

# Restoring my Soul

A five day devotional guide

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# Two approaches

The Bible tells us that there are two ways of approaching anything. The first way is the natural way. This way of looking at the world relies on the human intellect to understand how the world works. For example, historians use the tools of historical enquiry, and scientists use theories based on experimentation. These disciplines can give us facts about the world, but they cannot yield the truth to us, because the truth is spiritually discerned. In order to find the truth, we need to approach life in a different way, which is described in the Bible.

This is the spiritual way. The Bible says that we must compare spiritual things with spiritual things. Only spiritual people can comprehend spiritual things. This means that man, by his own efforts, cannot access spiritual wisdom – including the knowledge of God. A person can only know God if he is illuminated by God and given spiritual insight. In order to be illuminated, a person must firstly be made spiritually alive.

For instance, we know that the heavens declare the glory of the Lord. A man may, therefore, look into the sky and conclude that there must be a God who made the vast universe. But he must not stop there. He must go on to be born again in order to know God. Unless he is born of God, and then walks by the Spirit, he will build ideas of God that only spring from his own mind. These ideas will be based on his life experience and theories that suit his temperament.

We must, therefore, read the Bible, which is the inspired word of God, with a spiritual mind. Otherwise, we will only approach the Bible with our own bias, applying the limited powers of our own intelligence to the task. It is true that some areas of knowledge can help us, but they cannot illuminate us. Only the Holy Spirit can illuminate us.

## References:

Col 2:13

Joh 3:5-6

Psa 19:1

2Ti 3:16-17

Rom 1:20

**Further Study:** 1 Corinthians 2

**Daily Proverb:** Proverbs 31

# The natural and the spiritual

God created the natural world in such a way that it could be gathered up, so to speak, into God's spiritual world. For example, the spirit (identity) of every person is fashioned by God from the raw materials of their biology, including the genes inherited from their parents. So every person, from the moment of conception, is compatible with the Spirit of God. This is in spite of also being a mass of nerves, blood vessels, bones and tissues. However, their spirit is in darkness until the light of God is shone into their hearts. When this light shines into the heart, it is the glory of the knowledge of God. The person with this knowledge is spiritual.

We also see this principle of 'the spiritual gathering up the natural', when we share communion together. At one level, this is the very simple activity of eating and drinking. But the Scriptures tell us that this physical act is also a participation in something spiritual. We are sharing in the body and blood of Jesus Christ. We are, therefore, receiving His life as we participate in the communion table.

It is really important to recognise that communion is not a sacrament. A sacrament is a human invention. People hold the misguided belief that it will give them access to God. We should not be sacramental when we eat and drink. The apostle Paul calls the communion table 'a participation' in the body and blood of Christ - something that we actively join. It is here that we join ourselves to the offering of Christ. We partake of His life in the fellowship of that offering. This is the way God designed it - as a physical action that we do, and as something spiritual that God does in us. At that point, there is no separation between the physical and the spiritual.

**References:**

2Co 4:4-6      Col 3:9-10  
1Co 1:9        1Co 11:27  
1Co 15:46

**Further Study:** 1 Corinthians 11**Daily Proverb:** Proverbs 1

# Reading Scripture

The relationship between the natural and the spiritual is why we can do something quite ordinary, like reading the Bible, and find that God acts upon us in a particular way, so that our physical action (reading) becomes spiritual and illuminated. However, for this to happen, we must read the Bible in the way in which the word of God instructs us. The apostle Paul is clear about this: 'Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words'.

The final phrase, 'combining spiritual thoughts with spiritual words', can also mean 'comparing the spiritual with the spiritual' or 'interpreting spiritual things by spiritual means'. In other words, we understand the Scriptures by the Spirit, even though we use our physical sense of sight and our intelligence to comprehend the words on the page. If we do not approach the Bible spiritually, we will inevitably revert to treating the words on the page in the same way that we treat any other text. This would be a grave error.

