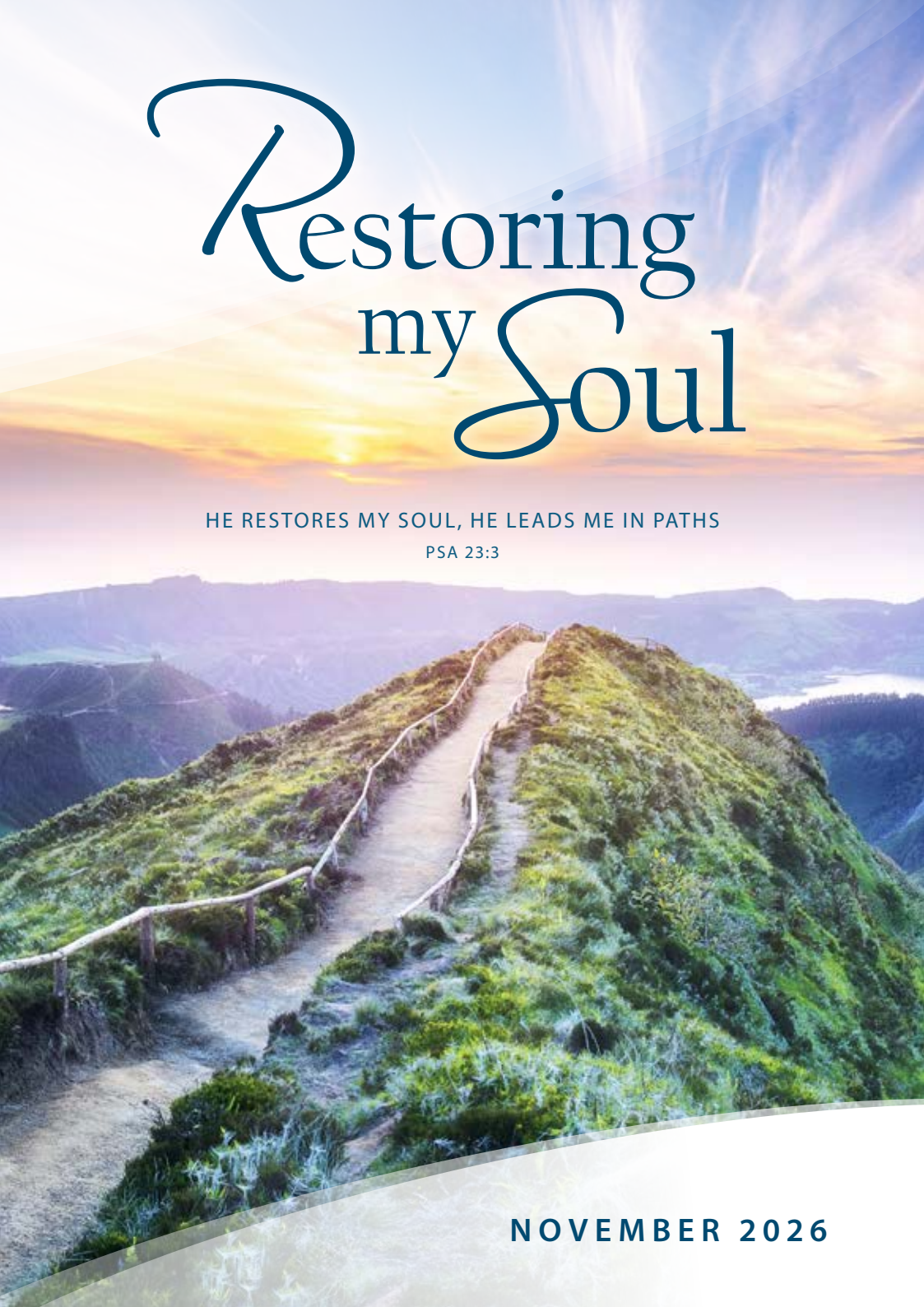




Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

NOVEMBER 2026

Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

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RESTORING MY SOUL

A Five Day Devotional Guide

November 2026

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The beginning of God's judgement

Christ's journey from Gethsemane to Calvary was the manifestation, in time, of Yahweh's offering through which the Father, Son and Holy Spirit's covenant purpose, to make man in Their image and according to Their likeness, was accomplished. Inherent in this offering was provision for *propitiation*.

