



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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OCTOBER 2025

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A FIVE DAY DEVOTIONAL GUIDE

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Predestined to adoption

Writing to the Ephesian Christians, Paul explained that God the Father *predestined* us to adoption as His sons through Jesus Christ. **Eph 1:5-6**. Obviously, adoption is fundamental to God's purpose and plan for mankind. It is, therefore, important for us to know what the adoption refers to, and how the Father, Son and Holy Spirit's purpose for us is accomplished through the process of adoption.

The Lord God (Hebrew: Yahweh *Elohim*) is three Persons – Father, Son and Holy Spirit – who live in the fellowship of one Spirit and one life. They are a community or *family*. Their fellowship is the kingdom of God. To be made in Their image and likeness is to live by Their one Spirit and life *as a part of Their family!* This is the high calling that God has for every person. **Php 3:14**. The process through which the Lord's purpose for us is accomplished is described by the apostle Paul as '*the adoption*'. **Rom 8:23**.

The Scriptures teach that the adoption, in its totality, refers to the redemption of the created human body with its spirit and soul. Highlighting this point, Paul said, 'We also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting *for the adoption, the redemption of our body*.' **Rom 8:23-25**. The redemption of our body delivers to us the substance, or inheritance, of a *spiritual body*. This body is necessary for eternal life and fellowship with the Father, Son and Holy Spirit in the new heavens and earth, being as spiritual as it is physical, and as physical as it is spiritual.

The redemption of our body will happen on the day of resurrection, at the last trumpet, when our natural body, having been sown in the fellowship of Christ's offering and sufferings, 'is raised a spiritual body'. **1Co 15:44,51-52**.

Further reading: Ephesians 1

Adoption is a process

A person will receive the *fullness* of the adoption on the day of resurrection if they have continued steadfastly and faithfully in the *process* of adoption. **Col 1:23.** The process of our adoption as sons of men who are born as sons of God, commences with our redemption from the curse of the Law through Christ's offering on the cross. We know this because Paul explained that 'when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law, *that we might receive the adoption as sons*'. **Gal 4:4-5.**

After we have been reconciled to God, born from above, and baptised by the Father into Christ, we continue in the adoption by walking in 'the redemption that is in Christ Jesus'. **Rom 3:24.** This is our ongoing fellowship in Christ's offering and sufferings as sons of Abraham and citizens of the New Jerusalem, the bride city. In this fellowship, we are partakers of Christ's substance. Participation in this journey is only possible by the capacity of seven Spirits, which we receive from the Holy Spirit after we have been made a temple of the Holy Spirit and then are baptised into the Holy Spirit.

The consummation of the adoption is when we receive the full substance of our inheritance as sons of God. This substance is brought forth from Christ as a resurrection spiritual body. On the day of resurrection, we are redeemed to immortality and then to spirituality. That is, we receive from Christ our immortal, incorruptible body, which is made spiritual when it is clothed with our heavenly body, the substance of which is also from Christ. We will be like the Son of Man on the day of His resurrection when He was manifest as the first Man made in the image and likeness of God. **1Co 15:20. 1Jn 3:2.**

Further reading: Romans 8

Let Us make man

The adoption refers to the redemption of our body, soul and spirit as those who have been made in the image and likeness of God. This motive for our creation was declared *before* the creation of the heavens and the earth when the Father, Son and Holy Spirit agreed together, saying, 'Let Us make man in Our image, according to Our likeness'. **Gen 1:26**.

Adam and Eve, and all the children brought forth from them through procreation, are not the full manifestation of men in the image and likeness of God. We know this because the apostle Paul identified Adam as 'a *type* of Him [the Man] who was to come'. **Rom 5:14**. In other words, the 'first Adam' was not the substance of God's Eternal Covenant initiative. The Man who was to come, of whom Adam was a type, is Jesus Christ, the 'last Adam'. **1Co 15:45**.

Having come in the flesh, and been made mortal like us in Gethsemane, Jesus Christ was manifest on the day of His resurrection as the first Man who had been made in the image and likeness of God. A person is progressively made like the glorified Son of Man as they journey each day with Christ, by the Spirit, on the pathway of salvation that He pioneered for them. **Heb 5:9. 2Co 3:18**. That said, the creation of natural man was a key step in the unfolding purpose of God.

The Father is the *source* of the whole of creation. He is the great Architect! The Son reveals the Father as the *substance* and expression of the creation, by the Spirit. For this reason, the apostle John said of the Son, 'All things were made *through Him*, and without Him nothing was made that was made. In Him was life, and the life was the light of men.' **Joh 1:3-5**.

