
THE RE-SEASON

REMOVED

*He Receives the Pain.
He Removes the Shame.*

Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

ZECHARIAH 3:4

A six day devotional for the whole house.

LIFE CHURCH OF NEW JERSEY

New Life Starts Here

Shame is not native. It was issued.

REMOVE comes from the Latin *removere* — **re**, back or again, plus *movere*, to move. To move a thing away from where it has been sitting.

And it is still a prefix. RE cannot stand alone; it has to attach to something that already exists. Which means **you cannot remove what was never placed**.

Removal is proof that something was put there. That shame did not grow out of you. It was laid on you — and what was laid on can be lifted off.

He receives the pain. He removes the shame.

How To Use These Six Days

Fifteen minutes a morning. That is all this asks of you.

READ IT OUT LOUD

Every day opens with Scripture printed in full. Read it aloud before you read anything else on the page. The word does the work; the rest is commentary.

SIX DAYS, NOT SEVEN

The sixth day is deliberate. This material would not fit in five without crowding the cross, so it was given its own morning instead.

DIGGING DEEPER IS OPTIONAL

The boxed section carries the Hebrew and Greek. Skip it on a rushed morning and come back to it on a slow one. It is there for the hungry reader.

WRITE IT DOWN

There are lines on every second page for a reason. A removal is worth a record — you will want to read this back a year from now.

BRING IT SUNDAY

Come with your own notes already in hand. The preached word lands differently on a heart that has been sitting with it all week.

Take away the filthy garments from him.

Shame Is Not Native

It has a start date. Which means it can have an end date.

READ

And they were both naked, the man and his wife, and were not ashamed.

GENESIS 2:25 KJV

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons... And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

GENESIS 3:7, 10 KJV

REFLECT

Read those two verses back to back and notice what did not change. They were naked in 2:25 and naked in 3:7. Nothing about their bodies was different. Their eyes were different.

Shame has a start date. It was not part of the original design, and it was not part of them. It arrived.

And watch what it does first. It does not repent. It hides. Guilt says *I did something bad* and sends you toward the altar. Shame says *I am bad* and sends you into the bushes. That is why the enemy prefers shame — it moves you in the opposite direction from help.

They tried to fix it themselves. Fig leaves. Self-made covering is the oldest religion on earth, and it withers by evening.

DIGGING DEEPER

bosh (Strong's H954) — to be ashamed, confounded, disappointed. The Hebrew carries the sense of a hope that collapsed and left the person standing exposed. Shame in Scripture is rarely about the body; it is about being seen after something failed.

Then look at Genesis 3:21: *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.* Leaves come off a tree. Skins come off something that had to die. The first covering in the Bible cost a life.

SEARCH YOUR HEART

1. What do you hide — and who, exactly, are you hiding it from?
2. Which do you carry more: guilt over what you did, or shame over who you believe you are?

TAKE IT WITH YOU

Name one thing you have been covering with fig leaves. Say it out loud to God once today, plainly, with no explanation attached to it.

PRAY

Lord, I have been sewing leaves together and calling it covering. I am tired of the bushes. Come walking in the garden again, and call me out by name.

NOTES

Take Away the Filthy Garments

The anchor: God does not wash it and hand it back.

READ

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan... is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

ZECHARIAH 3:1-4 KJV

REFLECT

Joshua is the high priest. He is standing in his office, doing his job — and he is filthy. You can be in position and still be in the garment.

Satan is at his right hand to resist him. The Hebrew word *satan* simply means accuser, and an accuser needs something to point at. He has it.

Now notice what Joshua never does. In the whole vision he does not say one word. He does not defend himself, explain himself, or promise to do better. **The LORD rebuke thee.** God does the arguing.

And God does not speak to Joshua about the filth at all. He speaks over his head to the attendants: *take away the filthy garments from him.* They do not wash them. They take them off.

DIGGING DEEPER

Two different Hebrew verbs are doing two different jobs in verse 4, and they are not synonyms. **sur** (H5493) is what happens to the garments — stripped off him. **'abar** (H5674) is what happens to the iniquity — *caused to pass* from him.

God handles what is on you and what is in you with two separate actions, in one sentence.

Then verse 5 sets a *fair mitre* on his head. Exodus 28:36-38 tells us what was engraved on the plate of the high priest's mitre: HOLINESS TO THE LORD. God did not only cover him. God put his identity back on his head.

SEARCH YOUR HEART

- 1. Is there something you have been scrubbing that God told you to take off?
- 2. What would change this week if you let God do the arguing with your accuser?