Propitiation became necessary when mankind, through sin, was separated from God and was condemned to eternal death. **Gen 2:17**. Let us be clear, there is nothing that a person can do in relation to their sin in order to appease God's judgement or to make Him propitious towards them. Rather, in mercy, God set forth His Son, Jesus Christ, as a propitiation to *destroy* sin and death, and to recover mankind to Himself and to His purpose for them. **Rom 3:25**. This purpose is for sons of men to be born of God's divine life and to be brought to glory in the image and likeness of the Father, Son and Holy Spirit. **Gen 1:26**.

To understand the true work of propitiation, we must first consider the beginning of God's judgement. The judgement of God was *first* provoked by the fall of Lucifer and his angels. God created the angels perfect and complete for the works of service to which He appointed them. **Eze 28:15**. They are called to obey God, being sent forth by Him as ministering spirits to serve the heirs of salvation. **Heb 1:14**. The name of the Lord is in the angels, and they have been given great might and power to fulfil the mandate that belongs to the sphere of service to which they were appointed.

Significantly, the works that pertain to the mandate of angels are not scripted for them by the Lord, who respects their initiative as spiritual identities within their sphere of service. Accordingly, essential to their creation is the choice to serve in obedience to God. However, if an angel departs from their estate, they cannot be redeemed or recovered. That is, on the day that the angels sinned, their eternal destruction was declared and was irrevocable. **2Pe 2:4. Jud 1:6**.

Further reading: Hebrews 1

The first reproach

When Lucifer sinned, the Lord cast him out of the mountain of God as 'a profane thing'. **Eze 28:16**. Satan having been 'cut down to the ground', the Lord proclaimed that he would yet be brought down to 'Sheol [hell], to the lowest depths of the Pit'. **Isa 14:12,15**. The point is that Satan's destruction in the lowest recesses of hell was assured, even though, until the day of judgement, he and many of his angels were able to roam the earth. This was not the case for a number of other angels, as the apostle Peter noted, writing, 'God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgement'. **2Pe 2:4**. Notably, hell is, first, the place of confinement in readiness for the judgement of fallen angels. This happened before the creation of Adam and the woman.

The first reproach directed against God was expressed by Satan when he impugned the Father by suggesting that the Father acted from His own initiative, apart from the fellowship of Yahweh. Satan said to the woman, 'Has God [*Elohim*] indeed said, "You shall not eat of every tree of the garden"?' **Gen 3:1**. We know, of course, that it was the Lord God (Yahweh *Elohim*), communicating from a fellowship, who said that if man ate from the tree of the knowledge of good and evil, they would die. **Gen 2:16-17**. Satan then further reproached the Father by questioning His motives, saying to the woman, 'You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' **Gen 3:4-5**. He was suggesting that God was deceitfully withholding something from the woman and, by this means, was limiting her potential.

Further reading: Genesis 3

Comparison and presumption

The woman was deceived by the content of Satan's reproach against God, while Adam drew back from the face of Christ in unbelief; he defaulted in relation to faith. **1Ti 2:14. Heb 10:39.** Satan presumed to speak in this manner because he had been lifted up in pride on account of his beauty and power. **Eze 28:17-18.** He had sought to exceed his estate, comparing himself with the Son and endeavouring to compete with Him for power. Highlighting Satan's pride, the prophet Isaiah declared, 'For you have said in your heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High"'. **Isa 14:13-14.**

This same competitive dynamic surfaced in both Peter and Judas. They, too, had received a splendid mandate from God, through the Son. Jesus had given the twelve disciples power and authority over all demons, the capacity to cure diseases, and the mandate to preach the kingdom of God and to heal the sick. **Luk 9:1-2. Mat 10:5-15.** Not long after the disciples had returned to Jesus, His focus shifted towards His impending offering. He said to His disciples, 'The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.' **Luk 9:22.** However, they could not hear His message. **Luk 9:44-45.**

Another spirit, or attitude, had emerged among the disciples following the success of their ministry. Instead of continuing to learn from Jesus, a dispute arose among the disciples as to which of them would be the greatest. **Luk 9:46.** Notably, Peter presumed to rebuke Jesus for speaking of His decease. Jesus responded to him, saying, '*Get behind Me, Satan!* You are an offence to Me, for you are not mindful of the things of God, but the things of men.' **Mat 16:23.**

Further reading: Luke 9

Joined to the enemy of God

When the woman and Adam ate the fruit of the tree of the knowledge of good and evil in disobedience to the Lord God, they became dead to Him and were joined to the enemy of God. The devil became their father and the source of their culture. **Joh 8:44-45**. Paul identified this culture as 'the law of sin'. **Rom 7:23,25**. Having departed from God's fatherhood, every action taken as a citizen of Satan's kingdom is a reproach against the Father. Man was taken captive by Satan to his kingdom as he became man's king and ruler. Consequently, the fate of the devil and of the kingdom of Satan became man's fate – that is, the eternal judgement of God.

