



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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MARCH 2026

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A FIVE DAY DEVOTIONAL GUIDE

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Faith for reformation

It behoves a courting couple to seek for reflection and counsel from godly fatherhood as they embark upon a courtship and endeavour to establish their marriage covenant in the image intended by God. This counsel is not merely sound advice for the promotion of a happy, gratifying marriage. It should minister faith to the couple by which they can believe for marriage according to God's covenant purpose. By the faith received as they hear the word of Christ's messengers, each individual is able to present themselves to God the Father. **Joh 14:6**. They do this, believing to receive seven Spirits from the Father as a specific remnant of His Spirit.

By this remnant of the Father's Spirit, each person can be strengthened with might in their inner man. **Eph 3:16**. Strengthened in this manner, their identity is being fundamentally redefined in relation to the other. The man is being made to be the head of the woman. The woman is being made a helper comparable to him as one who proceeds from him. **1Co 11:12**. By this means, they are being made one by the Father, having each received a remnant of His Spirit for this purpose. **Mal 2:15**.

The word of counsel that is offered to a courting couple is also the word that ministers grace through which a Christian couple's marriage can be reformed. In this regard, the matters that are fundamental to establishing a Christian marriage covenant in the season of bonding are the same issues that a married couple will need to consider if they desire to be established as a worthy, firstfruits house. We can liken the word of the Father that is received by a courting couple to a 'first-time' initiative towards them. As it did for Joseph, this word 'tries them' as they continue, by faith, to apply themselves to the word as a married couple. **Psa 105:19**. This is the 'second-time' implication of the word through which they are able to bring forth good fruit for the Father. **Mal 2:15**.

Further reading: Malachi 2

The law of my mind

The first consideration for every courting and married couple is the impact of the other law upon the establishment and expression of their marriage covenant. The alternative to establishing a bond or marriage covenant by receiving a remnant of the Spirit from the Father, is a vow that is based on self-centredness. Such a covenant is established through the strength of the flesh, being empowered by romantic intention. This intention is the promise that each spouse makes to fulfil the other person's agenda.

While it is unlikely that a Christian couple would overtly endeavour to establish their marriage on the principles of the flesh, the reality of a vow that has been empowered by romantic intention is readily apparent when one fails to fulfil the agenda of the other. This perceived dereliction is viewed by the aggrieved spouse as a breach of promise and an 'integrative flaw' in their companion. That is, they view their partner as the reason for the 'disintegration' of their relational covenant. An adversarial judgement is made that provokes vengeance.

This emotive and self-justified response reveals that covetousness is the basis of their covenant. Envy becomes the power of vengeance because something else, or someone else, has replaced the person's claimed priority. In other words, they are envious of something that, or someone who, appears to have become more important to their spouse than them. This perceived betrayal gives rise to vengeful wrath, reflecting the observations of Solomon, who said, 'Wrath is cruel and anger a torrent, but who is able to stand before jealousy?' **Pro 27:4.**

A marriage based on covetousness is controlled by another law, which is 'the law of our mind'. 'The law of our mind' is self-centred. It operates on the basis of a person's desire for self-preservation and to find life through self-realisation by appropriating, as a right, what God and others have promised as their expression of love and care for them. This orientation to life and to others, which belongs to 'the law of our mind', is the expression of 'another law' in a person's members. **Rom 7:23.**

Further reading: James 4

Empowered by the Law

The carnal man, through the other law, presumes to take hold of the Law of God, using it to justify their expectations and judgements of others, including their spouse.

Highlighting the relationship between the law of our mind and the Law of God, Paul wrote, 'I agree with the Law that it is good'; and 'I delight in the Law of God according to the inner man'. **Rom 7:16,22**. When it is misappropriated, the Law itself becomes the strength and power of God that energises the other law, giving rise to jealous fury. This was acutely demonstrated by the chief priests in the court of Caiaphas, who used the Law to justify the brutal beating of Christ. **Mat 26:65-67**. When the Law is misappropriated in this manner, it becomes a person's judge. They are dying on the cross under its wrath in the manner of the unrepentant thief. The unresolved relational ferment leads to identity dystrophy and bitterness, which is the foretaste of eternal torment.