TAKE IT WITH YOU

For one day, stop defending yourself against the accusation. When it comes, answer it with one sentence and nothing more: “The LORD rebuke thee.”

PRAY

Lord, I have been washing a garment You said to remove. Take it off me. Cause the iniquity to pass from me, and clothe me with the change of raiment You already had ready.

NOTES

The Issue, and the Name

She came in unclean. She left with a name.

READ

And a woman having an issue of blood twelve years... came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd... And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

LUKE 8:43-44, 47-48 KJV

REFLECT

Twelve years. Under Leviticus 15:25-27 her condition made her ceremonially unclean — and so was anyone and anything she touched. That is not only a medical history. That is twelve years outside the temple, outside embrace, outside ordinary life in her own town.

She came **behind** Him. Shame always approaches from behind. It will reach for Jesus, but it will not face Him.

And she touched the border — the hem, the furthest edge, the least of Him she could get away with. Shame bargains for the minimum.

Then He asks a question that looks cruel and is not: *Who touched me?* He is not hunting her. He is calling her out of hiding.

DIGGING DEEPER

rhusis (G4511) — a flowing, a flux; the KJV renders it *issue*. The word is clinical. What made it unbearable was not the medicine but the law attached to it.

Luke 8:47 quietly answers Genesis 3. Adam *hid himself*. She *saw that she was not hid* — and the difference is that one was running from God and the other had already touched Him.

thugater (G2364) — daughter. A word of kinship, not merely address. This is the only recorded occasion on which Jesus calls a woman by this name.

SEARCH YOUR HEART

1. Do you approach God from behind — reaching for the least of Him you can get away with?
2. What name have you been answering to that He never gave you?

TAKE IT WITH YOU

Tell one trusted person one true thing you have kept hidden. Her healing was private; her testimony was public, and He would not let her leave with a secret.

PRAY

Lord, I have been coming from behind and reaching for the hem. Turn around and find me. Call me out of hiding, and say over me the name You actually gave me.

NOTES

The Things We Keep Putting Back

He removed it. We went back and got it.

READ

But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

2 PETER 2:22 KJV

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

HEBREWS 12:1 KJV

REFLECT

Here is the part nobody says out loud. God removed it — and we went back and got it.

Look closely at Peter's proverb. The sow **was washed**. The washing was real; it actually happened. She returned to the mud anyway. Being cleaned and staying clean are two different works.

Why do we put it back on? Because shame is familiar. It is a garment we know how to wear. We have had it so long we have learned how to move in it, and taking it off feels like being undressed.

And some of us are more comfortable being the person with the problem than becoming the person without it. The problem has quietly become the personality.

But you cannot receive Him with your hands full. Something has to be set down.

DIGGING DEEPER

apotithemi (G659) — the verb behind *lay aside* in Hebrews 12:1. It literally means to put off, the way a man puts off a garment. The same picture as Zechariah 3.

ogkos (G3591) — *weight*. Not a word for sin; a word for bulk or mass. The writer distinguishes it from *the sin which doth so easily beset us*. Some of what slows you down is not wickedness. It is simply weight you were never meant to carry this far.

SEARCH YOUR HEART

1. What has God already removed that you have since picked back up?
2. Who would you be without it — and does that question frighten you?

TAKE IT WITH YOU

Identify the one thing you keep retrieving. Write it down, put today's date beside it, and put it down again. The date matters; you will want to look back at it.

PRAY

Lord, I keep going back for the thing You carried away. Break the habit of retrieving it. Empty my hands so they are free to receive what You are holding out.

NOTES

He Carried It Outside the Gate

He received the pain so He could remove the shame.

READ

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

ISAIAH 53:4 KJV

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

HEBREWS 12:2 KJV

REFLECT

He bore the griefs and carried the sorrows. He received the pain — He did not deflect it and He did not explain it away.

And understand what the cross actually was. It was a shame instrument by design. Public. Stripped. On a road outside the city, with the charge written over your head so everyone walking past could read it. Rome built it to humiliate as much as to kill.

Despising the shame does not mean it did not hurt. It means He refused to let it be the point. He thought nothing of it — because He was carrying it somewhere.

Hebrews 13:12-13 says where: *Jesus also... suffered without the gate*. Outside the camp is exactly where the unclean thing was carried under the law. That is where He took your shame.