The power of Satan was destroyed through the cross. **Col 2:15**. His kingdom was judged and its power was broken. Declaring this implication of the cross, Paul wrote, 'Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage'. **Heb 2:14-15**.

Propitiation for mankind required the destruction of Satan's kingdom. The apostle John said, 'He who sins is of the devil, for the devil has sinned from the beginning. *For this purpose the Son of God was manifested*, that He might destroy the works of the devil.' **1Jn 3:8**. All judgement, both of Satan and of mankind, is now under the judgement of the cross, from which Christ now rules as Lord of heaven and earth because of the resurrection and new creation. On the cross, as Christ suffered the torment of eternal judgement, the flames of the lake of fire were lit. On the day of judgement, death and hell (the place first reserved for the fallen angels) are cast into the lake of fire, with everyone whose names are not found written in the book of life because they chose to remain citizens of the kingdom of darkness. **Rev 20:12-15**.

Further reading: John 8

Delivered from darkness to light

The trespass offering ministers the power, the privilege, and the love of the sin offering to those who accept the word of the cross which calls us back to God – that is, to be reconciled to God. **2Co 5:20**. Through the trespass offering, we are delivered *from* our sin and iniquities, and to the life and fellowship that belongs to our predestination as sons of God. This is what it means to be a partaker of the inheritance of the saints in the light. We are partakers of this inheritance, having been delivered from the power of darkness and conveyed into the kingdom of the Son, 'in whom we have redemption through His blood, the forgiveness of sins'. **Col 1:12-14**. This is the implication of propitiation.

In order to avail ourselves of this outcome of Christ's sin and trespass offerings, we must be a *believer*. The evidence of believing as a son of God who has been established in the kingdom of light is that we walk obediently in the light of the word, and have fellowship with one another. If this is not the way in which we live and walk, we remain in darkness and under the condemnation that belongs to Satan and his kingdom.

Jesus explained, 'He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God [i.e. they name themselves]. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practising evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.' **Joh 3:18-21**.

Further reading: Colossians 1

The death that He died

To properly comprehend the work of propitiation, we need to consider the nature of Christ's offering. The offering of Christ was not self-centred. It was first love, revealed. Christ's expression of love involved emptying to an endpoint, by the capacity of seven Spirits from the Holy Spirit, to reveal the Father and a multitude of sons. **Php 2:5-7**.

Because we were enemies of God on account of our disobedience and sin, Christ's offering was an accountable response to the judgement of God. To this end, Christ 'gave Himself a *ransom* for all'. **1Ti 2:6**. It is important to recognise that the ransom price was not paid to anyone. This ransom was first the cost to God of Christ becoming a curse for us. It was then the cost of shedding His blood for the purpose of our redemption.

The next dimension of Christ's offering was a suffering response as a propitiation. That is, He was set forth as a mercy seat. **Rom 3:25**. Christ suffered the full judgement and punishment necessary for the destruction of sin and Satan. He became the embodiment of sin when the Father made Him who knew no sin to be sin for us. **2Co 5:21**. Significantly, when He was nailed to the cross, Christ became a curse for us. **Gal 3:13**. The curse of God is death. In this regard, when He was crucified as the embodiment of sin, sin was put to death! We see that the death of sin was accomplished in Christ.

At the same time, the death that Christ died, He died to sin. **Rom 6:10**. As He died to sin, death had no hold upon Him. He was brought back from the dead by the life that was in His blood. **Rom 6:10**. **Heb 13:20**. Resurrection life was brought forth by the shedding of His blood through suffering. Resurrection life is more than eternal life. It is the blessing of God that supersedes the curse of judgement. It opens the door of mercy, which then rejoices, or triumphs, over judgement. **Jas 2:13**.

