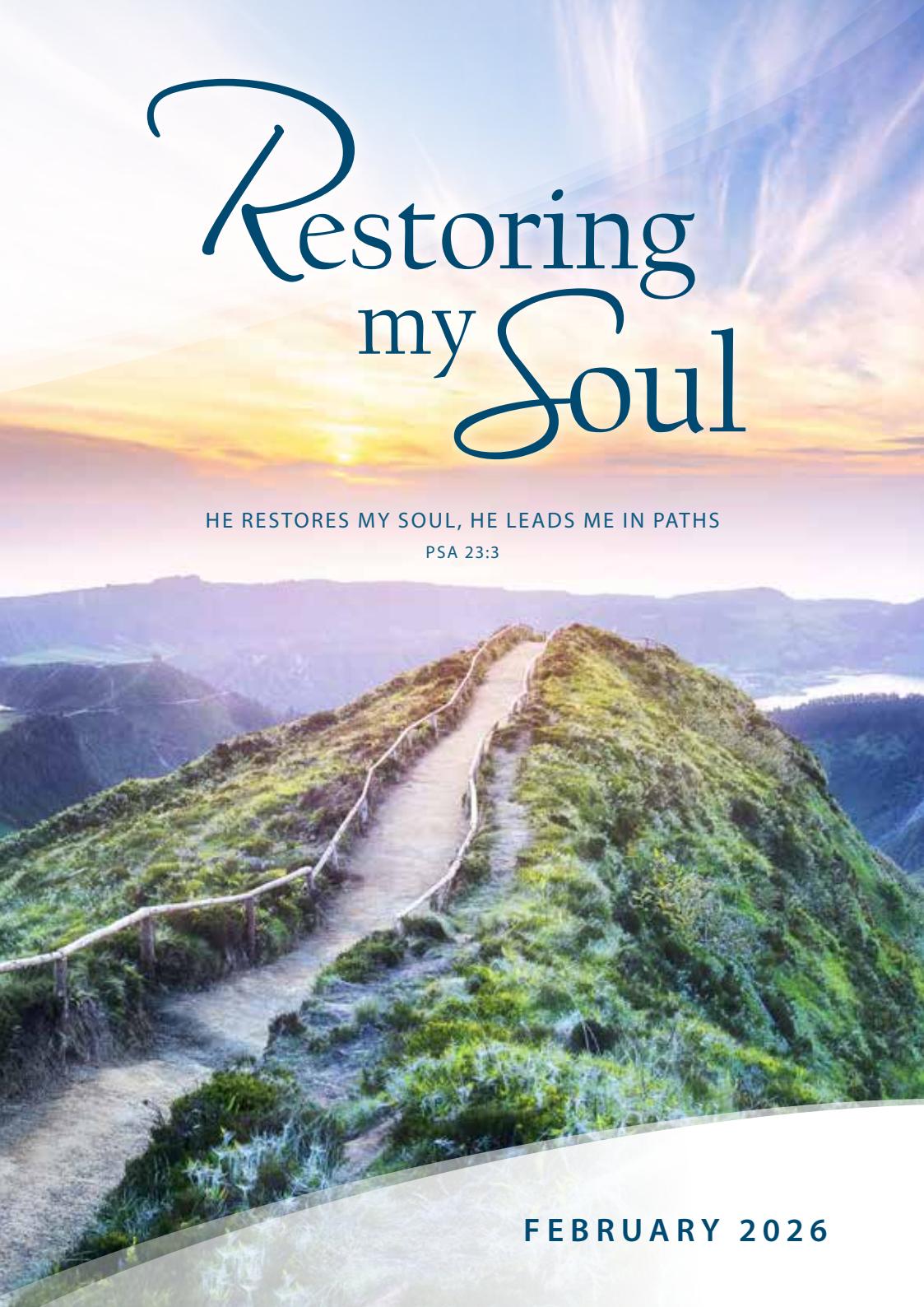


Restoring my Soul



HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

FEBRUARY 2026

Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

FEBRUARY 2026

RESTORING MY SOUL

A Five Day Devotional Guide

February 2026

Contributing Authors

Victor Hall

Peter Hay

David Baker

Compiled by

David Baker

Contents

Monday 2 February	Abiding in God	2
Tuesday 3 February	Baptised into the Father, Son, and Holy Spirit.....	3
Wednesday 4 February	The covenant of marriage	4
Thursday 5 February	The majesty of Christ the King	5
Friday 6 February	The Lamb-King	6
Monday 9 February	The wrath of the King.....	7
Tuesday 10 February	The polarising impact of Christ's wrath.....	8
Wednesday 11 February	Our Lord and King	9
Thursday 12 February	The hope of glory	10
Friday 13 February	The word of the King	11
Monday 16 February	The word of man's glorification in God	12
Tuesday 17 February	The declaration of God's glory	13
Wednesday 18 February	The manifestation of sonship	14
Thursday 19 February	The sure mercies of David	15
Friday 20 February	Witnesses of Christ	16
Monday 23 February	The word is near us.....	17
Tuesday 24 February	The Word has come to us.....	18
Wednesday 25 February	The word of faith	19
Thursday 26 February	The polarising impact of the word	20
Friday 27 February	Affliction because of the word	21

Abiding in God

Just prior to His ascension into heaven, Jesus Christ commissioned His disciples with the direction, '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.**

Discharging this mandate begins with messengers declaring the gospel of God. By this means, Christ's messengers reveal the Father, Son and Holy Spirit's intention to make us in Their image and according to Their likeness. As a hearer responds with repentance and faith to this ministry, they are established in the adoption and are born again as sons of God. God abides in them.

As miraculous as this is, new birth is insufficient for salvation. To obtain eternal salvation, which is the fulfilment of the process of adoption, a son of God must be baptised into the name of the Father, the name of the Son, and the name of the Holy Spirit. They must abide in God.

In the great commission, Jesus explained that these aspects of baptism are through discipleship, under the instruction of messengers who belong to a presbytery in the right hand of Christ. By receiving and obeying this instruction, a son of God is able to follow Christ in the fellowship of His offering and sufferings. Led and enabled by the Holy Spirit for their daily participation in this journey, a son of God is progressively being made in the image and likeness of God. **2Co 3:18.**