The operation of another law is an implication of the fall of mankind, and is an infirmity that affects every person. Satan fathered in our minds the lie that we could have life from the basis of self-centredness. He proposed that this would happen as an identity-verifying action if we set our minds on achieving the life that we desire through the energy and insight that comes from the knowledge of good and evil. **Gen 3:4-6**. This is what it means to be 'carnally minded'. **Rom 8:6-8**.

A marriage established on the principles of the flesh is in a wretched condition, being controlled by nets and bands. Solomon described such a relationship as 'more bitter than death'. **Ecc 7:26**. The nets of self-centred romantic projection, and the bands of a selfish covenant, provoke jealousy, or envy, and wrath. On account of the Fall, these dynamics are in every marriage.

Further reading: Romans 7

Deliverance from wretchedness

Couples who are walking blamelessly by the Spirit, are embracing, and applying themselves to, the process through which the nets and bands that belong to a carnal bond are being removed. At the same time, they are each being strengthened in their inner man, by a remnant of the Father's Spirit, to bear the fruit that belongs to a 'one-Spirit' marriage covenant.

In his letter to the Romans, the apostle Paul, after he introduces us to the gospel of which he was not ashamed, directs us on our pilgrimage of faith, into the valley of the shadow of death. **Rom 1:16. Rom 7:7-24.** In this place of wretchedness, he teaches us to fear no evil, for the rod and staff of Christ, our good Shepherd, are still in His hand. **Rom 7:24-25. Psa 23:4.** Christ uses the rod and the staff for our deliverance and chastening. We are delivered from our carnality as He delivers us to the Holy Spirit, who leads us in the fellowship of Christ's offering and sufferings.

The Holy Spirit has been given to us to bring us into the settled reality of living as sons of God by walking in the Spirit. **Rom 8:4-6,14.** The beginning point for walking in this manner is praying in the Spirit. When we pray in tongues, our spirit prays by and through the Holy Spirit, bypassing the law of our mind that provokes the emotions of sin and the lust for control that is resident in our flesh. **1Co 14:14.** As the law of our mind is bypassed, we are able to be built up in faith.

Explaining this point, Jude wrote, 'But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life'. **Jud 1:20-21.** It is by this mercy that we are able to present ourselves for fellowship in the process of reformation and salvation. **Rom 12:1.**

Further reading: Psalm 23

The rest of faith

We have been exhorted by Jude to build ourselves up on our most holy faith. This is the faith that Christ made substantial for us on His offering journey from Gethsemane to the cross when He finished the works of our sonship. This faith is given to us as a gift when we receive the word of present truth that is proclaimed to us, by the Holy Spirit, through the messengers of Christ. **Rom 10:17.** The apostle Paul declared that the word of faith is preached to us. **Rom 10:8.** We come to Christ and receive spiritual strength by receiving and eating the word as the bread of God that is sent to us from heaven. **1Pe 2:4-5,8.** **Joh 6:35.** This word is Spirit and life to us. **Joh 6:63.**

Through the Holy Spirit, we have access to the fellowship and dialogue that belongs to Yahweh. Moreover, our spirit is able to pray by faith, rather than by the anxious thoughts springing from the law of our mind. Describing this prayer, Paul said, 'Likewise the Spirit also helps in our weaknesses [equally 'infirmities']. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.' **Rom 8:26.**

There is a rest that has been made available to us, enabling our mind to cease from striving, which is the anxious drive for self-preservation because of the fear of death. The Holy Spirit opens our ear to hear from Christ concerning the works of offering for the day as the alternative to the cry of our lusts. **Isa 50:4-7.** These works of offering are motivated by the energy that belongs to the love of God, which is poured into our heart by the Holy Spirit. **Rom 5:3-5.** These are our works of offering as a man, husband, father, or as a woman, wife, mother.

Further reading: Romans 8

We have a Law

The Holy Spirit delivers us to rest because He enables us to journey with Christ in the fellowship of His offering and sufferings. In this fellowship, we are able to choose the redemption that Christ accomplished for every person on His offering and suffering journey. Christ redeemed us from the curse of the Law by becoming a curse for us as an offering for sin. **Gal 3:13**. Choosing this redemption is choosing our participation in the process through which He accomplished our redemption so that we die to the Law and live to God. **Gal 2:19**. This, of course, is what it means to walk in our baptism. **Gal 2:20**.