Further reading: Romans 5

Light filled the void

Christ was nailed to the cross by our reproaches against the Father. Reproach is the vocalised opposition of God that is sourced in Satan. Satan's name means 'adversary' or 'opposer'. The work of Satan is to reproach Christ. Satan was created 'Lucifer', which means 'light-bearer' or 'shining one'. **Isa 14:12**. He fell into darkness and speaks against God from the void. He speculates on things that have no substance. He has no capacity to create from the void, as God did. He is, therefore, a liar from the day that he fell. **Joh 8:44**.

Christ destroyed both the ground and the works of the devil that flourish from misappropriation. He did this by filling the void. Christ left nothing outside of God's control when He filled, and fulfilled, the whole purpose and predestination of God which was to be spoken into time and space. On the cross, through obedience to the word of the Father, Christ took away any further ground for reproach against God. For this reason, the apostle Paul stated, 'Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.' **Rom 8:33-34**.

First love belongs to the offering of God in the beginning. The fruit of this offering is the message that has replaced all reproach. It is the word from the beginning proclaimed by presbyteries who have returned to first love. Testifying of this message, the apostle John wrote, '*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life ... that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.*' **1Jn 1:1-3**.

Further reading: 1 John 1

Two dimensions of the sin offering

The word, or message, from the beginning is that God is Light. **1Jn 1:5**. This light is the life that was multiplied to us from the cross. It is the word of the trespass offering by which we overcome sin and live to God. As we walk in the light of this word, we have fellowship with one another and the blood of the trespass offering cleanses us from all sin. **1Jn 1:7**. However, if we say that we have no sin, by denying the need to walk in the light of the word or have fellowship with our brethren, we deceive ourselves and the truth is not in us. Moreover, we make God a liar and His word is not in us. **1Jn 1:8,10**.

To understand how Christ was set forth as a propitiation, and how He ministers to us the redemption and salvation that He accomplished through His suffering journey from Gethsemane to Calvary, we must understand that Christ, by Eternal Spirit, gave Himself to the Father to be made an offering for sin. In the garden of Gethsemane, the Son willingly received and drank the cup of sin that was given to Him by the Father. **Luk 22:42**. By this means, the Son, who knew no sin, was made sin and was joined to us in our separation from the Father. **Isa 53:12**. He was made a sin offering for the purpose of our redemption. **2Co 5:21**.

The sin offering is a redemption that was worked in Christ by the seven Spirits of God, which brought Him back from the death of sin. This work was typified by *the Lord's goat* which, under the Old Covenant, was offered on the Day of Atonement. **Lev 16:15-16**. At the same time, Christ, as the sin offering, was sending away and judging sin, bringing it to destruction (meaning, to nothing). This was typified by the *scapegoat*, which was also offered on the Day of Atonement. **Lev 16:20-22**. The sin offering, in both the redemption and judgement that it accomplished, was *vicarious*. It was completely finished by one Man on our behalf.

Further reading: Romans 6

The prophecy of Caiaphas

Christ's journey as an offering for sin took Him from the garden of Gethsemane to the court of Caiaphas, who was the high priest that year. About a month earlier, in response to the resurrection of Lazarus, the chief priests and the Pharisees had gathered a council. They were concerned that if Jesus was left alone, everyone would believe in Him on account of the many signs that He had done. They were afraid that the Romans would come and take away their place and their nation. **Joh 11:47-48.**

At that time, Caiaphas responded to them, saying, 'You know nothing at all, nor do you consider that it is *expedient* for us that one man should die for the people, and not that the whole nation should perish.' **Joh 11:49-50.** The apostle John noted that Caiaphas did not say this on his own authority. Rather, enabled by the Holy Spirit, and according to his mandate as the high priest, Caiaphas *prophesied* that Jesus would die for the nation and that, through this offering, He would gather in one body the children of God who were scattered abroad. **Joh 11:51-52.**

It is amazing to consider that, by the Holy Spirit, Caiaphas prophesied what was true. However, his motive for this expression was self-centred and self-preserving; it was motivated by sin. When Jesus appeared before him, Caiaphas said, 'I put You under oath by the living God: Tell us if You are the Christ, the Son of God!' Caiaphas was inquiring as to whether Jesus was 'the Man whose name is the BRANCH', who would 'build the temple of the LORD', spoken of by the prophet Zechariah. **Zec 6:12.** Jesus responded to Caiaphas, saying, 'It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.' **Mat 26:64.**

Further reading: John 11

The demise of Caiaphas

When Jesus Christ stood before him, Caiaphas should have rushed to the temple to get the dual crown that Zechariah had made and was to be kept in trust until the day that Melchizedek, the King-Priest – the Man whose name is BRANCH – came to the temple. **Zec 6:11-14**. He should have placed this crown on Jesus' head and removed his own high priestly garment in order to clothe Jesus with these vestiges. He then should have gone down on his knees in supplication before the King-Priest, begged for forgiveness, and said, 'We know that You are the provision for our salvation; what must we do to be saved?'