In order to make straight paths for our feet – individually, as families, and as churches – it is necessary to give heed to the initiative of the Holy Spirit who illuminates to us the word of present truth. **Heb 12:13. 2Pe 1:12.** This word is a lamp to our feet and a light to our path. **Psa 119:105.**

Further reading: 2 Corinthians 3

Baptised into the Father, Son, and Holy Spirit

A son of God is baptised into the name of the Father by Christ. **Joh 14:6**. Immersion in the Father is our first connection to the circumcision of Christ. Circumcision is the process of our deliverance from the flesh. In contrast to circumcision, the discipline, or chastening, of the Lord is of the new man. It is for the purpose of training and bringing a son of God to fruitful maturity. Chastening is accompanied by sound doctrine, which is ‘the sincere milk of the word’ defining the culture of the Father’s house. **1Pe 2:1-3**. The evidence of receiving seven Spirits from the Father, by the Holy Spirit, is the capacity to glorify the Father through the obedience of sonship. It is the capacity to be one Spirit in a marriage, which is the Father’s holy institution. **Mal 2:11**. It is also the capacity to raise children in the discipline and instruction of the Lord. **Eph 6:4**.

The Father baptises a son of God into the Person of the Son. **Joh 6:44-45**. The first implication of immersion into the Son is that the Father makes a son of God a particular member of Christ’s body. This is the context of our participation in the *agape* meal.

We eat Christ’s flesh by coming to be built together on Him. We drink His blood by believing and obeying His word. **Joh 6:35**. The implication of partaking of this meal is our participation in Christ’s travail, through which we are being made worthy of the kingdom and established as part of the bride of Christ.

We are baptised in the Holy Spirit by the Son. **Mat 3:11**. This immersion is indicated by the capacity to speak in tongues. **Act 2:4**. A believer who is immersed in the Holy Spirit receives from Him the power of seven Spirits. They are enabled by seven Spirits to participate in the intercession and travail of Yahweh’s prayer fellowship, and to be a witness of Christ to the world as they journey with Him in the fellowship of His offering and sufferings.