DIGGING DEEPER

aischune (G152) — shame, disgrace, and by extension the thing that causes it. The word covers both the feeling and the instrument.

kataphroneo (G2706) — *despising*. To think down on, to regard as of no consequence. A deliberate assessment, not an absence of feeling.

Leviticus 16:27 is the backdrop to Hebrews 13: the sin offering was carried forth *without the camp* and burned there. He did not merely die for you. He was taken out to the place where the shameful thing goes.

SEARCH YOUR HEART

- 1. Do you believe He took the shame — or only the sin?
- 2. What would change if you let Him have it, instead of managing it?

TAKE IT WITH YOU

Take it outside. Walk somewhere today — actually walk — and leave the thing there in prayer before you come back.

PRAY

Lord, You received the pain. You went outside the gate carrying what belonged to me. I am not going to manage this any longer. I am handing it to You where You already carried it.

NOTES

Rolled Away, and Loosed

You can be free and still ashamed. And you can be alive and still wrapped.

READ

And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

JOSHUA 5:9 KJV

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

JOHN 11:43-44 KJV

REFLECT

Israel had been out of Egypt for forty years and was still carrying Egypt's reproach. Deliverance and dignity are two separate works of God. You can be saved, filled, serving — and still walking around in what the old place said about you.

So God stopped the army before a single wall fell at Jericho and dealt with the reproach first. Then He named the town after it. From that day forward, every time they said *Gilgal* they repeated the testimony.

And Lazarus came out alive and still bound. Raised, and wrapped. That is half of any church on a given Sunday.

So Jesus hands the congregation a job: **Loose him, and let him go.** He does the raising. We do the unwrapping. Which also means a church can hold somebody in graveclothes God already called out of the grave.

DIGGING DEEPER

galal (H1556) — to roll, to roll away. A weight word; the root behind the place name Gilgal. Not flicked off. Rolled, the way you move a stone one man cannot lift.

cherpah (H2781) — reproach, scorn, disgrace. This is shame as it attaches publicly to a person or a people — social shame, not private guilt. Which is why it can outlive the circumstance that caused it.

keiria (G2750) — the graveclothes of John 11:44; strips of cloth wound around the body. They came off by other people’s hands.

SEARCH YOUR HEART

- 1. What did the old place say about you that you are still repeating about yourself?
- 2. Who around you is alive but still wrapped — and what is your part in that?

TAKE IT WITH YOU

Name your Gilgal. Write down the date or the place where God rolled it off you, and put it somewhere you will see it this week.

PRAY

Lord, roll it off me — not the circumstance only, but the reproach that outlived it. And where I am still bound, send someone with the courage to help me out of it. Let it stop with me, and not go on to my children.

NOTES

The RE-Season So Far

Five words down. One to go. Read the whole arc before you answer anything.

RESTORE Joel 2:25

He repaid the years the locust ate. Not a refund — a settling that made the account whole.

REPLENISH 2 Kings 4:6

He filled again, and filled to full. The oil stopped only when the empty vessels ran out.

REBUILD Amos 9:11

He closed the breaches before He raised the walls, and built it to function, not to stand as a monument.

REMEMBER Mark 16:7

RE plus MEMBER — He gathered the scattered parts, and He said Peter's name out loud at a tomb.

REMOVE Zechariah 3:4

He took the garment off, caused the iniquity to pass, and set the mitre back on the head.

Every one of them is a prefix. Not one of them could stand alone.

What Has Actually Moved

Answer honestly. This is not a quiz; it is an inventory.

- Which of the five has God actually done in you this season — not which one preached best?
- Which one have you believed for someone else but not for yourself?
- What did you pick back up after He removed it, and what will you do differently this time?
- Where are you still wearing something from a season God already ended?
- Who in your house is alive but still wrapped, and what is your part in unwrapping them?

WRITE IT DOWN

The Declarations

Not affirmations. Testimony — spoken in the present tense, because it is already true.

It is not my identity.

It is not my story.

It is not my future.

I may have been muddy — but I have been removed from my shame.

Not my mistakes. Not my failures. Not my lack of commitment.

The shame stops in my family. No more.

God does not shame me. He redeems me. He restores me.

Whosoever believeth on him shall not be ashamed.

ROMANS 10:11

Notes

Bring this page with you. Write what He says before you hear it preached.

This image shows a single sheet of white paper with horizontal blue lines, similar to standard notebook paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

THE RE-SEASON

I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

ZECHARIAH 3:4

God does not shame. He removes, and then He re-clothes.

LIFE CHURCH OF NEW JERSEY

New Life Starts Here

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