Instead, Caiaphas tore his priestly garments in rage, marking the end of the Old Covenant priesthood. The high priest, with the Sanhedrin, then condemned Christ to death and subjected Him to gross abuse, spitting in His face, beating Him, and striking Him with the palms of their hands. **Mat 26:65-68**. They then delivered Him to the Romans to be crucified. **Joh 19:6**. All the Jews, including the chief priests, said to Pontius Pilate, 'We have a law, and according to our law He ought to die, because He made Himself the Son of God.' **Joh 19:7**.

Through these actions, the word of God that was proclaimed by the Holy Spirit through the ministry of Caiaphas came to pass. Christ was set forth as a trespass offering when He was crucified. By this means, every person, including Caiaphas, was connected to the implications of the sin offering. Because his ministry was motivated by sin and the preservation of his position, Caiaphas came under the judgement of the very word that he had been given to proclaim. It was indeed expedient for Christ to die as an offering for our sin, but now, through the trespass offering, Caiaphas was connected to the implications of this offering. Like Judas, he found no place of repentance, and was taken out, with his ministry, to forgetfulness under the judgement of the sin offering, symbolised by the scapegoat.

Further reading: John 18

The trespass offering

The trespass offering, which includes the elements of atonement and restitution, was joined to the sin offering when Jesus Christ was nailed to the cross on Mount Calvary. The law of the trespass offering states, 'If a person commits a trespass, and sins *unintentionally* in regard to the holy things of the Lord, then he shall bring to the Lord as his *trespass offering* a ram without blemish from the flocks, with your valuation in *shekels* of silver according to the shekel of the sanctuary, as a trespass offering'. **Lev 5:15**.

The element of the trespass offering was specifically added to Christ's offering for sin on the cross because He was the *substance* of the ram that God, in type, provided to Abraham to offer on Mount Moriah instead of Isaac. **Gen 22:13-14**. The place where Abraham made this sacrifice was later named Mount Calvary. We further note that Jesus was set forth as an offering for the people, as declared by Caiaphas, having been betrayed into the hands of the chief priests for the sum of thirty pieces of silver. **Mat 26:14-15. Zec 11:12-13**. This was the value that the chief priests placed on Christ's life as the One whose death was expedient for the people as a trespass offering.

Perhaps the most compelling indication that Christ was specifically made to be a trespass offering, when He was crucified, was His prayer to the Father as the Roman soldiers nailed His hands and feet to the wood of the cross and lifted Him up from the earth. He said, 'Father, forgive them, for they do not know what they do [that is, they do it in ignorance and therefore unintentionally; they do not understand what they are doing]'. **Luk 23:34**. In this regard, Jesus prayed for the sin-sickness of mankind. This was the fruit of the other law that was established in the heart of every person through Adam's disobedience.

Further reading: Luke 23

Delivered to a choice

Sin-sickness is a confusing infirmity that leaves us in a state of deception, with no understanding about what motivates us. It is the consequence of living by the other law, which was established in the heart of every person as a consequence of Adam's disobedience. **Rom 5:12**. Describing this infirmity, the apostle Paul confessed, 'For what I am doing, *I do not understand*. For what I will to do, that I do not practise; but what I hate, that I do.' **Rom 7:15**.

We are selfish in our actions because we are self-centred in our motivations. We claim that we are motivated by what is good when we seek to use the resources of life that are around us. These resources belong to God and are 'good'. We think that because we associate with what is good, coveting its outcome as personal profit, then we must be good. This behaviour is sin, and its judgement is death. In the end, what is good and belongs to God must kill us to protect creation from being destroyed by us. We see that the judgement of God upon our covetousness operates as a protective mechanism through what is good. **Rom 7:7-12**.

The establishment of the trespass offering as part of the sin offering, in the cross, was the Father's initiative towards us. He did it in faith, and through love, to give to us the right and responsibility of *choice*. That is, through the trespass offering, we are joined to the implications of the sin offering, accomplished by Christ for each of us. Importantly, in the trespass offering, we are given the choice either to be joined to the sin offering and obtain the redemption that Christ accomplished for us through His offering for sin; or to continue to live by the sight of our own eyes and the understanding of our own heart, and to die under the judgement of the sin offering. On account of choice, as the implication of being joined to the trespass offering, the sin offering becomes to us either blessing or judgement, which is cursing.