Further reading: Hebrew 12

The covenant of marriage

The unfolding revelation of baptism into the name of the Father, the name of the Son, and the name of the Holy Spirit has brought into focus the distinction between the covenant of marriage and the covenant of the house.

The covenant of marriage, intended by God, is only possible by receiving a remnant of the Spirit from the Father. As the prophet Malachi declared, 'But did He [the Father] not make them one, having a remnant of the Spirit? And why one? He seeks godly offspring.' **Mal 2:15**. The remnant of the Spirit is the *Father's* instrument for making two individuals one flesh and of one Spirit, for marriage is His holy institution which He loves. It is His expression of seven Spirits, by the Holy Spirit, in relation to marriage. **Mal 2:11**.

The union of a believing couple through a remnant of the Father's Spirit enables offering and makes their marriage covenant totally unique. It was for this reason that the wise man, Solomon, said that the 'way of a man with a virgin' was too wonderful for him and was beyond his understanding. **Pro 30:18-19**. The union of a man and a woman by covenant, through the remnant of the Father's Spirit, establishes headship in the marriage.

The married couple are a procreating unit within a house, bringing forth fruit for God. In this regard, while obviously connected, it is important to distinguish the 'covenant of the marriage' from the 'covenant of a house'. In other words, a marriage in a house operates by two distinct expressions of headship. In the marriage, a man exercises headship towards his wife. In the house, Christ's headship is exercised towards the man, the woman, and each child, in relation to their works and expression as a son of God. This is because Christ accomplished the works of every day, which belong to the name and sonship of each person in a household.

Further reading: Malachi 3

The majesty of Christ the King

In our consideration of the steps of salvation, we have understood that the Son makes Himself known to a believer. Highlighting this encounter, 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.**

Christ manifests Himself to us as the Lord and King. Describing the nature of this interaction and the response that this encounter demands, Jesus said, 'Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be My disciple.' **Luk 14:31-33.**

On account of the Fall, the whole of mankind became a kingdom of darkness under the rulership of Satan. Because of our sin, we became the enemies of God. Jesus Christ came into the world as the King of another kingdom, which is not of this world. **Joh 18:33-37.** We must all heed Jesus' instruction to send 'a delegation' to ask for 'the conditions of peace'. His 'conditions', which He makes known to us through His messengers, are that we must become a slave of righteousness or we will die in our sins. This is, in fact, the implication of the gospel of peace, ministered through the Elijah ministry – all flesh is judged and perishing, but the word of the Lord, to which we are being delivered as slaves, endures forever. **1Pe 1:24-25. Isa 40:6-8.**

Further reading: Romans 6

The Lamb-King

A person who has truly met Christ recognises that He is the King. They relinquish their own conditions for life and yield to His commandments as slaves of righteousness. The most fundamental indicator of this encounter is that the hearer begins to *learn the fear of the Lord*. This is essential to becoming a believer.

Christ is the Lion of Judah. He was revealed as the King, the Son of David, when He was anointed by the Holy Spirit with the oil of the seven Spirits of the Lord at His baptism. **Mat 3:16. Luk 3:21-22. Joh 1:32-34.** He received this anointing without measure, testifying, 'The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.' **Luk 4:18-19. Joh 3:34.**

After His baptism, Jesus commenced His earthly ministry as the suffering King-Priest and the Lamb of God. He did this as the Son of God and the Son of Man. As the Lamb of God, Christ was the Lion of Judah. We know this because the apostle John recounted in the book of Revelation, 'I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, "Do not weep. Behold, *the Lion of the tribe of Judah*, the Root of David, has prevailed to open the scroll and to loose its seven seals." And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood *a Lamb as though it had been slain*, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.' **Rev 5:4-6.**