When Pilate presented Christ to the Jews, crowned with thorns and arrayed in a purple robe, he said to them, 'Behold the Man'. Emotively charged by envy, the chief priests and officers shouted, 'Crucify Him, crucify Him!' Pilate responded by saying, 'You take Him and crucify Him, for I find no fault in Him'. However, the Jews declared, 'We have a law, and according to our law He ought to die, because He made Himself the Son of God.' **Joh 19:5-7**. Through the exercise of their other law, they had misappropriated the Law of God. It was now 'their Law' with which they were killing Christ.

In the garden of Gethsemane, Christ submitted to the Father and was placed under the other law of those who judged, abused and killed Him through their misuse of God's Law. He gave His back to those who struck Him and His cheeks to those who plucked out His beard. He did not hide His face from shame and spitting. **Isa 50:6**. By responding in this manner, Jesus demonstrated the response that we are to make to those who, through their other law, take hold of the Law to abuse us. Jesus said to His followers, 'To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either.' **Luk 6:29**.

Further reading: John 19

Turning the other cheek

When Jesus was beaten in the court of Caiaphas, He turned the other cheek in apology to those who, through their other law, imposed the Law upon Him. He absorbed all the reviling and punishment that was directed towards Him on account of envy. This is how He took the Law out of the way and nailed it to His cross in Himself. He did it through the abuse directed towards Him as the Law was misused through the exercise of the other law.

To understand the nature of Christ's apology, we must recognise that He who knew no sin was made to be sin for us that we might become the righteousness of God in Him. **2Co 5:21**. He was made to be our sin. Even though the Law of God was misappropriated by wicked men, it was justly being applied to Christ, our sin. This was the wrath of God, through the Law, on all unrighteousness. **Rom 1:18**. Christ's apology was not to the wicked men; it was to the Father, the One against whom we have all sinned by rejecting His word of predestination and endeavouring to name ourselves.

In this way, through His seven wounding events, Jesus was establishing the seven steps of mourning, or godly sorrow, which belong to repentance. **2Co 7:10-12**. He was fulfilling, and finished, the repentance for every one of us. Inasmuch as Christ fulfilled our mourning and repentance, He also 'became for us wisdom from God – and righteousness and sanctification and redemption'. **1Co 1:30**. That is, He became the substance of our righteousness, sanctification and redemption! Reiterating the point, we see that as the wrath of the Law was satisfied through the abuse that Christ suffered, it was taken out of wicked hands and nailed with Him on the cross. However, He did this through obedience, satisfying the righteousness of the Law for each of us.

Further reading: 1 Peter 2

The gift of repentance

Through the word of the cross, we are invited to receive the fruit of Christ's finished work as a gift. Highlighting that repentance is a gift given to us from Christ's finished work, the apostle Peter declared, 'The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand to be Prince and Saviour, to give repentance to Israel and forgiveness of sins.' **Act 5:30-31**.

Applying this principle, the apostle Paul wrote, 'And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will *grant them repentance*'. **2Ti 2:24-25**. Many other verses, likewise, describe repentance as a gift. This gift is received when we join the fellowship of Christ's travail through which He accomplished our redemption, fulfilled our repentance, and worked the works of our righteousness as sons of God.

Jesus directed those who desired to be His disciples to take up their cross and follow Him. **Mat 16:24**. He was saying that we are to respond to the misuse of the Law against us in the same manner as He did, including in the context of conflict in our marriages.

As we consider this principle, we see that Job was asked by Christ to make this same response when Christ joined him to His own sufferings from before the foundation of the world. In the same way that the Father was provoked to submit His Son to the violence expressed through the misuse of the Law by the other law of men, the Son was provoked to submit Job to the abuse of the accuser, Satan. **Job 2:3**. Job was being asked to take up his cross and follow Christ, and 'turn the other cheek'. He had to let go of his self-justification and anger and respond to where, and when, Christ suffered for him before creation.