Further reading: 2 Corinthians 3

The offering of all Three

Yahweh Father is the source of all identities and names, for, 'Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.' **Jas 1:17-18**. *Yahweh Son* is the substance and expression of all sonship, for, through offering, He is the brightness of the Father's glory 'and the express image of His Person'. **Heb 1:3**. The realisation of this image in creation, as God's life becomes our life, is by *Yahweh Holy Spirit*, for 'the Spirit gives life'. **2Co 3:6**.

The contributions of each Person of the Godhead were evident in the creation of the first Adam. The Father was the source of Adam's identity and name. The substance and expression of sonship in Adam was from *Yahweh Son*, and this was given to man by the Spirit when the Lord God breathed into his nostrils the breath of life. This substance, seen in Adam, and then drawn from Adam, is both male and female. As Moses explained, 'God [*Elohim Father, Son and Holy Spirit*] created man in His own image; in the image of God He created him; male and female He created them.' **Gen 1:27**.

We see that the offering fellowship of *Yahweh Elohim*, operating in a sanctified order whereby One is revealed by the Other, results in the multiplication of identities. These identities, brought forth through procreation, are to proceed to become families, who are part of Abraham's family and who bring forth sons of God. These are children who are born as citizens of Zion, the New Jerusalem, the bride of Christ. The process through which this multiplication and glorification is accomplished reveals the name of the Father, the name of the Son, and the name of the Holy Spirit.

Further reading: Genesis 2

The name of Father, Son, and Holy Spirit

The *name of the Father* is revealed when identities are brought forth, are born again of incorruptible seed, and are established as sons of Abraham, in Christ. **Gal 3:29.** As they receive and embrace the discipline and instruction of the Lord, sons grow from immaturity to fruitful maturity. Emphasising this implication of embracing God's fatherhood towards us, Paul said, 'My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.' **Heb 12:5-6.**

The *name of the Son* is revealed as the substance of the new creation. We eat and drink of this substance in faith for our daily participation in the fellowship of His offering and sufferings, in the hope of the resurrection. **Joh 6:54.** This final expression of the adoption, drawn from the body of Christ, will be a corporate bride who is composed of those who have been raised with a spiritual body. This bride will then be able to bear sons of spiritual, immortal substance. That is, by the Spirit, Christ's bride will be the vessel of multiplication of new-creation sons who are brought forth in maturity.

The *name of the Holy Spirit* is revealed when we are made a temple for the Holy Spirit and are baptised in the Spirit. He gives to us the seven Spirits of the Lord, enabling us to participate in the prayer fellowship of Yahweh and to partake of the substance of Christ. On the day of resurrection when we receive our spiritual body, which has been made perfect as the temple of the Holy Spirit, we will be a vessel for the full expression of the Holy Spirit. In the new heavens and earth, each person will be a temple of the Holy Spirit, proceeding from the throne of the Father and the Lamb, as the expression of the river of life that flows out from the offering life of Yahweh *Elohim*. **Rev 22:1-5. Joh 7:37-39.**

Further reading: Revelation 22

The promise of the adoption

Jesus was born of a woman, under the Law, in order to redeem those who were under the Law 'that we might receive the adoption as sons'. **Gal 4:4-5**. By making this statement in his letter to the Galatians, Paul was highlighting that the work of redemption, which was accomplished by Christ when He was crucified on the cross, *establishes a person in the adoption*.

Paul explained that the crucifixion of Jesus has delivered to us *the promise of the Spirit*, which he identified as *the blessing of Abraham*. Specifically, he 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**.

We see that the adoption is the promise of the Spirit; it is the blessing of Abraham! Although the blessing of receiving the Spirit was promised to Abraham, it was only available to him and to his children after Christ had finished His offering journey at Calvary, had risen from the dead, and then had ascended to the right hand of the Father. This is because the Spirit is essential to every step in the process of adoption. It is for this reason that Jesus said, 'It is to your advantage that I go away; for if I do not go away, the Helper [the Spirit] will not come to you; but if I depart, I will send Him to you.' **Joh 16:7**.

The promises of God were first made to Abram when the Lord said to him, 'Get out of your country, from your family and from your father's house, to a land that I will show you ... I will bless those who bless you, and I will curse him who curses you; and in you *all the families of the earth shall be blessed*!' **Gen 12:1-3**.

Further reading: Galatians 3

The promise made to Abraham

After Abram had separated from Lot, the Lord said to him, 'I will make your descendants as the *dust of the earth*; so that if a man could number the dust of the earth, then your descendants also could be numbered.' **Gen 13:16**. With this statement, the Lord revealed that the sons of Adam, who had been condemned to eternal destruction through the flood, would be recovered, through the descendants of Noah, to their predestination as part of God's family, in Abram. **Gen 6:13**.