Further reading: Luke 4

The wrath of the King

Bearing witness to the commencement of this ministry, following Christ's anointing with the seven Spirits of God by the Holy Spirit, John the Baptist declared, 'Behold! The Lamb of God who takes away the sin of the world!' **Joh 1:29.** John was identifying Jesus as the Lamb-King. He was also identifying Him as the great and final Prophet; the source and substance of the Elijah ministry. John said of Jesus, 'He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose', and 'He must increase, but I must decrease. He who comes from above is *above all!*' **Joh 1:27. Joh 3:30-31.**

During His earthly ministry, Jesus confronted various groups of people as the King. Christ's wrath was exercised towards these people as He confronted their disbelief and rebellion. For example, in response to Mary's weeping over Christ's failure to meet her expectations regarding the death of her brother, Lazarus, John recorded that 'He groaned in the spirit and was troubled'. **Joh 11:33.** Numerous commentators agree that this is a poor translation of the Greek text, which actually communicates a sense of indignation, and even rage. For example, in his *Commentary for English Readers*, Ellicott suggested that the groaning of Jesus revealed a 'sharp admonition, in words of anger against a person, or in a physical shudder, answering to the intensity of the emotion'.

The Gospels recount four other occasions when Christ's majesty and wrath were manifest in this same manner. These included the rebuke of the disciples for their faithlessness and perversity, which were exposed by their inability to heal the boy who was oppressed by an evil spirit (**Mar 9:14-27**); rebuking those who were forbidding the children to come to Him (**Mat 19:13-15**); rebuking the Pharisees for the hardness of their hearts in relation to the healing of the man who had a withered hand (**Mar 3:1-6**); and driving out the traders and money changers from the temple who were impeding the access of the Gentiles to the house of prayer (**Joh 2:13-17**).

Further reading: John 2

The polarising impact of Christ's wrath

The expression of Christ's wrath, as the Lamb of God and Lion of Judah, had a polarising effect on those who heard Him. For example, Mary and Martha began to fear Christ and believe for resurrection life in their household. Mary, in particular, demonstrated this faith by anointing Christ as the King, with very costly oil of spikenard. She did this for His burial, in faith for the resurrection for which she now believed to receive and live by. **Joh 12:1-7**. In contrast, the Pharisees were provoked to wrath by the expression of Christ's fiery indignation. Luk 6:11. They 'went out and immediately plotted with the Herodians against Him, how they might destroy Him'. **Mar 3:6**.

Jesus spoke with authority as King. As hearers received Him, His word broke the power of the rebellion that was sown in the heart of men and women by Satan. In this way, He set them free to believe Him as Master and Lord, and to become obedient from the heart to His word. **Rom 6:17**. His word delivered them from the kingdom of darkness and brought them into the kingdom of the Son. Christ did this by rebuking the demonic familiar spirits who were making the oppressed, and the possessed people, sick in mind and body. Having broken the enslaving power of these spirits, He ministered faith for healing and for their participation in the life of His kingdom.

Christ journeyed as the King-Priest and Lamb of God all the way to His glorification as the first Man made in the image and likeness of God. After His ascension, forty days following His glorification, Jesus Christ sat down at the right hand of the Father in the heavens. As the first Man in the image and likeness of God, He is now the King-Priest upon His throne, ruling in the midst of His lampstand churches through the messengers whom He sends, with His hand, to minister among His churches.

Further reading: John 11

Our Lord and King

Everyone must personally meet and acknowledge Christ as Lord and King. The mark of meeting and knowing Him in this way is learning the fear of the Lord. We learn and demonstrate the fear of the Lord by embracing and obeying the commands of Christ that are proclaimed by His messengers.

It is the word of the King that produces, or births, His faith in us. Evidently, receiving, and responding to, Christ's indignation and majesty is foundational to truly believing beyond our own expectations of Him and the Christian life. Faith, enabling us to believe, is demonstrated by obedience in the fellowship of Christ's offering and sufferings. These are the works of faith. James, the brother of Jesus, emphasised the importance of these works, saying, 'I will show you my faith by my works', and 'faith without works is dead'. **Jas 2:18,20.**

The works of faith are the works that Christ has already accomplished for us. He did these works by faith as the King on the cross. As we meet Him as King, and acknowledge that we are crucified with Him, we receive His life and faith to do the works that He accomplished for us. **Gal 2:20.** This is what it means to be a slave of righteousness. **Rom 6:16,18.** We begin to add virtue to our faith, 'to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love'. **2Pe 1:5-7.** This demonstrates that we are receiving the power, or strength, of *El Shaddai* to walk *blamelessly*.