Further reading: Romans 5

Delivered to a choice

The persecution and abuse of Christ culminated at Calvary as He was nailed to the cross and was lifted up from the earth. All the people fiercely reviled Him, including the two thieves who were crucified with Him. However, through their abuse, and the injuries that they had caused Him, the other law within them was being disempowered. They were being delivered to a choice, and also polarised to their choice. This was exemplified by the contrasting responses of the two thieves, but it was also evident among those in the crowd. For example, some sought to satisfy His thirst, while others said, 'Let Him alone; let us see if Elijah will come to save Him.' **Mat 27:48-49.**

After Christ declared His offering finished and committed His Spirit into the hands of the Father, He breathed His last. Luke recorded that 'the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned [to their houses]'. **Luk 23:48.** This is what happened to Peter when he looked at Christ who had turned the other cheek in response to Peter's iniquitous abuse and betrayal. The other law was broken in Peter, and he went to his house weeping with godly sorrow. On the day of Pentecost, those whose other law and sin had also been breached were able to repent and to make a good confession.

Meeting one another in this way is how we find reconciliation in our marriages. In the face of accusation and perceived mistreatment, as disciples of Christ, we are to turn the other cheek in apology to those who, through their own law, impose the Law upon us. As we do this with Christ, the other law is dying in us, and the one who is aggrieved is delivered to a choice. They can exact recompense and advance the expectations of trading in the marriage that brings them under judgement, or they can meet their adversary in the cross and find deliverance from their own exercise of the Law. **Gal 2:19.**

Further reading: Luke 23

Our communication needs restoration

A key consideration for every couple is their communication. The Lord Himself has promised that 'to him who orders his conversation aright I will show the salvation of God'. **Psa 50:23**. Importantly, a couple's capacity to order their conversation within the fellowship of headship depends upon their deliverance from the principles of the flesh within their relationship, and the restoration of their marriage covenant through a remnant of the Spirit from the Father.

The beginning point for every couple is to recognise that their communication needs restoration. Their communication will not, by default, be the conversation of faith that belongs to the fellowship of Yahweh. Of course, the inadequacy of communication in some marriages is obvious on account of a couple's lack of personal engagement with each other. However, the action and frequency of speaking to one another does not indicate the efficacy of their communication. It is the nature and content of their communication that reveals whether, or not, it is of faith.

We note, in this regard, that many couples rarely speak to one another about their own marriage covenant and their reformation in the light of the word. They do not devotionally testify to each other, nor are they able to hear from the other. Instead, the focus of their communication is on the pragmatics associated with the household, the cares of this world, and the pursuit of their needs and desires. A common conversation of leadership couples who have not applied themselves to the process of marriage reformation is commentary on the problems and pastoral issues of others, and the threat that they feel from others whom they fear do not accept them. These couples are unwise in these assessments and presumptions.

Further reading: Malachi 3

The reticence to ask

A fundamental communicative flaw in most marriages is the unwillingness of a spouse, particularly a wife, to ask, or make a request, in relation to a need. Rather than asking, a woman will hint or comment in relation to a matter with the expectation that her husband will register the need and respond with due care. The reticence to ask of her husband is an implication of the romantic expectations associated with a self-centred marriage covenant. Her desire is for her husband to be aware of her needs, or the needs of the house, and to act accordingly. She views this as a measure of his love for her and of the integrity of their relationship. His failure to act, or the need to ask, is because his focus is elsewhere, provoking a jealous response.

The primary illustration of this dynamic in a marriage is provided by the 'marriage' of Christ and the Israelites, following their exodus from Egypt. Stephen described this company as 'the church in the wilderness', and the prophets identified them as an adulterous wife. **Act 7:38. Amo 3:1-3. Hos 2:2.** We know that during the course of their journey from Egypt to the promised land, the Israelites grumbled and complained incessantly. However, there is not a single record of a request that was made to God in relation to their needs. We see that the hints and suggestions, presented as an alternative to asking, are a form of complaint and discontent.

James, the brother of Jesus, noted this principle, writing, 'Where do wars and fights come from among you [including in your marriages]? Do they not come from your desires for pleasure that war in your members? ... You do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.' **Jas 4:1-3.** Of course, James' statement reveals that some people do ask of others and of the Lord, but the basis of these requests are the desires of the flesh.