In the verse following the one above, Paul tells us that spiritual things can only be discerned by a spiritual person, 'but a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised'. This is true, regardless of how theologically trained or religious a person may be. We recall that Jesus said to the religious leaders, 'You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me'.

## References:

1Co 2:12-14

Joh 5:39

Psa 119:165

Jos 1:8

**Further Study:** Psalm 119:89-105

**Daily Proverb:** Proverbs 2

# Understanding symbols

Spiritual things can only be understood spiritually, but we also need to recognise that it is possible to treat spiritual things (which include the Bible) in an unspiritual way. For example, the story of Adam and Eve has often been read as an allegory. An allegory is a story in which people, events and things, are interpreted as representing higher truths. This approach very easily separates the natural and the spiritual so that the story becomes a kind of fable, to be read on different levels of understanding.

The Bible should not be interpreted in this way, as though God assembled His word in a hidden code to be read by people who understand His secret symbols. At the same time, there are very real symbols throughout Scripture, which we need to understand. In its most basic form, a symbol is a natural object which represents something else. Many people will have encountered symbols in their study of literature at school, but these are not the same as the symbols in the Bible. Biblical symbols are not simply used for literary effect, such as emphasis or to contribute to the structure of the narrative.

For example, the ark of the covenant is a symbol of the throne of God. But it was not designed to be a symbol only. The glory of God really sat upon it, giving it a real and important function in the life of Israel. It was not literally the throne of God, but it was symbolic of His throne to Israel. So, what we are saying is that the ark was a real and natural object, which served very real functions, with very real consequences arising from its use or abuse. It was real in itself. However, it also represented something real in the spiritual realm, which could not be seen with normal vision. It was a material symbol, which gave the Israelites access to communion with God.

## References:

Num 7:89

Rev 1:20

1Ti 3:15

Jer 1:18

Rev 17:9-10

**Further Study:** 1 Corinthians 10

**Daily Proverb:**

Proverbs 3

# The rock was Christ

In his letter to the Corinthians, the apostle Paul explained the relationship between the natural and the spiritual when he referred to some of the history of the nation of Israel. He wrote, 'I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptised into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ'.

Paul was showing the Corinthians how to read the Scriptures. He was pointing to God's integration of the natural and the spiritual. He was explaining to them that 'proceeding under the cloud and passing through the Red Sea' was being 'baptised into Moses'; eating manna was eating 'spiritual food'; drinking from the rock was taking in 'spiritual drink' and, finally, the 'rock' was Christ Himself! Now, this does not mean that Jesus, by some strange atomic transformation, became compressed dirt. It means that the biblical symbol of the rock carried the supernatural provision of Christ Himself, in the same way that our eating and drinking at communion does. The bread does not become Jesus, but the provision and impartation of His life can take place as we eat.

When Jesus said, 'The Scriptures testify of Me', He was saying that He was the fulfilment of all the types and symbols in the Old Testament. A type is a foreshadowing symbol, or prophetic precursor, which looks ahead to the arrival of God's promise. So, for example, the sacrifice of Isaac by Abraham, looks forward to the sacrifice of Jesus by the Father on the cross. In another example, Paul calls Adam a type of Christ because he was the firstfruits of the old creation; while Jesus is 'the second Adam' and the Firstfruits of the new creation.

**References:**

1Co 10:1-4

Rom 5:14

1Co 15:45

Heb 11:17-19

**Further Study:**

1 Peter 2

**Daily Proverb:**

Proverbs 5



# God's purpose is unchanging

We can say that the tree of life in Genesis is not just a symbol; it was actual, natural food, created to be compatible with spiritual food. The word of God was that spiritual food. God designed all that is natural to be compatible with what is spiritual. And so, like the ark of the covenant, the tree of life was a real thing - in this case, a fruit tree. It produced fruit which could be eaten, but with an important difference. This fruit was also a miraculous provision of spiritual life. We see, then, that spiritual things have real relevance and connection to material things.