Jesus said that if we live blamelessly as slaves of righteousness, He no longer calls us slaves but friends. Specifically, He said, 'No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.' **Joh 15:15.**

Further reading: Matthew 8

The hope of glory

The Scriptures teach us that 'faith is the substance of things hoped for, the evidence of things not seen'. **Heb 11:1**. What is the hope that is revealed through the gospel of God? It is more than the resurrection; it is even more than everlasting life. Describing the Christian hope as a mystery that is now being made known to all peoples, the apostle Paul declared, 'To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.' **Col 1:27**.

We see that the wonderful hope, made known through the gospel, is for a believer to be progressively filled with, and a possessor of, the glory of God Himself! Paul described the hope of the gospel to the Ephesians by saying, 'that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be *filled with all the fullness of God*'. **Eph 3:17-19**.

This is the hope of glory that Abraham, our father, received. Significantly, Stephen declared that it was 'the God of glory' who appeared to Abraham and established him in this hope. **Act 7:2-8**. Abraham was illuminated to the hope of the glory of God when Christ said to him, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' **Gen 15:1**. The Lord then directed Abram, saying, 'Look now toward heaven, and count the stars if you are able to number them... So shall your descendants be.' **Gen 15:5**. Abraham believed the word of the King-Priest, recognising that he and his children would be filled with the glory of God, as stars shining forth the light of life. As he believed this hope, it was accounted to him for righteousness. **Gen 15:6**.

Further reading: Genesis 15

The word of the King

The word of faith is the means by which we obtain the hope of the glory of God. This faith comes by hearing and receiving God's word. His word is proclaimed as a command by Christ, our Lord and King, through the ministry of messengers who belong to the fellowship of a presbytery in His right hand. **Rom 10:17. 1Th 2:13. Rom 6:17-18.** We demonstrate that we have obtained faith through our reverent obedience to Christ. That is, faith is the action of obedience to the command of a King.

The word of Christ, our King, pertains to our predestination as a son of God. It is completely focused on who we are to be in relation to the Father, to Himself, and to the Holy Spirit. To obtain and live by this faith, through which we are progressively brought to glory, we must forsake the projections that belong to our fallen desires. In this regard, the obedience of faith requires us to trust the Lord and His messengers. Exhorting us to this end, the Scriptures declare, 'Trust in the LORD with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.' **Pro 3:5-6.** We can trust the Lord, for what He says, He will bring to pass.

The apostle Paul summarised the process of obtaining the hope of glory through the obedience of faith, writing, 'For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.' **Rom 8:29-30.**

Further reading: 2 Peter 1

The word of man's glorification in God

In Psalm 8, King David asked the question, 'What is man that You are mindful of him, and the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honour.' **Psa 8:4-5.** Making this statement, David marvelled at the wonder of our predestination. According to God's covenant purpose, which was settled before the creation of the heavens and the earth, we were to be brought to glory as men who were made in the image and according to the likeness of God. **Heb 2:10. Gen 1:26.**

It was from this predestination that mankind fell, when Adam and his wife ate the fruit of the tree of the knowledge of good and evil in an endeavour to become the source of their own life and destiny. Through one man's disobedience, sin and death entered the world. Death spread to all men, because all sinned. **Rom 5:12.**

Mercifully, the word of our predestination is ministered to us as the gospel of God. This is the word of our salvation. Even though we are lost to God and under condemnation as we eat the fruit of our own fallen ways, the word finds us. It comes to us as a word of deliverance. Those who receive, believe and accept the word, are born again to a living hope. This is the hope of our predestination, which has been fulfilled for us by Christ through His offering and suffering journey.