Further reading: James 1

Asking in faith

The Lord wants us to make requests of Him, and we need to be able to make requests of others in our marriage and house. In fact, the reformation of our marriages and houses requires this engagement. However, we must ask according to the faith that we receive from hearing the word. In this regard, we are asking for what belongs to our sonship and to abiding in God. As James wrote, 'If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.' **Jas 1:5-8**. Individually, and as couples, we are to make requests through prayer, lifting up sanctified hands without wrath or doubting. **1Ti 2:8**.

The Lord Himself has said, "Call to Me, and I will answer you, and show you great and mighty things, which you do not know." For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down to fortify against the siege mounds and the sword: they come to fight with the Chaldeans, but only to fill their places with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city. Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth. And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first. I will cleanse them from all their iniquity by which they have sinned against Me.' **Jer 33:3-8**.

Further reading: 1 Timothy 2

The need for trust

In order to embrace the process, through which a couple are able to find deliverance from walking after the flesh and to establish their marriage covenant in the Spirit, each individual needs to trust in the Lord and to trust each other. This is fundamental to obtaining the faith of God that is necessary for participating in a new conversation together as an expression of the fellowship of Yahweh. As King David noted, 'As for God, His way is perfect; the word of the LORD is proven; He is a shield [of faith] to all who trust in Him.' **2Sa 22:31**.

Describing the implications of trusting in the Lord, King Solomon said, '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**. Living by the sight of our own eyes and the understanding of our own heart, rather than by the word of Christ preached by the Holy Spirit through His messengers, demonstrates a lack of trust, even though we may claim to trust the Lord.

Many couples claim to trust one another. However, the tenuous nature of their trust, which is not trust at all, is readily manifest when their expectations of life and of the other are placed under pressure or under threat. Their lack of confidence in their spouse, and indeed the Lord, and their need to take control of the situation, reveals their lack of trust. The failure of trust under pressure, or in peril, highlights that the primary impediments to trust are the fear of death and the need for control.

The need for control demonstrates that we only *trust in ourselves*. In this regard, the wise man said, 'He who trusts in his own heart is a fool, but whoever walks wisely will be delivered [from fear]'. **Pro 28:26**. The apostle Paul testified, 'We had the sentence of death in ourselves, *that we should not trust in ourselves* but in God who raises the dead.' **2Co 1:9**.

Further reading: 2 Corinthians 1

Not leaning on our own understanding

A person's fear of death and their need for control are firstly the implications of living by another law, which is expressed through the anxious thoughts that belong to the law of their mind. However, the drive for control and for self-preservation that indicate an inability to trust can be amplified by a person's history. For example, a person may have difficulty trusting another because their trust has been previously betrayed. Others may be unable to trust because of the mistakes someone close to them has made, reinforcing in their own mind the need to be in control of their circumstances.

A person's lack of trust and their need for control will be evident in a number of ways. They may, for example, need compelling evidence or justification to believe a word and join an initiative. In this regard, they judge a word, or direction, by the law of their mind, viewing with suspicion and caution what does not accord with their own understanding. They will not participate without sufficient reason. Alternatively, they wholeheartedly support what already accords with their understanding and sight. Others wait to see how a matter unfolds before committing to fellowship to avoid identification with failure or relational mess. Some people are relationally reserved, fearing an alternative agenda at work, or that they will be maligned if they engage the conversation.

This way of living is at odds with worship in Spirit and truth, and undermines the first-love fellowship that should be foundational to a Christian marriage covenant. It also demonstrates that a person does not trust God. In this regard, we note that a woman who trusts God will be submissive to her husband. As Peter explained, 'For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.' **1Pe 3:5-6.**

Further reading: Genesis 12

The beginning of trust

The beginning of trust is to meet Christ as Lord and King. This is true for a wife and for a husband. We must submit to Christ, and 'kiss' Him, lest He be angry and we perish in the way. The psalmist explained that this was the response of a person who was putting their trust in the Lord. **Psa 2:12**. They trust the King because He is the One who, through death, conquered sin and death and destroyed Satan who has the power of death. **Heb 2:14**.

Significantly, on His conquering, offering journey, He released 'those who through fear of death were all their lifetime subject to bondage [and unable to trust]'. **Heb 2:15**. When He comes as a King, He says to us, 'Fear not. I am your shield, your exceedingly great reward'. **Gen 15:1**.