Not long after this, the word of the Lord came to Abram in a vision, saying, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' **Gen 15:1**. Christ, the Son, was saying to Abram that He would become Abram's Son. Moreover, He would be the substance of Abram's life and the life of all of Abram's children. Though they were 'the dust of the earth', the Lord said that Abram and his children would be as the stars of heaven, declaring, 'Look now toward heaven, and count the stars if you are able to number them ... *So shall your descendants be*.' **Gen 15:5**. The Lord was proclaiming that, through the cross, the sons of Abraham would receive the Holy Spirit and then be born of God's divine nature. By this means, they would become 'light in the Lord'. **Eph 5:8**.

Further to this, when Abram was ninety-nine years old, Yahweh appeared to him, revealing Himself as *El Shaddai*. **Gen 17:1**. The name *El Shaddai*, or 'God Almighty', means 'the Lord, the Covenant God, who possesses the power to realise His promises'. As *El Shaddai*, the Lord instructed Abram to walk before Him and be blameless by the capacity of the Spirit that He was giving to him and to his wife, Sarai. **Gen 17:1-4**. Walking in this manner meant that the life and culture of Abram was to be one of obedient faith. As Abram lived and walked before God in faith obedience, God said that He would confirm His Covenant with Abram and make him a father of many nations.

Further reading: Genesis 15

Abram's new name

Yahweh changed Abram's name to 'Abraham' by giving to him a portion of His own name. This was the work of Christ, as I AM, ministered from the substance of His *resurrection*. Jesus Himself explained that I AM was called 'the God of Abraham, Isaac and Jacob', saying to some of the Sadducees, 'But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord [i.e. I AM, Yahweh *Elohim*] "the God of Abraham, the God of Isaac, and the God of Jacob." For He is not the God of the dead but of the living, *for all live to Him*.' **Luk 20:37-38**.

Significantly, Jesus identified Himself as I AM and the One who called Abraham and delivered to him the promised blessings, declaring to the Jews, 'Most assuredly, I say to you, before Abraham was, I AM.' **Joh 8:58**. Just prior to this exchange, Jesus had said to the Jews, 'When you lift up the Son of Man, *then you will know that I AM*, and that I do nothing of Myself; but as My Father taught Me, I speak these things.' **Joh 8:28**. We see that what Jesus accomplished on the cross as I AM is what He promised to Abraham.

As part of this promise, Christ figuratively wrote His new name on Abram, which He brought forth through His travail on the cross as I AM. Abraham's new name, drawn from the substance brought forth through the resurrection of Christ, means 'father of a multitude'. **Gen 17:5**. In his letter to the Romans, Paul explained that while Abraham was having this conversation with Almighty God, he was strengthened in faith and gave glory to God by believing that what God promised He would perform. Abraham believed that God, through I AM, would give resurrection life to the dead, and call into existence those things which do not exist as though they did. **Rom 4:17,20**.

Further reading: Genesis 17

Believing in hope

By believing God's word, Abraham became a prophet. This is because *he believed in hope*, for the word of the hope declared something that was yet to come. **Rom 4:18**. The hope was that Abraham and his descendants would be made in the image and likeness of the Father, Son and Holy Spirit. This hope was realised when Jesus, Abraham's Son after the flesh, rose from the dead. **1Co 15:20**. Through *anastasis*, Jesus Christ was manifest as the first Man made in the image and likeness of God.

Faith received in the word of the hope became the substance of Abraham's life. **Rom 10:17**. **Heb 11:1**. This was *exanastasis* life, which was exemplified when Abraham and Sarah, their bodies being as good as dead, were strengthened to conceive Isaac. **Heb 11:11-12**. Noting this implication of resurrection life, Paul wrote, 'And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what He had promised He was also able to perform.' **Rom 4:19-21**.

Exanastasis is resurrection life that is, by faith, drawn out from the *anastasis*, or finished work of Christ. It is drawn back from this finished work as substance that lifts a believer above the limits of their mortality while they still live in a mortal body. It speaks into existence those things which do not exist. **Rom 4:17**. This is what Abraham believed as he received the word of the hope and obtained the power of resurrection life from *El Shaddai*. **Gen 17:1-8**. Significantly, the prophetic word, drawing from the hope of the *anastasis*, does more than foretell history; it directs history.

Further reading: Romans 4

The promise confirmed

The promises that God had made to Abraham were confirmed to him through his participation in offering on Mount Moriah. Notably, in the days of Jesus, this mountain was called 'Calvary'. Abraham was called by God to take Isaac up to the mountain of the Lord and, by offering, *join him to the blessing of God*. The provision and multiplication of the life of God that comes from the fellowship of Yahweh's offering is called, in Scripture, 'the blessing of God'.

