

The whole disposing thereof is of the Lord

Psa 22:15-18

April 25, 2013

Psa 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

Psa 22:17 I may tell all my bones: they look *and* stare upon me.

Psa 22:18 They part my garments among them, and cast lots upon my vesture

Last week we talked about how the condition of Christ on the cross represents how we all feel in our flesh being surrounded by the opposition of this world (the bulls of Bashan) from both within and without (Eze 2:7-10).

Eze 2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

God gives us strong enemies (Mat 10:22), and strong trials (1Pe 4:12) which bring about strong tears (Heb 5:7) and great deliverance at His hand (Psa 107:13). The lamentation, mourning and woe of Eze 2:10 are equivalent to the seals (Rev 5:5), trumpets (Rev 8:2), and vials (Rev 15:7) which we must experience if we are going to speak God's words to this world without any guile (Rev 3:18, Rev 3:14, Col 1:28). This can only be accomplished by way of the true witness of Christ abiding in our temples, who can enable us to drink the cup in this age (Rev 15:8, Mat 20:23, Php 4:13).

Mat 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Psa 107:13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

Eze 2:10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

Rev 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

Rev 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Mat 20:23 And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

Php 4:13 I can do all things through Christ which strengtheneth me.

As mentioned last week, we are poured out as our Lord was for a drink offering for the world, and this by way of drinking the cup and sharing in the communion of His suffering ([1Co 10:16](#) , [Col 1:24](#)) which is what will purify us and enable us to reign under Christ ([2Ti 2:12](#)). This is the lifelong ten days in prison event ([Rev 2:10](#)) that God has given to each of His elect so that they can be used to heal the nations with their stripes as we have been healed by Christ's([1Pe 2:24](#) , [Isa 53:3](#) , [2Co 6:4-6](#) , [Act 16:23](#)).

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Rev 2:10 *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

2Co 6:4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

2Co 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

2Co 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

Act 16:23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

This week we will look at more of the enemies that we face in this flesh as we pray that we can remain hanging cursed on the tree with Christ in this world which tells us to get off that tree, and save ourselves, and preserve our flesh ([Mat 27:42-44](#)). What is cursed is our flesh, which cannot inherit the kingdom of God ([1Co 15:50](#)). Our flesh is preserved for the longest time by a law for the lawless ([1Ti 1:9](#) , [Rom 2:14](#)), but all the law-keeping in the world will not enable us to inherit the kingdom of God. We may be preserved by that law, but as Christ told the rich young ruler, we are still lacking one thing, as are all people until we are blessed to be dragged to Christ ([Joh 6:44](#)) and have this true vine abiding in us so that we can bring forth much fruit ([Joh 6:44](#) , [Rom 8:9](#) , [Joh 15:5](#)). It is only by having Christ in us that we can be laying up treasure in heaven which is what God has been doing within His elect throughout the ages as a patient husbandman ([Luk 18:22](#) , [2Co 4:7](#) , [Jas 5:7](#)).

Mat 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

Mat 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Mat 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Luk 18:22 Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.**

2Co 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

We will only inherit the kingdom of God by sharing in the communion of Christ's suffering ([1Co 10:16](#)), which is the new wine which was given for the life of the world (poured out) ([Joh 6:51-53](#)). We are nourished by that life of Christ which is represented as wine or bread so we can be poured out and lose our life so that we may find it ([Mat 16:25](#)). The wine and bread represent God's spiritual word which can quicken us ([Joh 6:63](#)) and give us victory over the letter which kills ([2Co 3:6](#) , [Rom 8:2](#)) so that we are living in the spirit and to the glory of God. ([Gal 3:10](#) , [Gal 3:13](#) , [Mat 9:17](#)).

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

Joh 6:53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

Mat 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

2Co 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Mat 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

When Peter was yet carnal he rebuked Christ and said "Be it far from thee, Lord: this shall not be unto thee.", ([Mat 16:22](#)) and we were Peter when we looked for an easy way out of our trials, a place of refuge before we had even gone through the storm. Only God can give us the strength to both savour and endure such fiery trials which are an absolute essential ingredient for our growth which come from God alone ([Rev 3:18](#), [1Co 3:6](#)).

Mat 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

1Co 3:6 I have planted, Apollos watered; but God gave the increase.

When we don't savour the things of God like the world doesn't, we are an enemy of the cross ([Php 3:18](#)), and not worthy to be called His servants ([Mar 3:35](#)), in fact Christ turns to us and tells us get behind me Satan ([Mar 8:33](#)). To not savour the things of God is to want others to worship our flesh, or to want others to look to us instead of to Christ, or to tell God we know a better way to do things in our flesh than the way you have determined by the counsel of your own will "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen." ([Luk 4:8](#), [Eph 1:11](#), [Luk 22:42](#), [1Ti 6:16](#)).