Having received Christ as our shield of faith, we are able to believe the word of His messengers and are identified as children of Abraham. Believing in this manner is the evidence that we have added virtue to our faith. **2Pe 1:5**. This virtue, or moral excellence under pressure, is demonstrated by our initiative to receive the light of the knowledge of the glory of our sonship from Christ's face through the ministry of His messengers. It is as if we are anointing the face of Christ with oil, desiring Him to shine this knowledge upon us, demonstrating that we are no longer leaning on our own understanding.

Importantly, Christ gives aid to the children of Abraham. This aid is resurrection life, and it ministers healing to the identities of those who have been injured by the betrayal of trust and the mistakes of others. This healing enables them to continue to trust the Lord and to trust their brethren – in their marriage, in their house, and in the church.

Further reading: Hebrews 2

Washing Christ's feet

After Jesus had recounted the parable of the creditors, He said to Simon the Pharisee, 'Do you see this woman?' **Luk 7:44**. Jesus was directing Simon's attention to the woman who had washed His feet with her tears; who had wiped His feet with the hair of her head; who had kissed His feet; and who had anointed Him with fragrant oil. Her actions demonstrated that she had received a word of faith from Christ and had been strengthened with might, through the Spirit, in the inner man. **Eph 3:16**.

This woman, along with the other women in the Scriptures who were delivered to faith through repentance, exemplified the responses of every woman who desires to be established in godliness, and in particular, the response of Christian wives to their husbands. More broadly, they illustrate the responses of everyone who is being established as part of the bride of Christ.

When we consider the response of this woman, we note that her first action was to wash Jesus' feet with the water of her tears. These tears came from 'eyes that see'. She was illuminated to something that Simon the Pharisee had been unable to see; hence, Jesus' question, 'Do you see this woman?' That which the woman had seen, caused her to believe, and to reap with repentance and joy.

As the psalmist declared, 'Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.' **Psa 126:5-6**. The woman washed Jesus' feet in preparation for His journey as the Lamb of God and Lion of Judah. On this journey, which would culminate in being lifted up on Mount Calvary, the gospel of peace would be revealed and proclaimed to the whole earth. **Eph 6:15. Joh 12:31-33**.

Further reading: Luke 7

Wiping and kissing His feet

It is notable that the woman wiped Christ's feet dry with her hair. This was an aspect of preparation for His service and fellowship. We know this because Jesus Himself also dried the disciples' feet after He washed them at the last Passover. **Joh 13:5**. What is the significance of the woman's hair? Paul explained that a woman's hair is a glory to her; 'for her hair is given to her for a covering'. **1Co 11:15**.

This woman was submitting to His authority and headship as one whose head was covered. With the glory of this covering, symbolised by her hair, she was preparing Christ for His service and expression. By this means, she was acknowledging that she was made for Him, and was able to proceed from Him as the glory of Man. **1Co 11:7-9**. This response is typical of those who truly belong to the church, the bride of Christ, as worthy houses.

Why did the woman kiss Christ's feet? To her, His feet were beautiful. Kissing His feet was the action of a woman who was testifying, 'How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation, who says to Zion, "Your God reigns!" [as a King]' **Isa 52:7**.

These were the feet of a Messenger who had brought to her the gospel of peace. She had received the word of sonship that Christ had spoken to her when He ministered to the multitudes. This word was proclaimed to the woman by the King. She was kissing the King, 'lest He be angry' and she 'perish in the way, when His wrath is kindled but a little'. **Psa 2:12**. She was obtaining blessing as one who was beginning to put her 'trust in Him'. **Psa 2:12**.

Further reading: Isaiah 52

Anointing Christ's feet

The woman anointed Christ's feet with fragrant oil because she had seen that the anointing made His face to shine towards her. As Moses declared, 'The LORD make His face shine upon you, and be gracious to you; the LORD lift up His countenance upon you, and give you peace.' **Num 6:25-26**. Likewise, the psalmist said, 'God be merciful to us and bless us, and cause His face to shine upon us.' **Psa 67:1**.