Abraham was told to take his only son, whom he loved, and offer him up as a burnt offering on the mountain of the Lord. **Gen 22:2**. Isaac, who was probably a young adult at the time, willingly participated in this service of worship, recognising that he was to be the sacrifice that was offered on the altar. **Gen 22:7-9**. Importantly, this burnt offering was Abraham and Isaac's participation in the offering of Yahweh through which the covenant purpose of the Father, Son and Holy Spirit is accomplished.

When Abraham bound Isaac and placed him on the altar, God the Father received Isaac from Abraham *as His son*. Abraham was then told by the Father not to slay his son, saying, 'Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, *since you have not withheld your son, your only son, from Me*.' **Gen 22:12**. We see that through offering, Abraham had given his son to the Father. Isaac now belonged to Him. Abraham released Isaac from the altar and stood him to one side. Abraham was then illuminated to see a ram caught by its horns in the thicket. The Son of God was, figuratively, given to Abraham as the Lamb of God to be his Son after the flesh. Abraham took the ram and offered it up instead of his son Isaac. **Gen 22:13**.

Further reading: Genesis 22

Offering transfer on Mount Moriah

The burnt offering is symbolic of God's 'giving love,' through which one reveals another. We could describe this as 'offering transfer'. Through offering transfer on Mount Moriah, the Father was revealed by Abraham when Abraham gave Issac to Him to be His son. Abraham was revealed by the Father when the Father gave Christ to him to be his Son. Likewise, Christ was revealed by Isaac when Isaac gave himself to be bound and offered by Abraham, so that Christ could come in the flesh of Abraham. Isaac was revealed by Christ who offered Himself in his stead, revealing the sealing and sonship of Isaac.

This offering transfer prompted the word of the Father's oath, assuring Abraham of the *blessing of the adoption* that he had received as a hope when his name was changed from Abram to Abraham. The Father said to Abraham, 'By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son – blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your seed [now, Christ] all the nations of the earth shall be blessed, because you have obeyed My voice.' **Gen 22:16-18.**

Through Christ's offering on the cross as the Son of Abraham, men are redeemed. The redemption that is in Christ delivers them to the fatherhood of Abraham as they receive the message of the cross. They are redeemed to Abraham because he received from I AM the name that means 'father of many nations'. As sons of Abraham, through faith, they receive the Spirit of adoption from Christ, making them sons of the Father and heirs of the divine nature. That is, they receive the blessing of Abraham.

Further reading: Hebrews 6

The Seed and substance of new creation

All the children who comprise the new nation, or kingdom, of humanity that belongs to God, come from the family of Abraham and Sarah. Accordingly, we are instructed by the prophet Isaiah, who said, 'Listen to Me, you who follow after righteousness, you who seek the Lord: look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you; for I called him alone, and blessed him and increased him.' **Isa 51:1-2**.

In this statement, we are first directed by Isaiah to look to Christ, the Rock, for we become the children of Abraham when we come into Christ. Explaining this point, Paul said, 'If you are Christ's, then you are Abraham's seed, and heirs according to the promise.' **Gal 3:29**. This is because Jesus was the Seed and substance of the promise that was made to Abraham. In fact, Paul said, 'Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.' **Gal 3:16**. Christ became *the Seed* of this new humanity when He came in the flesh, proceeding from Abraham and Sarah, and from David, when He was born of the virgin Mary.

Jesus' earthly ministry commenced when John the Baptist baptised Him in the Jordan River. At this time, the Holy Spirit descended upon Jesus as a dove. **Luk 3:22**. This anointing of the Spirit consecrated His physical body as the temple in which the Father's will would be accomplished. Significantly, this anointing guaranteed His resurrection. Jesus Himself testified, 'Destroy this temple, and in three days I will raise it up.' **Joh 2:19**. Concerning this statement, the apostle John explained that Jesus was talking about 'the temple of His body' which had been sealed by the Spirit. **Joh 2:21**.

Further reading: John 3

The last Passover

John the Baptist said concerning Christ, 'I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptise with water said to me, "Upon whom you see the Spirit descending, and remaining on Him, *this is He who baptises with the Holy Spirit*".' **Joh 1:32-33**. Through this aspect of His baptism, the Son of Man received the Holy Spirit 'without measure', so that after His death, burial and resurrection, He would be able to baptise the sons of Abraham into the Holy Spirit, establishing them in the adoption. **Joh 3:34**.

Christ's journey *from the Father*, which included His 3 ½-year earthly ministry, came to its conclusion at the last Passover meal. Noting this occasion, the apostle John wrote, 'Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, *He loved them to the end*'. **Joh 13:1**.