Further reading: Romans 7

The cross of Christ

To more fully comprehend the implications of the sin and trespass offerings, it is necessary to consider the details of Christ's crucifixion. The crucifixion of Christ was the sixth wound of His offering and suffering journey. It encompassed the piercing of His hands and feet as He was nailed to the cross, as well as the breaking of His physical heart.

In previous writings, we nominated Christ's sixth wound to be solely the nails that were driven through His hands and feet. We identified the seventh wound as the breaking of His physical heart at the ninth hour, when He cried, 'My God, My God, why have You forsaken Me?' **Mat 27:46**. However, Psalm 22 *opens* with this prophetic statement, as King David declared, 'My God, My God, why have You forsaken Me? Why are You so far from helping Me, and from the words of My groaning? O My God, I cry in the *daytime*, but You do not hear; and in the *night season*, and am not silent.' **Psa 22:1-2**.

Clearly, the scope of this statement is broader than the final moments of Christ's crucifixion; it encompasses the whole period of His suffering on the cross. In this regard, we note that Christ was crucified at the third hour (9am), marking 'the daytime.' **Mar 15:25**. At the sixth hour (12pm), great darkness covered the earth until the ninth hour (3pm), indicating 'the night season.' **Mar 15:33-37**.

We further observe that having made the statement, 'Why have You forsaken Me?', King David later wrote in Psalm 22, 'For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet; I can count all My bones. They look and stare at Me. They divide My garments among them, and for My clothing they cast lots.' **Psa 22:16-18**. It is evident that these events, which marked the commencement of Christ's crucifixion, belong to David's opening statement, 'My God, My God, why have You forsaken Me?'

Further reading: Psalm 22

I am full of sickness

The content of Psalm 22 also reveals that when Christ's hands and feet were nailed to the cross, which was then plunged into the ground, His physical heart was broken and ceased to function. He now lived only by *exanastasis* life. To this end, David prophesied, 'I am poured out like water, and all My bones are out of joint [as the cross was jolted into the ground and He was lifted up from the earth]; My heart is like wax; it has melted [lit: wasted away] within Me [lit: *in the midst of My bowels*]. My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death [the end of mortal life]'. **Psa 22:14-15.**

As Christ's heart melted 'in the midst of His bowels', He was beset with extreme nausea, resulting in vomiting and diarrhoea. This nausea was not merely the outcome of an adrenalin-induced 'fight or flight' response. We know that Jesus was not driven by the fear of death, for the Scriptures declare that He was heard by the Father 'because of His godly fear'. **Heb 5:7.** Rather, the physical responses associated with His nausea were the implication of having been made a curse, as our reproaches against the Father were all laid upon Him. King David established this point in Psalm 69. He wrote, '*Reproach has broken my heart, and I am full of heaviness* [lit: 'sickness' – as His heart melted in the midst of His bowels]'. **Psa 69:20.**

The vomiting that accompanied the piercing of Christ's hands and feet and the breaking of His heart revealed the outcome for those who are 'lukewarm' in the church. As we will consider later in this chapter, Jesus warned the presbytery in Laodicea that He would vomit them out of His mouth if they did not begin to mourn with godly sorrow, leading to repentance and godly zeal. **Rev 3:16,19.**

Further reading: Psalm 69

Our reproach against the Father

The reproaches that broke Christ's heart and caused Him sickness in His bowels were our reproaches against God the Father, which were laid on Him. **Psa 69:9**. These reproaches were the sinful implications of exchanging God's fatherhood, and the word of our sonship, for the lie that we could be the source of our own life and expression. Through Adam and the woman's disobedience, another law was established in their hearts, and in the heart of every identity who would be brought forth from them. **Gen 3:6. 1Ti 2:14. Rom 5:12. Rom 7:23**. Every action that a person takes as they live by this law is in opposition to the Father's purpose and plan for them; it is a reproach against Him.

The great grief of the Father, which was caused by these reproaches, was expressed in the garden of Eden when He called to Adam and, by implication, to the whole of mankind, saying, '*Where are you?*' **Gen 3:9**. Mankind was lost to God, for they had rejected Him and were now dead in trespasses and sins. **Eph 2:1**. Importantly, it was the *Father's grief* on account of these reproaches, as well as grief on behalf of mankind who were lost to God, that broke Christ's heart when our reproaches were laid on Him.