The woman saw that Christ's walk of faith as her sin bearer – that is, as the Lamb of God – was established by virtue. In the Scriptures, virtue is likened to oil that is applied on the face in order to make it shine. **Psa 104:15**. The woman understood that Christ was chosen to be offered to God, and that His journey was through death. He did this to destroy death and him who has the power of death through sin – that is, the devil. **Heb 2:14**.

With this in view, the woman anointed Christ for His journey to the place of rest after His works, warfare and offering were finished. Jesus testified of burial as a place of rest, saying, 'Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.' **Psa 16:9-10**. Christ's burial is a place where there is no corruption. It is a place of fragrance! Clearly, the oil diffuses the fragrance of hope. In this regard, the house of Simon was, by the woman's faith, filled with this fragrance of hope.

Through this encounter with Christ, her Lord and King, the woman received the word that her sins, which were many, were forgiven. **Luk 7:47-48**. She would be born again and become a son of God after Christ was raised from the dead.

Further reading: John 12

Simon's attitude towards Christ

When Simon the Pharisee invited Jesus to his house, he did not receive Him as King. This is apparent because Simon made no confession of faith towards Christ's lordship. Christ's word as King had the authority to command respect. Such respect would have been demonstrated by bowing at Christ's feet with the attitude of a citizen of the kingdom of heaven. Of course, this was the very response that the repentant woman made in his house.

A person who is poor in spirit has an attitude that is willing to repent and to believe the word of Christ as an obedient action or work. This kind of person sees the necessity for humility when they stand before God. They, therefore, humble themselves under His mighty hand, from which the five-fold ministry graces of Christ are expressed. **1Pe 5:6. Eph 4:11-12.** While Simon had the opportunity to bow before the Lord Himself, the Centurian, Cornelius, exemplified this very attitude when he met the apostle Peter, who had been sent to him and his house as a messenger. Luke recorded, 'As Peter was coming in, Cornelius met him and fell down at his feet and worshipped him. But Peter lifted him up, saying, "Stand up; I myself am also a man.'" **Act 10:25-26.**

Rather than receiving Him as King, Simon had invited Jesus to his house to ascertain whether or not He was a prophet. We know that Simon was testing the Lord in this manner, for he said to himself, 'This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner'. **Luk 7:39.** No doubt, it had been Simon's intention to test Christ with questions during the meal.

In contrast to Simon the Pharisee, we observe the attitude of Jairus who was a ruler of the synagogue. When he came to Jesus, he fell down at His feet and begged Him to come to his house to heal his daughter. **Luk 8:41.**

Further reading: Luke 8

Loving a little or much

Jesus addressed Simon with the kind of question that the general Jewish populus might ask of a Pharisee. That is, He answered Simon's query with a scenario and a question, saying, 'Tell Me, therefore, which of them [i.e. the one who was forgiven little or much] will love him more?' **Luk 7:42**. After Simon had adequately answered Christ's question, Jesus then spoke directly to him about the attitude that he must have if he was to enter Christ's kingdom. This attitude was being demonstrated by the woman who was worshipping Jesus and kneeling at His feet.

Jesus came to dine with Simon because he loved Christ 'a little'. **Luk 7:47**. A little love was sufficient to bring this leader 'out' to Jesus. In this regard, Simon was like the children of Israel whom the Lord brought out of Egypt to meet Him at Mount Sinai. As the prophet Ezekiel said, 'Therefore I made them go out of the land of Egypt and brought them into the wilderness. And I gave them My statutes and showed them My judgements [the commands of the King], which, if a man does, he shall live by them.' **Eze 20:10-11**.

However, the children of Israel did not go 'into' the promised land because they would not obey the word of the Lord and His messengers, as the fruit of repentance – they did not love much.

Jesus received Simon by entering his house. He did this to upgrade Simon's love from 'a little' by bringing a word, or command, to him. This was a word of faith that would enable Simon to increase in love and faith and become a citizen of Christ's kingdom. However, it appears that Simon refused this word, which could have been Spirit and life to him, enabling him to be 'strengthened with might through the Spirit in the inner man'. **Eph 3:16**.

The evidence of receiving this strength is the response of one who loves much, demonstrated by humility, repentance, washing one another's feet, and kissing and anointing the Messenger of the Covenant when He comes.

Further reading: Colossians 1



Restoring
my Soul