John then noted that after Jesus and the disciples had eaten the Passover meal, 'Jesus, knowing that the Father had given all things into His hands, and that *He had come from God and was going to God*, rose from supper and laid aside His garments, took a towel and girded Himself'. **Joh 13:3-4**. We know that Jesus then proceeded to wash the disciples' feet, saying to them, 'If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you.' **Joh 13:14-15**. Clearly, washing one another's feet was essential to the *agape* meal and for our fellowship in Christ, for Jesus said that if we are not washed in this way, we have no part with Him, but if we do wash one another's feet, *we will be blessed*. **Joh 13:8,17**. That is, we will receive the blessing that was promised to Abraham.

Further reading: John 13

Christ's journey to the Father

The apostle John nominated the last Passover, which was the first *agape* meal of the New Covenant, as the beginning of Christ's journey to the Father. This is where Jesus gave to His disciples His flesh to eat and His blood to drink, as a participation in the offering of Yahweh, and directed them to wash one another's feet.

Concerning this hour, Jesus had earlier said, '*The hour* has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, *it produces much grain!*' **Joh 12:23-24.** As the Seed of the new humanity, Jesus fell into the ground and died, through seven travailing wounds, as He journeyed from the last Passover to Calvary.

Significantly, just prior to His first wound in Gethsemane, Jesus prayed to the Father on the Mount of Olives saying, 'And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.' **Joh 17:5.** Jesus was asking to receive His glory as Yahweh Son for His participation in the offering of Yahweh that was manifest in Gethsemane, and so that, as the Son of Man, He would be progressively glorified as Yahweh Son through the seven wounding events of this offering journey.

King David explained that the substance of our name from the Father, which was written in Christ, was brought forth through Christ's travail on the cross as He was crucified on Mount Calvary. He wrote, 'My frame [lit. *substance*] was not hidden from You, when I was made in secret, and skilfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them.' **Psa 139:15-16.**

Further reading: John 17

The substance of the new humanity

In the three hours of darkness that covered the whole earth, as Jesus Christ hung on the cross and descended to the lowest parts of the earth, under the waters of judgement, He fulfilled the works that belong to our name. **Isa 26:12**. They were made substantial and then written in the book of life. This book is called, 'the book of life of the Lamb slain from the foundation of the world'. **Rev 13:8**. Christ accomplished this work as I AM. **Joh 8:28**. Significantly, through these works, Jesus also prepared a heavenly body for every person.

At the conclusion of this travailing journey, Jesus cried out with a loud voice, saying, ' "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" ' **Mat 27:46**. He was saying that there was no longer any need for Him to remain separated from the Father. The redemption of mankind had been accomplished. Jesus was now, figuratively, knocking on the door of the Father's house and saying, 'Here am I and the children whom the Lord has given Me! We are for signs and wonders in Israel from the Lord of hosts, who dwells in Mount Zion.' **Isa 8:18**.

Christ's glorification as Yahweh Son was made complete and manifest when Jesus, the Son of Man, rose from the dead after His body rested in the tomb for three days and three nights. Through the resurrection, Jesus was the first Son of Abraham who had been made in the image and likeness of Yahweh Father, Son and Holy Spirit. Equally, having fallen into the ground and died as the Seed of this new humanity, He was now *the substance* of the new humanity as the Sheaf of firstfruits. **1Co 15:20-23**. Significantly, *the substance* of this new humanity was proceeding as seed from Yahweh Son.

Further reading: Psalm 88

Receiving the promise of the Spirit

Following Christ's resurrection, the adoption is no longer just a promise. Now, through the ministry of the gospel of God, a hearer can receive the Holy Spirit, as the Spirit of adoption, into their spirit. **Rom 8:14-15**. This is when they are sealed with the Holy Spirit of promise and become a temple of the Holy Spirit. **Eph 1:13. 1Co 6:19**. They can be born again of the divine nature, as the seed of their sonship, which was brought forth through the travail of Christ, is sown into their spirit and germinated by the Holy Spirit. **1Pe 1:23**.

Once born of God, a believer is baptised by the Father into the Person of the Son. **1Co 12:13,18**. Now Christ's, the believer becomes a son of Abraham and an heir of the promises made to Abraham. As Paul explained, 'And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.' **Gal 3:29**. That is, they have received the adoption, having been born of a living hope, which is for the redemption of their body on the day of resurrection. **1Pe 1:3-4**. Receiving the Spirit as a son of Abraham is the first aspect of the adoption.