This means that the types and symbols are part of the proclamation of the word of God, not just paler versions of something that is to come. The 'something that is to come' is, of course, better than the type. The best espresso coffee is certainly far better than instant coffee. But, people appreciate the original much more for having tried the substitute. And, for older people, before the arrival of real coffee, the instant was not all that bad. It delivered something, even if it wasn't the total package of flavour!

We can see, therefore, that there is a pattern and continuity to God's purpose. He was the same God before Christ became a man. He still offered to share His life with man, asked men and women to live by faith, and even proclaimed the gospel to them before the coming of Christ! So, we can see that Abraham lived and died, not as a type, but as a man full of faith, who saw the substance of his own faith far off in the coming of Christ. And yet, he is to this day, 'the father of all who believe' - past, present and future. He did not receive what was promised, and yet he lived in the full faith of that promise. There was power and grace for him to do so in fellowship with the Lord.

**References:**

Gal 3:8

Heb 11:39

Heb 4:1-2

1Sa 15:29

Rom 4:16

**Further Study:**

Hebrews 6

**Daily Proverb:**

Proverbs 7

# The need for participation

The key for us in understanding the word of God is to be a participant in that word. We must do what it says and let it become part of our lives. The word should never be just a set of beliefs or admired symbols. Our participation by faith in the promises of God, will ensure that we inherit what the symbols in Scripture signify.

Therefore, we can say this. Our participation in Christ's offering will affect how we understand the symbols of Scripture. And the reverse is also true; that is, our understanding of the symbols will affect how we participate. However, we must start by participating, not by trying very hard to understand everything. If we participate by offering ourselves to Him, then what is true in the Scriptures can become true in us. We will present our physical bodies as a living sacrifice, recognising that our whole physical life is being gathered up into the spiritual life of God. Because of this, we will be able to prove the will of God. We are, therefore, not enacting a ritual when we celebrate communion together, or sing spiritual songs. We are natural people, dying to what is carnal, manifesting the spiritual life.

By contrast, sacramentalism (a 'sacrament' is a religious ritual) creates symbolic rituals, which become the purpose of religious expression. The communion, for example, to those who observe it as a sacrament, is a symbolic gesture to a reality beyond the human grasp. In this case, the physical and spiritual worlds are understood to be quite separate. The sacrament is there to help bridge the perceived gap between God and man. This is obviously a carnal perspective. We no longer need to approach God through symbols because the substance of those symbols, Christ Himself, has come, and we can now relate to Him personally.

**References:**

IJn 2:3, 8  
Rom 12:1  
Mat 12:50  
Rev 22:7

**Further Study:**

James 1

**Daily Proverb:**

Proverbs 8

# True communion

We must take care not to be carnal when we come to communion. As spiritual people, we have the capacity to discern the body of Christ when we meet together. We can know ourselves in relation to God and our brothers and sisters. But if we choose, instead, to be carnally minded, we can begin to eat judgement upon ourselves. At its worst, this sort of carnality can cause people to grow sick, or even die before their time, which shows how the spiritual impacts on the natural. In this case, the physical is affected adversely when a person resists the Holy Spirit and refuses to obey God. This is how judgement works. By resisting the Holy Spirit, a person moves away from fellowship with God, becoming fearful, alienated and self-reliant. There is no rest for their soul.

By contrast, true communion unites God and man in fellowship. The life that the Father, Son and Holy Spirit have together is shared with us. The natural and the spiritual are harmonised. We eat physical food, while feeding at the same time on the miraculous provision of God's spiritual food. This is possible because there is now no wall of separation between man and God.

The highest expression of this harmony between the natural and the spiritual in the age to come, will be our resurrection body. Our resurrection body will be equally physical and spiritual. It is, in fact, called 'the spiritual body', which is another example of how the spiritual is able to catch up the natural into itself. And even though the natural body will be caught up into the spiritual, it will not in any way be lost or diminished. Jesus demonstrated this when He was raised from the dead in His spiritual body. He was able to cook fish and eat bread with His disciples, while being alive in a spiritual body. He had a body with flesh and bones, but was able to pass through walls.