Php 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

Mar 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mar 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

Luk 4:8 And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Luk 22:42 Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

The gospel means good news, and the good news is the hope of glory within ([Col 1:27](#)). Jesus Christ cannot deny himself ([2Ti 2:13](#)) although we must deny him three times as Peter did ([Mat 26:34](#)) so that no part of the body of Christ will boast in their own flesh as we come to realize that the work that the Lord is working in us ([Rom 3:27](#), [Php 2:13](#)) is all things, good and evil, for the good of all ([Rom 8:28](#)). It is this work (working the light and darkness of [Isa 45:7](#)) that is bringing us all unto the immortality and light which we cannot approach except through Christ ([Joh 6:44](#), [Eph 1:23](#), [Joh 14:6](#), [1Co 15:28](#)).

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

Mat 26:34 Jesus said unto him, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.*

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Isa 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Joh 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

Eph 1:23 Which is his body, the fulness of him that filleth all in all.

Joh 14:6 Jesus saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Christ is the reason we can be more than conquerors and accepted of our Father ([Rom 8:37](#), [Eph 1:6](#)) as we each are given victory over the beast within us that we cannot make war with otherwise ([Rev 13:4](#)). The verses we will look at this week will demonstrate to us how there will be one man standing at the end of this war against this beast, as the Lord systematically takes away our strength and replaces it with His own ([Joh 3:30](#), [Php 4:13](#)). Judgement must come upon the house of God today by way of the angels and powers and principalities that God is in control of ([Joh 19:11](#)) who are used of God to purify Christ's bride by washing her with the word ([1Pe 4:17](#), [Rev 21:9](#), [Rev 7:14](#), [Eph 5:26](#), [1Co 6:11](#)). That fiery washing will destroy the first man Adam!

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Joh 3:30 He must increase, but I *must* decrease.

Php 4:13 I can do all things through Christ which strengtheneth me.

Joh 19:11 Jesus answered, *Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Psa 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

The potsherd is mentioned four times in scripture and starting with ([Isa 45:9](#)) where we see how it is connected to our striving and contending with our Maker. Job's last ditch effort to find comfort in the flesh is represented by him scraping his boils with this fragment of earthenware in ([Job 2:8](#)). As well, we read of the burning lips and wicked heart being likened unto a potsherd which is covered with silver dross in ([Pro 26:23](#)). The dross is a symbol of that which is of no value! We want to have purified silver in our lives by burning away the dross ([Mal 3:3](#) , [Rom 2:4](#)). In this particular verse of Psalms, potsherd is being used in a positive sense seeing we don't want to rely on our strength and we know that God makes His strength perfect through our weakness ([2Co 12:9](#)).

Isa 45:9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

Job 2:8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Pro 26:23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

Mal 3:3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

When our tongue cleaves to our jaws we won't be doing much speaking which again is a good thing if we are just going about speaking our own words ([1Co 14:19](#)), and not considering how idle our thoughts or actions can be ([Mat 12:36](#)). What comes to mind is how we all start off as Zacharias who does not believe the words of the angel, which are the works of God which occur in their season ([Luk 1:20](#)). This represents our season of unbelief; where Mary who did believe the angel straightway represents the believing Christian with Christ in her. Mary stays with Elisabeth for three months as a symbol of the process of needing Christ in our midst working with us in the court prior to coming into the temple. When we no longer need Mary after the flesh (three months) because she leaves, then John is born who represents the elect, but only on the eighth day when the flesh of the child is circumcised and Zacharias believes the truth when he hears it, does he then have the ability to speak again, and this time his words are not idle words which caused his tongue to cleave unto his jaw ([Joh 14:12](#) , [Joh 6:28-29](#) , [Heb 11:6](#)).

1Co 14:19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

Mat 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

Heb 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

When we are brought into the dust of the earth it speaks of the dryness that we experience spiritually when God takes away the whole stay of bread and the whole stay of water ([Isa 3:1](#)). We need to have these experiences so that we come to realize that it is God alone who brings the rain or causes the drought in our lives and all for our good, as He is sovereign over all the affairs of each and every life, causing us to pray when He deems it time, or causing us to have not, because we ask not ([Eph 1:11](#), [Rom 8:28](#), [Jas 4:2](#)). We bring forth fruit in due season, but when our earth is hardened by God we will sin and bring forth briars and thorns ([Jas 5:17-18](#), [Num 14:22](#), [Pro 24:16](#), [Rom 9:17](#)).

Isa 3:1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Jas 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Jas 5:18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Num 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

Pro 24:16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Rom 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

A dog spiritually is a gentile ([Mat 7:6](#), [Exo 22:31](#)), and Christ in us is surrounded by our gentile, unbelieving flesh which needs to cry out "help thou my unbelief" ([Mar 9:24](#)) because we have no saving faith of our own, and only by the grace of God are we brought to cry out unto our saviour who is in the hull of each of the elect's ship ([Mat 8:25](#), [Eph 2:8](#)). We initially neglect so great a salvation ([1Ti 4:14](#)), and we experience feeling like we are spiritually shipwrecked three times which is the pattern or shadow that Paul experienced as a type of our own spiritual experience of judgement upon our first man Adam which eventually is brought to stir up the spirit, by the spirit of God working in the body of Christ and in each of our own lives personally ([2Co 11:25](#), [2Ti 1:6](#)).