The second aspect of the adoption is growing and bearing fruit as a son of God, having been baptised by the Son into the name of the Father. It further involves partaking of Christ's substance through fellowship in His offering and sufferings. They do this as an individual member of Christ's body, and as part of His bride, the new Jerusalem. This participation requires the capacity of the seven Spirits of God, which a believer receives after the Son baptises them into the Person of the Holy Spirit.

Further reading: John 20

The full inheritance

As a believer walks by the Spirit in the light of the proceeding word of God, and are enabled by seven Spirits to participate in the intercession and travail of Yahweh's prayer fellowship, they are changing from glory to glory into the image of the Son. **2Co 3:18**. This change is the fruit of regeneration and renewing as they participate in the death, burial and resurrection of Jesus. **Tit 3:4-7**. Not only are they finding deliverance from sin and the other law, and are fulfilling the obedience that Christ finished for them, but they are able to bear fruit for God in their households. This fruitfulness belongs to their expression as part of the bride of Christ.

If a son of Abraham continues steadfastly and faithfully, by the Spirit, on the pathway of salvation that Christ pioneered for them, they will receive the redemption of their body on the day of resurrection. That is, they will receive the blessing of Abraham in full, as the process of their adoption is made complete. On that day, they will receive an immortal, incorruptible physical body from Christ, which will be clothed with their heavenly body from Christ, revealing their *spiritual body*.

A person receives a heavenly body when Christ breathes on them and writes on them the name of the Father and the name of the city of God, the New Jerusalem. **Rev 3:12**. The heavenly body is a dwelling place, or habitation, *in the New Jerusalem*. It is connected to their name and the expression of their glory as a son of God.

When Yahweh Son emptied Himself and was begotten by the Father as the Son of God, *before*, He was brought forth as the Seed of the Father with a heavenly body. In Him was written the sonship name of every identity who would be brought forth by God, whom James described as 'the Father of lights'. **Jas 1:17**.

Further reading: 1 Corinthians 15

The substance of the heavenly body

Jesus explained to His disciples that, through His offering, He would prepare a dwelling place for them, saying, 'In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if *I go and prepare a place for you*, I will come again and receive you to Myself; *that where I am, there you may be also*. And where I go you know, and the way you know.' **Joh 14:2-4**.

The substance of our heavenly body was formed, or prepared, by Christ in secret, in the lowest parts of the earth. This happened when He fulfilled all the works that belong to our name as a son of God 'in the lowest parts of the earth'. **Psa 139:15-16**. Christ did this as the Son of Man who was progressively being glorified with the glory that He had before as Yahweh Son, as He journeyed from Gethsemane to Calvary. He was able to fulfil the works of our names as sons of God, for He, as Yahweh Son, is the substance and expression of all sonship.

The point for us to understand is that the heavenly body is drawn from the substance and image of *Yahweh Son*. This body is a dwelling place in the heavenly Jerusalem, the bride of Christ. The substance of this heavenly body, as a part of His bride, was made available when Christ's immortal, incorruptible body was pierced with the soldier's spear, causing water, blood and Spirit to flow from His side. We recognise that these elements are the 'rib' from which the woman, drawn from the body of Christ, is formed. By the Spirit, as we maintain our fellowship in the travail of Christ, we are progressively being drawn from His substance. We are changing into His image as a son of God, and we are being sanctified and cleansed as part of His bride. Through this process, our heavenly body, which is hidden with Christ in God, is being progressively glorified.

Further reading: 2 Corinthians 5

An everlasting burnt offering

The inheritance of a spiritual body, which we receive when our immortal physical body is clothed with our heavenly body on the day of resurrection, is necessary for eternal life in the fellowship of Yahweh as citizens of the new heavens and earth. The freedom or liberty of the new creation needs the spiritual resurrection body for its expression. For this reason, there were two elements of Christ's journey as an offering for sin, through which He glorified the Father as the Son of God, and was progressively glorified as the Son of Man with the glory that He had before as Yahweh Son. These two elements of the one sin offering were typified by the scapegoat and the Lord's goat.

On His journey from mortality to immortality, Christ, as the scapegoat, exhausted every alternative to the liberty and freedom that belongs to the expression of love as a son of God. In doing so, only what lives to God, symbolised as the Lord's goat, remained. Explaining this implication of Christ's offering as the Lamb of God, Paul wrote, 'For the death that He died, He died to sin once for all; but the life that He lives, He lives to God'. **Rom 6:10.**

As sin was taken out to forgetfulness and exhausted, the Lord's goat was then left as *an everlasting burnt offering* of free choice, in which a son of God is able to express the seed of their name given to their identity by the Father. Because of Christ's offering as the Lamb of God, the Fall can never happen again, once we receive our spiritual body. As we participate in His offering now, our sin and its motives are taken out to forgetfulness, and we are progressively being brought forth of His substance, being free to live only to God.