The laying of our reproaches against the Father, on Christ, was a key implication of Him becoming an offering for sin. Christ did this in obedience to the Father's will as He drank the cup that the Father gave to Him in the garden of Gethsemane. **Luk 22:42**. Having 'eaten' the command, or will, of the Father, and drunk the cup that was given to Him, Christ was *consumed with zeal* for the Father's house, culminating in His crucifixion. Concerning His crucifixion, as the *culminating* event of His offering and suffering journey, He testified, '*Zeal for Your house has eaten Me up, and the reproaches of those who reproach You have fallen on Me.*' **Psa 69:9**.

Further reading: John 2

The nails were our reproaches

The nails that secured Christ to the cross were our reproaches laid on Him. This was fundamental to the establishment of a trespass offering as part of Christ's sacrifice for sin. Christ testified that His heart broke when His hands and feet were nailed to the cross and it was lifted up and set in the ground. **Psa 22:14,16**. Elsewhere, Jesus prophetically testified, 'Reproach [i.e. our reproaches against the Father, which were laid on Him] has broken My heart.' **Psa 69:20**. Evidently, our reproaches, which broke Christ's heart, were the nails that secured Christ to the cross.

The implication of our reproaches nailing Christ to the cross and revealing Him as a trespass offering is that the whole of mankind was joined to the cross. Every person's hands were on the nails that pierced His hands and feet, for all have sinned and fallen short of the glory of God through the pursuit of their own way. **Rom 3:23**. This is the implication of living according to the other law; it is an infirmity, or sin-sickness, that has afflicted every person.

The Father's offering of the Son in this manner was foreshadowed by Abraham and Isaac. In the same way that Christ carried His cross to Mount Calvary, Isaac carried the wood for the sacrifice to the place of offering on Mount Moriah (which was later named Calvary). **Joh 19:17. Gen 22:6**. Here, Abraham bound Isaac and set 'him on the altar, upon the wood'. **Gen 22:9**. Although it was God the Father who offered the Son, He did this by delivering the Son of Man into the hands of sinful men to be crucified. **Luk 24:7**. This was 'the wisdom of God in a mystery' to judge and destroy Satan, sin and death, and to join, through the trespass offering, every person to the implications of the sin offering. We were all being delivered to a choice: to be redeemed to our predestination as sons of God or to continue to live according to our own way, leading to damnation.

Further reading: Revelation 1

Delivered into sinful hands

Specifically referring to being nailed to the cross, Jesus signified the death by which He would die, saying, 'Now is the judgement of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.' **Joh 12:31-32**. Satan, the ruler of this world, incited and empowered the rulers of this age, and indeed all the people, to crucify the Lord of glory by their hands. **1Co 2:8**.

Energised by Satan, the ruler of the kingdom of darkness, the chief priests and officers demanded that Christ be crucified, saying, 'We have a law, and according to our law He ought to die.' **Joh 19:7**. The multitudes of Jews insisted that Christ be crucified, crying out, 'Away with Him, away with Him! Crucify Him!' **Joh 19:15**. And although it was the Roman soldiers who drove the nails through Christ's hands and feet and into the wood of the cross, the apostle Peter declared on the Day of Pentecost, 'Therefore let all the house of Israel know assuredly that God has made this Jesus, *whom you crucified*, both Lord and Christ.' **Act 2:36**.

The chief priests, scribes, and all those who passed by, blasphemed and mocked Jesus, wagging their heads and saying, 'Aha!' **Mar 15:29**. They thought that because He had been crucified, or cursed, He could not be the Messiah, the Son of God. They said, 'He saved others; Himself He cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.' **Mar 15:31-32**. Prophetically expressing Christ's experience of these reproaches, David wrote, 'But I am a worm, and no man; *a reproach of men*, and despised by the people. All those who see Me ridicule Me; they shoot out the lip, they shake the head, saying, "He trusted in the LORD, let Him rescue Him; let Him deliver Him, since He delights in Him!"' **Psa 22:6-8**.