## References:

1Co 11:29-30  
Mat 11:29  
1Co 15:42-44

Eph 2:14-15  
Col 1:21-22

## Further Study:

John 21

## Daily Proverb:

Proverbs 9

# An everlasting integration

There will be an everlasting integration between what we presently perceive as two distinct worlds - the natural and the spiritual. From our perspective, the spiritual and the natural appear to be apart because of the fall of man. We do not see them integrating seamlessly with one another. It takes conscious and continual application to walk in the Spirit. However, the fact that we can walk by the Spirit at all, is because the attributes of the natural and spiritual dimensions are being joined together in Christ.

It is in Christ that the physical is no longer left in permanent separation from God. This is why, as the apostle Paul said, the Spirit of God can 'quicken your mortal body'. Our physical bodies, our minds and our emotions, can all be touched by, and gathered into, the life that is from 'the Lord the Spirit'. When we are led by the Spirit of God, we show that we are sons of God. And, as a result, He does not leave us in a state of corruption and death. He catches us up into Himself and sustains us by the word of His power. We are no longer sustained by the waning powers of our biology.

Our spiritual bodies are being built up while we are here on earth. Ultimately, this body will transcend time and space, without having lost its specific expression in the material universe. As we have said, Jesus demonstrated this by being able to vanish through walls, while still having the wounds in His physical body from when He suffered and died for us. Our bodies will be transformed to be like His spiritual body. This is the destiny for every son of God. It is why we have great joy in daily setting our minds on the things of the Spirit.

## References:

2Co 3:18

Heb 1:3

1Th 5:23

2Co 4:11

1Co 15:52-53

**Further Study:** 1 Corinthians 15

**Daily Proverb:** Proverbs 10

# The blessing of Abraham

When God made covenant with Abraham, while he was still called 'Abram', God said, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' God promised to bless Abraham with descendants as numerous as the stars in the heavens. This was much more than just a promise to give Abraham a big family. Abraham and all of his descendants were to receive the promise of eternal life and fellowship with God.

Abraham asked, 'Lord God, how shall I know that I will inherit it?' God answered him by instructing him to make offering. Abraham obeyed and, by offering, confirmed the promise made to him. The inheritance was made sure to all generations and families of the earth because of the faith and obedience that Abraham demonstrated. God declared, 'In your seed all the nations of the earth will be blessed because you have obeyed My voice'.

The apostle Paul, in his letter to the Roman church, also explained that the promise is sure to all who are of the faith of Abraham. Paul called these ones, 'all the seed'. By this, he meant that all who are of the faith of Abraham are counted as descendants of Abraham. They are all counted as Abraham's seed because theirs is a faith that hears, receives, believes and obeys, the word of God. Therefore, they are all included in the covenant that God made with Abraham. They, too, will inherit the blessing.

Families that have received this blessing, and live by it, are participants in the covenant of blessing. We call this kind of household, 'a covenant house'. This means that when a child is conceived as a member of a covenant house that possesses the blessing of Abraham, the child is brought forth as a son of God who has already been blessed with the inheritance of the divine nature. What a blessing!

**References:**

Gen 22:18      Act 2:39  
Rom 4:16      1Co 7:14  
Isa 61:9

**Further Study:**

Genesis 15

**Daily Proverb:**

Proverbs 11

# How will I know I will inherit?

When a person has been born as a son of God, including children born in a covenant house, they do not need to ask, 'Will I inherit?' or 'Will I be saved?' However, they do need to nurture the life they have received so that they grow to full maturity as sons of God. A person who has received the blessing of Abraham and the blessing of sonship, should not be in doubt about the promise of sonship they have received.

When Abraham asked God, 'How will I know I will inherit?', it was not because he could not quite believe it and was, therefore, looking for some kind of proof. Abraham believed God, but he understood that he could not fulfil the word of the covenant by himself. He understood that flesh and blood cannot inherit the kingdom of God. When we ask, 'How shall I know that I will inherit?', the answer will be, 'Make offering'. The Lord instructs us to walk in the steps of the faith of Abraham and, by faith, make offering after the example of Abraham.