Further reading: Romans 6

The mystery of God

The work of Christ's messengers is to make known, by the Spirit, *the mystery of God*. That is, they are to declare the details of Yahweh's covenant purpose, which is to make men in the image and likeness of the Father, Son and Holy Spirit. **Gen 1:26**. The process through which this purpose is accomplished reveals the name of the Father, the name of the Son and the name of the Holy Spirit.

The accomplishment of Yahweh's covenant purpose for us is the fulfilment of our adoption as a son of God. This is when we receive, in full, the blessing that was promised to Abraham and to all those who, by faith, have become his children. **Gen 22:18. Gal 3:7-9**. The promised blessing is a spiritual body, which we receive on the day of resurrection for eternal fellowship with Yahweh in the new heavens and earth. The apostle John signalled two realities necessary for obtaining this blessing, writing, 'Whoever confesses that Jesus is the Son of God, *God abides in him, and he in God*'. **1Jn 4:15**.

In the first case, a person must receive God's initiative towards them. Through the ministry of the gospel, they are made accepted in Christ, the Beloved, where they have the opportunity to receive the adoption and then be born again as a son of God. **Eph 1:6**. The outcome of this initiative towards the hearer is that *God abides in them*, and they belong to God as part of the company of the Firstborn, which is the church. **Heb 12:23**. By this means, they receive a birthright! This is the *right* to the blessing of being a partaker of the divine nature as a son of God with a unique participation in the fellowship of Yahweh. **Joh 1:13**. Having received the birthright, a son of God must choose to *abide in God*.

Further reading: Ephesians 3

Abiding in God

Having received God's initiative towards them, so that *God abides in them*, a son of God must choose to *abide in God*. How does a son of God do this? As they receive and walk in the light of the word that proceeds from Christ's messengers, they are established in the life and fellowship of the Father, Son and Holy Spirit, which is the kingdom of God, as a partaker of the divine nature. **2Pe 1:4**. This is the true implication of baptism into the name of the Father, the name of the Son, and the name of the Holy Spirit. This immersion is necessary for salvation and to progressively obtain the promised *blessing* of the adoption.

Jesus charged His messengers in every generation with the work of proclaiming the gospel of God so that those who receive and believe their message can abide in God as He abides in them. Specifically, He said, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.' **Mat 28:18-20**.

In order to fulfil this commission, it is necessary to understand both the gospel of God and how to make disciples through baptism. As a presbytery, this has been the primary focus of our labour in the word. As we have searched out the mystery of God, the Spirit has been revealing to us the details of the gospel, 'precept upon precept', 'line upon line', 'here a little, there a little'. **Isa 28:10**. Like Paul, our testimony is that this ongoing focus 'is not tedious, but for you it is safe'. **Php 3:1**.

Further reading: 1 John 4

The gospel of God is proclaimed

It is important for all of us to understand the steps of salvation that the Spirit has illuminated to us in this season. This is necessary for our ongoing maturity as sons of God, and for our participation - as individuals, households and congregations - in the work of proclaiming the gospel to the world.

Yahweh *Elohim's* covenant purpose is accomplished through the ministry of the word of God. This word, which is the gospel of God, proceeds from the counsel, or fellowship, of the Father, Son and Holy Spirit. **Rom 1:1. Eph 1:11.** It is preached by the Holy Spirit through the ministry of Christ's messengers. **1Pe 1:12.** These messengers belong to the fellowship of a presbytery. Their fellowship is with the Father and the Son. **1Jn 1:1-3.**

The apostle John explained that everyone who receives and walks in the light of this word belongs to the fellowship of the presbytery. **1Jn 1:3,7.** They are overcoming Satan by the blood of the Lamb, by the word of their testimony, and by laying down their lives in love to reveal others, because they walk worthy of the gospel and belong to worthy houses. **Rev 12:11.** Consequently, they are emerging as 'firstfruits' of the kingdom as they are changing individually and as households, through the washing of regeneration by the word. By the capacity of the Spirit, they proclaim the gospel as a testimony, publicly and from house to house, through their sanctified conversation and conduct. **Col 3:17. 1Jn 3:18.**

John described the content of the gospel of God as 'the commandments of Christ'. **Joh 14:21.** Christ said that His commandments were given to Him from the Father. **Joh 12:49-50.** They are the word of the Father concerning the predestination of each person as a son of God. To this end, they declare the redemption of a hearer, and the hope of fulfilling their predestination by being born of God and brought to glory as a person who has been made in the image and likeness of God.