As miraculous and wonderful as new birth is, the parable of the sower and the seed teaches us that it is insufficient for salvation. Having been born of God, we must be delivered from the stones of law and the thorny desires that compete with the divine life of which we have been born.

Further reading: Hebrews 2

The declaration of God's glory

The parable of the sower and the seed teaches us that salvation is the fruit that is brought forth from the seed. We must, therefore, continue to receive and walk in the light of the word through which we find deliverance from carnality and can fulfil the obedience that the Father prepared for us, and Christ has finished for us. This is only possible by the capacity that we receive from the Holy Spirit as He leads us on the pathway of salvation.

God requires an adequate faith response from us when He brings His word of predestination to us. The word of faith that speaks to us through His messengers is a word that is alive and powerful. **Heb 4:12**. Even though it is spoken in weakness, it is, nevertheless, the word of the King. **1Co 2:1-5**. It is an expression of His majesty as our Lord and King. The word comes to us with all the authority of a command. It carries within itself the power to accomplish what Christ is asking us to believe and to do.

God, through Christ, who was the Word of the Father, spoke the whole of creation into existence by command. Nothing existed before creation. Yet, since creation, all things that exist now respond to God as a thankful expression of His wisdom, beauty and power. Everything material and biological, integrated together, fulfils Their created mandate by contributing to the expression of creation that gives glory to God.

Celebrating this reality, King David declared, 'The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world.' **Psa 19:1-4**.

Further reading: Psalm 19

The manifestation of sonship

Wonderfully, God has promised that once we are established as part of His messenger administration, the creation will herald our coming, in the same way that it declares the glory of God! He said, 'You shall go out with joy, and be led out with peace; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands.' **Isa 55:12**. This will happen once the Father has taken His seat; it is the manifestation of the sons of God.

God has drawn near to man and taken him out of creation. He has given to man ears to hear His word, and a heart that is able to respond to His word when He speaks to him. **Pro 20:12**. The Lord God did this when He breathed into the biological body of man and he became a living identity endowed with the dignity and accountability of choice. God has given to man more than we see in nature, for nature is only the expression of the glory of God. God has given to man the privilege and right to share His glory with Him, if we choose the offer that He has extended to us. This is the offer to become His children.

The word of God is the expression of who God is. The invisible things of God have been revealed in creation. **Rom 1:20**. However, eyes have not seen in creation, nor have ears heard (naturally, or through the dialogue of science), what God is now proclaiming to us through the Person of the Holy Spirit. The Holy Spirit is anointing with illumination the messengers whom Christ has chosen. Their work is to proclaim to mankind the mystery and majesty of God, which is 'Christ in you, the hope of [your] glory'. **Col 1:27**. This is, briefly, how the apostle Paul explained the means by which man would obtain the glory of God.

Further reading: Ephesians 3

The sure mercies of David

Christ, who is the Word of the Father in a believer's heart, will enable those who are born again of the Father's life to become kings and priests within the household of God. **Rev 1:6**. They will share the authority that Christ has been given as the King over all creation. Moreover, they share His reconciling, priestly work that harmonises everything in creation, leaving no room for sin to ever again undermine what God will continue to create in the new heavens and in the new earth.

In this age, when the word of God comes to a person, they have the choice as to whether they will receive and obey the word through the power that is intrinsic in it, or whether they will refuse the word, rejecting the right and authority of the claims of God in Christ as King over their life.

Significantly, the word that is being sent to us from God the Father, through Christ our King, is the word of His Covenant that He has made with us. His Covenant is that He has come that we, who are dying, may have His life, and His life is resurrection life. **Joh 10:10. Joh 4:14**. We are then to share His glory as we join Him in His offering journey. We journey with Christ through our daily fellowship in His death, burial and resurrection.

Isaiah, speaking on behalf of the Father, said, 'Listen carefully to Me, and eat what is good, and let your soul delight itself in abundance. Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you – the sure mercies of David.' **Isa 55:2-3**. The sure mercies of David is Christ, our resurrection and life! We know this, because Isaiah then said, 'Indeed I [the Father] have given him as a witness [Messenger of the Covenant] to the people, a leader [Trailblazer all the way to Calvary] and commander [King] for the people.' **Isa 55:4**.

