giving Spirit. **1Co 15:45**. In the garden of Gethsemane, the Father 'made Him who knew no sin to be sin for us, so that we might become the righteousness of God in Him'. **2Co 5:21**. Christ Jesus was fully joined to the condition of the first man. He did this to end the existence of the mortal first man, in the cross, and then to bring him forth as a new creation by *exanastasis*.

As an act of righteous obedience, Christ submitted Himself to the work of the Father on our behalf. Christ was made a sin offering to suffer once for sins. This happened within the fellowship of Yahweh because of Their love for us. Only within the fellowship of Yahweh could an atonement for sin be conceived and then accomplished. In the fellowship of Yahweh, the Father made the Son a sin offering, and the Holy Spirit, through the power of the Eternal Spirit of Yahweh, enabled the Son to offer Himself to God as an action of righteousness. **Isa 53:10. Heb 9:14**.

FURTHER STUDY PHILIPPIANS 2

Two aspects of Christ's offering

There are two key and distinct aspects of Christ's offering for sin on the cross. First, Christ died for sins once for all, the Just for the unjust, so that He might bring us to God. **1Pe 3:18**. When Christ was made an offering for sin, the Father transferred the fruit of our other law, which was our sin, with its judgement under the Law, to the Son. As a sin offering, Christ bore the judgement, curse and punishment that belonged to us because of our sin, resulting in our forgiveness and reconciliation with God. **Eph 1:7. Rom 5:10**.

Second, the Father also made Him who knew no sin to be sin for us. **2Co 5:21**. Sin had been our master. When the Father made Christ sin, it was no longer our master. Christ became our new Master. This happened when Christ drank the cup that the Father gave to Him in the garden of Gethsemane. **Luk 22:42**.

As Jesus journeyed from Gethsemane, tasting the sufferings of death for every man, the law of sin took hold on Christ to provoke Him to covet life. However, Christ was not carnal. He did not have another law within Him. For this reason, He did not covet life. This was true prior to His offering journey, as well as during His offering journey.

We note, for example, that at end of His forty-day fast, Jesus was hungry. Yet, He did not succumb to Satan's provocation to turn stones into bread to satisfy His hunger and to save His own life. **Luk 4:2-4**. Likewise, during Christ's offering journey, He refused to drink wine that was laced with an analgesic which could have brought Him some self-preserving relief from the pain of being nailed to the cross. **Mat 27:33-34**. Jesus refused this compensation because He insisted on remaining connected to our death in obedience to the command of the Father.



Restoring
my Soul