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Exo 22:31 And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

Mar 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

Mat 8:25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2Co 11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

2Ti 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Caleb and Joshua declare that if the Lord is going to give them the land it is going to happen, and the trials or giants they must encounter while taking this land are going to be bread for them ([Num 14:8-9](#)). For any of us to inherit the land little by little ([Deu 7:22](#)) God must delight in us by bringing us to acknowledge that we are both Caleb (The name Caleb is identical to the Hebrew word כִּלְבִּי (*keleb*), meaning dog) and we are Joshua (Late Latin Ioshua, from Hebrew יְהוֹשֻׁעַ', *Yahweh (is) salvation*;) the Christ, who come up on mount Zion as saviours because Esau is first judged within us before the rest of the world ([Oba 1:21](#)).

Num 14:8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

Num 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

Deu 7:22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

It is while we are in the midst of understanding that we are all gentiles and surrounded by our own beast which we are, that the assembly of the wicked enclose us. Like Job we are sore pressed and surrounded by the accusations of those who do not see that they are beasts themselves just like us ([Ecc 3:18](#)). It is this cruelty that God uses of others that brings us to see what we are and although we may initially despise the fact that they are piercing our hands and feet to the cross of Christ with their self-righteous accusations, it pleases God to give us this experience of evil of being bruised ([Ecc 1:13](#) CLV, [Isa 53:10](#) , [1Jn 4:17](#)) so that we may become lambs for the slaughter who no longer use our hands, or feet which are pierced so that we can live by the faith of the Son of God ([Gal 2:20](#) , [Joh 3:16](#)).

Ecc 3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

Ecc 1:13 I applied my heart to inquiring and exploring by wisdom concerning all that is done under the heavens: it is an experience of evil Elohim has given to the sons of humanity to humble them by it. (CLV)

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt 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.

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Psa 22:17 I may tell all my bones: they look *and* stare upon me.

When we become physically emaciated we can see how frail and vulnerable we are. Those bones that Christ is looking at are the very bones that supported his flesh from a baby unto this horrific point in his life. Those bones were a gift of God and like the law were used to support and preserve Christ's flesh (Joh 19:36, Luk 5:38). We know now that the flesh profits nothing, and that Christ likens His flesh unto bread and wine which is given for the world, but this was only possible by Christ losing His life, losing his flesh and blood. The physical bones are no different than the physical flesh and blood of Christ in that they do not inherit the kingdom but they do leave us a shadow of something spiritual (Rom 1:20, Eph 5:30).

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Luk 5:38 But new wine must be put into new bottles; and both are preserved.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Eph 5:30 For we are members of his body, of his flesh, and of his bones.

The crowd is staring upon him, and hurling insults at him (Mat 27:39), provoking him unto hatred and not unto good works (Heb 10:24), as the chief priests, scribes and elders mock him as one who has trusted God in vain! These are the stares that we must live with if we are going to be crucified with Christ. We go without the camp with Him (Heb 13:13) and become a spectacle (1Co 4:9) for him, a strange and peculiar people who show forth the praise of our Lord and Saviour even in the midst of trials (1Pe 2:9, Act 5:41).

Mat 27:39 And they that passed by reviled him, wagging their heads,

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

1Co 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

1Pe 2:9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Act 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Psa 22:18 They part my garments among them, and cast lots upon my vesture.

Christ is not divided and neither should his garments be divided ([1Co 1:13](#)). When we rightly divide the word of God we declare that the sum, or the whole of God's word is truth ([Psa 119:160](#) ESV). We can't initially wear the whole garments of Christ and want to wear our own cloths and eat our own bread ([Isa 4:1](#)).

1Co 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Psa 119:160 The sum of your word is truth, and every one of your righteous rules endures forever. (ESV)

Isa 4:1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

The lot was used in Levitical times ([Lev 16:8](#)) to determine which of the two goats would be used for the lot of the Lord and which would be the scapegoat. It is determined from the foundation of the world who that scapegoat will be ([Eph 1:4](#)) and it is Aaron a type of Christ who is supposed to be castings lots to determine who this will be ([Joh 14:6](#)), or who will be granted to wear the righteousness of Christ which is symbolized by His clothing ([Rev 19:8](#)).

Lev 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Joh 14:6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

When we cast lots for Christ's vesture without having Christ within us enabling us to judge righteous judgement ([Joh 5:30](#)) it is another way of saying there is a way that seems right unto a man but the end leads unto death ([Pro 14:12](#) , [Pro 16:3](#)) as King Saul reigns over us rather than Christ ([1Sa 8:7](#)). We all start off determining that we know how to cast those lots and God answers us according to idols of our hearts ([Eze 14:4](#)) and gives us a Christian cloth which has been divided thousands and thousands of times as a result. God knows this is what we are going to do because he is causing it and at the end of Christ's life he utters these words for the benefit of all of mankind to understand that God is the one causing the disposing of all the events ([Luk 23:34](#) , [Pro 16:33](#)).

Joh 5:30 **I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**

Pro 14:12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

Pro 16:3 Commit thy works unto the LORD, and thy thoughts shall be established.

1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Eze 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

Luk 23:34 Then said Jesus, **Father, forgive them; for they know not what they do.** And they parted his raiment, and cast lots.

Pro 16:33 **The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.**