Further reading: 1 John 1

Prevenient grace

The proclamation of God's word is accompanied by grace and supplication from the Holy Spirit. **Zec 12:10**. This ministry of grace is 'prevenient', meaning that it is given by the Spirit to a hearer before they respond to the gospel. The prevenient grace of God draws back and neutralises any influence that may otherwise affect a hearer's capacity to receive the gospel as it is proclaimed to them. **Tit 2:11**. These influences may include, for example, sin and its consequences in their life, their personal histories and traditions, lusts, bondages, addictions, hurts, anger, depression, protective reflexes, demonic oppression, and even their 'other law'.

A person is then enabled by the Spirit to receive the light of the gospel, even though, in and of themselves, they have no capacity to see, hear or receive the things of God. Noting this reality, Paul wrote, "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God! **1Co 2:9-10**.

If a hearer does not resist the Spirit of grace and supplication, they will be illuminated by the gospel to see that they are dead in trespasses and sins and under the judgement of God. Importantly, they will recognise that Christ is with them, having died this death for them. Revealing this impact of the Spirit through the ministry of the gospel, the Lord said, 'And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced.' **Zec 12:10**.

Further reading: 1 Corinthians 2

Enabled to look upon Christ

The effect of prevenient grace upon a hearer was exemplified by the response of the repentant thief who was crucified with Christ on day that He died. Under the influence of the Spirit of grace, this thief, who had earlier been reproaching Christ, began to see the reality of his predicament – he was rightly dying under the judgement of God. However, he also recognised that Christ was dying with him. **Mat 27:44.** He said to his fellow thief, ‘Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.’ **Luk 23:40-41.**

As a hearer ‘looks upon Christ’ in this manner, and begins to fear God, they are enabled by the Spirit of supplication to mourn with godly sorrow for Christ who died as an offering for their sin. Describing this response, the Lord said, through the prophet Zechariah, ‘Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.’ **Zec 12:10-11.**

Mourning with godly sorrow leads to repentance as the hearer lays hold of the faith that comes by hearing the gospel of God. **2Co 7:10. Heb 6:1. Rom 10:17.** They are now able to respond to the offer that is being extended to them through the gospel, as they are asked, ‘Do you want to be reconciled to God and become His son by being born again?’ By faith, they can accept this reconciliation and can believe God’s word concerning His purpose for them. **2Co 4:13. Rom 10:17.** It is important to note that faith is, in fact, ministered to a hearer in relation to each element of their salvation so that ‘the righteousness of God is revealed [in them] *from faith to faith*; as it is written, “The just shall live by faith”’. **Rom 1:17.**

The repentant thief demonstrated faith for reconciliation and relationship with the Lord when he said to Jesus, ‘Lord, remember me when You come into Your kingdom.’ **Luk 23:42.**

Further reading: Zechariah 12

Keeping the commands of Christ

In the season of prevenient grace, there will be notable changes in the life of the hearer as they keep the commands of Christ that are proclaimed to them, publicly and from house to house, by His messengers. The hearer will find deliverance from addictions; healing of past hurts; relief from spiritual torment; release from bondage to sin, and so on. These changes are the initial outcome of the regenerative capacity of the word of God. **Tit 3:5**. By regeneration, the hearer, who was formerly dead in trespasses and sins, is being made alive to God. **Eph 2:1,4-5**.

As miraculous and wonderful as this initial regenerative work is, being made alive is not the new birth, nor is it salvation. Rather, as a son of Adam, who was lost to God on account of sin and iniquity, they are being recovered to their predestination as a son of God in Abraham. As sons of men, they are being upgraded from Adam, who was created from the dust, to the family of Abraham, who became the new father of all true believers. The Lord said to Abraham, 'I will make your descendants as the dust of the earth.' **Gen 13:16**.

Delighting in their deliverance from sin and death, and increasingly illuminated to the sonship that God has prepared for them, the hearer will love Christ and will glorify God. They demonstrate that they love Christ by keeping His commands. For this reason, the Father will love them, and Christ will also love them.

Furthermore, Jesus will personally make Himself known to them. Outlining this initiative towards a person who keeps His commands, Jesus said, 'He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.' **Joh 14:21**. The Father demonstrates His love for the hearer who loves Christ, by sending His Son, Jesus Christ, *into their heart*.

Further reading: John 14

A scenic landscape featuring a dirt path that winds up a grassy hill. The path is bordered by a simple wooden railing on the right side. The hill is covered in lush green grass and some small shrubs. In the background, there are rolling hills and a valley with a body of water. The sky is a mix of blue, orange, and pink, suggesting a sunset or sunrise. The overall mood is peaceful and inspiring.

Restoring my Soul