Further reading: Isaiah 55

Witnesses of Christ

Highlighting that the sure mercies of David is Christ, our resurrection and life, the apostle Paul preached to the Jews in Antioch Pisidia, saying, 'And we declare to you glad tidings – that promise which was made to the fathers. God [the Father] has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: "You are My Son, today I have begotten You". And that He raised Him from the dead, no more to return to corruption, He has spoken thus: "I will give you the sure mercies of David". **Act 13:32-34.**

Christ our Witness, Trailblazer and King, then calls and ordains us to be His witnesses. **Act 1:8.** The sure mercies of David, given to Christ, are given to us. We are to be witnesses of the resurrection through our fellowship in His death, burial and resurrection. Commanding us to this ministry, He says, 'Surely you shall call a nation you do not know, and nations who do not know you shall run to you, because of the LORD your God [referring to the Father], and the Holy One of Israel [referring to the Son]; for He has glorified you.' **Isa 55:2-5.**

The apostle Paul developed this theme in Romans Chapter 10. He wrote, 'For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) or, "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach). **Rom 10:4-8.**

Further reading: Acts 13

The word is near us

Messengers preach that the word is near us. There is no infinite gap between the Creator and the creature! The word that is in our mouth and heart, if we will receive, believe and accept it, is the same word that is in the mouth and heart of Christ's messengers, which they preach. This word is the confession of our faith obedience to Christ our Lord and King.

Detailing this word, Paul wrote, 'If you confess with your mouth the Lord Jesus [that is, 'He is Lord and King'] and believe in your heart that God has raised Him from the dead, you will be saved'. **Rom 10:9**. That is, you will receive resurrection life – the sure mercies given to David. In this verse, Paul was highlighting that receiving the word of the King is believing for resurrection life through fellowship in His death. By believing the word of Christ, and confessing Him as our Lord and King, we receive from Him a share in the sure mercies of David as our eternal salvation and glory.

The word of God that spoke creation into existence has been sent to you and me. When it is first proclaimed to an unbeliever, it speaks to them as a son of God. This may seem somewhat anomalous. Why would the gospel call, or address, an unbeliever as a son of God before they even know God? Providing the answer to this question, the apostle Paul said that when the gospel is proclaimed it 'calls those things which do not exist as though they did'. **Rom 4:17**. That is, God speaks to a hearer as if they are already His child.

Further reading: Romans 10

The Word has come to us

In his Gospel, the apostle John spoke of Christ coming into the world to dwell among us as the revelation of the glory of God the Father. **Joh 1:14**. Christ was the manifestation of who we are to become as sons of men and sons of God. He was the full expression, in the flesh, of the divine nature. John then explained that out of Christ's fullness, or abundance, we have all received 'grace for grace'. **Joh 1:16**. That is, we have all had a share, and were all supplied with one grace upon another, even before we responded to the gospel.

John further explained that Christ came to us as a people who belonged to Him, writing, 'He came to His own [referring to all people], and His own did not receive Him'. **Joh 1:11**. Likewise, Jesus Himself said that He comes to us personally to make Himself known to us, expressing His desire to come into our heart and life. **Joh 14:21**. He further promised, 'If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me'. **Rev 3:20**. When we receive Christ, He gives to us the power and the right to become a son of God. This right is given to those who believe Him and call upon His name. **Joh 1:12**.

The word of God has now come to us in the Person of Christ. Christ, the Son of Man, descended from heaven and, through His offering work on the cross, descended into the abyss. He was raised from the dead and has ascended into heaven as the Son of Man. This work is finished! We can no longer ask Him to ascend into heaven or to descend into the abyss, for He now sends messengers to proclaim to us the word of faith. **Rom 10:6-8**. His word comes to us through preachers whom He sends to us from His presbyteries. **Joh 13:20**. **Rom 10:14**.