Further reading: Psalm 88

The focus of Christ's travail

As reproach was laid on Christ when He was nailed to the cross, His offering became an atoning death that absorbed the curse associated with these reproaches. To accomplish this atonement, Christ became *a curse*. Establishing this point, the apostle Paul wrote, '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.**

Becoming a curse for the purpose of our redemption reveals the focus of Christ's *travail*. This was more than simply paying the price for our sin in order to appease God and to make us acceptable to Him. Christ's travail was His offering as the Seed of the Father. Through His offering and suffering journey, Christ fell into the ground and died. In the course of the journey, He suffered the eternal judgement of God that belongs to our sin, and He fulfilled the obedience that belongs to every person's sanctification and glorification as a son of God. **Heb 5:7-9. Isa 26:12.**

The one Seed, in whom every person's name as a son of God was written, was brought forth as the Sheaf of firstfruits. **1Co 15:20.** In this Sheaf was a multitude of seeds, each one containing the sonship name and life of a particular identity. Prophesying concerning the nature and fruit of this travail, Isaiah said, 'When You make His soul an offering for sin, *He shall see His seed*, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. He shall see the *labour* [travail] of His soul, and be satisfied.' **Isa 53:10-11.**

Further reading: Isaiah 53

Co-crucified with Christ

To understand the implications of Christ becoming a curse, we must first recognise that when He was nailed to the cross, the Law of God, which had been given to the children of Israel as a covenant, was taken out of the way and nailed to the cross in Him. **Col 2:14**. When God gave His Law, through Moses, He said that any person who kept the Law would be blessed and that those who disobeyed His commandments would be cursed. **Deu 11:26-28**.

On account of the other law, which was fathered in the heart of every person through Adam's disobedience, not one person has been able to keep God's Law. This means that every person who has ever lived has been subject to 'the curse of the Law' and condemned to eternal death. Establishing this point, the apostle Paul wrote, '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**.

Significantly, Christ became a curse for us to redeem us from the curse of the Law so that we might receive the promise of the Spirit through faith. **Gal 3:13-14**. The curse that Christ became when He was nailed to the cross went out to every person as Christ vomited from the cross. That is, mankind was no longer cursed by the Law. They were now cursed with Christ in the cross. The two thieves who were crucified with Christ on Mount Calvary typified the situation of every human identity. **Mat 27:38. Luk 23:39-43**.

The gospel of God is the message that first declares Christ crucified, or cursed. **Rom 1:1-4. 1Co 1:23**. When a hearer does not resist the grace of God that accompanies the proclamation of this message, they are illuminated to see that they have been redeemed from the curse of the Law and *are now crucified, or cursed, with Christ*.

Further reading: Galatians 2

The curse on the whole world

The prophet Zechariah described the curse that Christ had become, and that proceeded to fall upon every inhabitant of this present earth, as a flying scroll. **Zec 5:2.** The angel who spoke to Zechariah explained, *'This is the curse that goes out over the face of the whole earth: "Every thief shall be expelled", according to this side of the scroll; and, "Every perjurer shall be expelled", according to that side of it.'* **Zec 5:3.**

We are all thieves and liars because of the other law that brings us into bondage to the law, or principle, of sin. Motivated by the fear of death, and through covetousness, we take hold of, or steal, what we believe to be good for us, even at the expense of others. Determined to be the source of our own expression, we manufacture projections to express the image that we have of ourselves. These identity fabrications are a lie.

Reiterating the universal application of this curse, the Lord of hosts declared, 'I will send out the curse; it shall enter the house of the thief and the house of the one who swears falsely by My name [that is, who uses the word as a resource, rather than as the provision for *agape* fellowship]. It shall remain in the midst of his house and consume it, with its timber and stones.' **Zec 5:4.** We see that this curse fell on every house, as well as on every individual. On account of this curse upon the thief, the perjurer, and those who swear falsely by the Lord's name, *we are not God's people.* **Hos 1:9.**

The purpose for sending out this curse is to recover everyone who hears and believes the word of the cross to their predestination as a son of God. A believer who looks upon Christ and mourns *with godly sorrow* is established on the pathway that leads to new birth. In the place where they were not God's people, on account of the curse of the cross, 'There it shall be said to them, "You are sons of the living God"'. **Hos 1:10. Gal 2:20.**

Further reading: Zechariah 5

A scenic landscape featuring a dirt path leading up a grassy hill towards a sunset sky with wispy clouds. The path is bordered by a rustic wooden fence on the right side. The sky is a mix of blue, orange, and pink, with long, thin clouds. The hills in the background are covered in green grass and some trees.

Restoring my Soul