Further reading: John 1

The word of faith

Paul called the gospel that Christ's messengers preach to us, 'the word of faith'. **Rom 10:8.** When we receive this word, it speaks righteousness into existence within us. This word then becomes the expression of our identity and life as a new creation. It is the word that we then speak from our mouth, revealing the true state of our heart as a son of God. It is the confession that we are now a son of God! Our speech is also the confession of our allegiance to Christ as Lord and King, as a citizen of His kingdom. It is an expression of faith obedience and our willingness to obey His commands.

The faith that we receive by hearing the gospel that is preached to us by Christ's messengers has the power to accomplish the will of God in our life, and in the life of our hearers. It enables us to accomplish the works of righteousness that belong to our name as a son of God.

The word that is preached to us is the word of faith that is birthing us again as sons of God. It is breaking in upon our lives, our marriages, and families, to establish us in our predestination as part of God's family. Necessary for the accomplishment of this purpose, is our deliverance from condemnation. This condemnation, or judgement, is manifest in our lives as the fruit of living and walking according to our own desires as we endeavour to fulfil the lusts of our flesh.

The word of faith that is now in our mouth is producing the fruit of righteousness in our life, in our relationships, and in our hearers. This is the fruit of peace. It is delivering us from our anxieties as we receive abundant life from Christ. The word of the Lord is sent to us continually, for the whole of our life and pilgrimage, while we live on this earth.

Further reading: 2 Corinthians 4

The polarising impact of the word

Jesus said, 'Man shall not live by bread alone, but by every word that [continually] proceeds from the mouth of God.' **Mat 4:4**. As a Christian, we now live by the proceeding word. This word is coming to us, continually, through the word of His messengers whom He sends to us from the presbytery.

When the word of the Lord first comes to us, it comes to feed us and to give direction to our lives. For those who are new Christians, the word comes as the sincere milk of the word that enables them to grow as Christians. As the apostle Peter instructed, saying, 'Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure [or sincere] milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious.' **1Pe 2:1-3**. The word speaks to a new believer, personally, about their habits and culture, enabling repentance and change to come to their life. It does this as it is ministered 'precept upon precept', 'line upon line', 'here a little, there a little'. **Isa 28:10**.

For a Christian, the initial season of new birth is a time of reorientation for them. The new way of living that they have chosen, as they make Christ the Lord of their life, will have an impact upon their family and social relationships. Paul, writing to the Thessalonians, said that their new orientation as Christians precipitated for them a season of persecution and affliction. He said, 'For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit.' **1Th 1:5-6**.

Further reading: 1 Peter 2

Affliction because of the word

The apostle Paul noted that the Thessalonians received the word in much affliction. **1Th 1:6.** In this regard, we are reminded of the teaching of Jesus in the parable of the sower and the seed. In relation to the issue of stony ground, Jesus explained, 'But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.' **Mat 13:20-21.**

Paul proclaimed the gospel of God to the Thessalonians in the midst of much conflict. **1Th 2:2.** He explained that he, with his apostolic team, had been approved by God to be entrusted with the gospel. **1Th 2:4.** Having this mandate, Paul, and his fellow presbyters, ministered among them as like a nursing mother. **1Th 2:5-9.** Their ministry established the Thessalonians in sanctification, in their personal life and families, so that they became part of the community of the body of Christ.

The word of God often comes giving direction to us in what is, or will become, a difficult or confused situation. It comes calling us to believe God in the midst of the conflict and affliction that will arise between flesh and Spirit within our life, and in our family and social relationships. The word of the Lord becomes a trial in our life. This was the experience of all the heroes of faith. For example, the psalmist said of Joseph, 'Until the time that his word came to pass, the word of the LORD tested him'. **Psa 105:19.** Likewise, the word of the Lord became a trial of faith for Job through which he learnt how to overcome the devil. The word, through our circumstances, polarises us toward our sanctification, or it hardens us against its call for obedience so that we adapt the word to suit our own fleshly purpose or agenda.

Further reading: 1 Thessalonians 2



A scenic mountain trail at sunset with the text "Restoring my Soul" overlaid in a large, elegant, green serif font. The trail is a dirt path with wooden railings, winding through a grassy, mossy mountain peak. The background shows a vast landscape with rolling hills and a colorful sunset sky.

Restoring my Soul