Does this mean that we have to offer in exactly the same way as Abraham? Do we have to find a three-year-old heifer, goat and ram, as well as a turtledove and a pigeon, and then chase vultures away? We know this is not the case, but there will be things that come to rob us of the life that we have received and to stop us from offering. We will have to resist those things and chase them away. We are called to offer ourselves as a living sacrifice. This means that we live by the life of God. We will grow in this as we proceed to live a life of offering by faith. As we continue to live as sons of God, we will grow in faith.

**References:**

Gen 15:8

1Co 15:50

Gen 8:20

Gen 22:9

2Sa 24:25

**Further Study:**

Romans 4

**Daily Proverb:**

Proverbs 14

# The promise of sonship

It is important to recognise that we have more than just a promise of sonship that is yet to be fulfilled. We already have the substance of His life, which has been given to us, but we are not yet complete. We must grow to a fullness of maturity as sons of God. We do this as we grow in faith as sons of God, through participation and fellowship in Christ's offering and His sufferings. Christ's work was to offer Himself as a living sacrifice, so He could bring many sons of God to glory. Christ suffered because He was a living sacrifice. So, as we offer ourselves as living sacrifices, we will also experience suffering because we have joined in the fellowship of Christ's work.

God has given us faith through Christ Jesus, so we can live and grow in our sonship. Furthermore, as we grow in faith, we will continue to receive all that we need to be able to grow as sons of God. We are sons of God through faith in Christ Jesus. And because we are sons, God has sent forth the Spirit of His Son into our hearts, crying out, 'Abba, Father!' As sons, we are also heirs of God through Christ. These are the words of the apostle Paul to the Christians in Galatia. However, they apply to us today, just as much as they did to the Christians in the early church age.

Take some time to pause and appreciate God's great love for you. He has made you His son. He has given you the Spirit of His Son to dwell in your heart. He has given you the promise of eternal life, which is the divine nature and life of God, and He has given it to you as a personal possession, forever. In fact, all of the promises of God in Christ Jesus, are a big 'YES' to you. If you will continue to walk with Him and grow into full maturity to be all that God is calling you to be as His son, then God's promises to you are guaranteed. God has also given you the Spirit in your heart as a guarantee.

## References:

Heb 2:10  
2Pe 1:3-4  
Gal 4:6-7

Gal 3:26  
2Co 1:20  
2Co 5:5

## Further Study:

Ephesians 4

## Daily Proverb:

Proverbs 15

## Growing as sons

Every son of God grows both naturally and spiritually. We will be familiar with the progression of natural, physiological growth, from a baby in the womb, to an infant, to a child, and then to an adolescent, before finally becoming an adult. There are clear changes that occur from age to age and stage to stage. Some changes are significant milestones in life, such as learning to walk and talk. These can be exciting, and are often accompanied by a great sense of achievement. Others can be frustrating, uncomfortable, and just plain awkward. Often, the teenage years are filled with these kinds of awkward changes, such as sudden growth spurts, growing pains, unexplained outbreaks of pimples, and so on.

Our spiritual growth can be very similar. There are many stages of growth and development. Jesus started life as a baby, just like we all did, and then He grew through adolescence to be an adult. However, the Scriptures record that Jesus also grew spiritually. We read in the Gospel of Luke, 'The Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him'. Likewise, 'And Jesus increased in wisdom and stature, and in favour with God and men'. Our spiritual growth will also go through various stages as we are increasing in faith, wisdom and understanding. The good news is that we only have to be, today, fully what the Lord is calling us to be for today. The same is true for each age and stage.

In every stage, the word of God is essential for us to grow in faith as sons of God. Paul declared, 'Faith comes by hearing and hearing by the word of God'. The word of God will address the things that hinder us. It will also strengthen, equip, and comfort us. It will give us an assurance of the promises of God toward us. It will do this as we hear it, receive it, believe it, and obey it.

### References:

1Sa 2:26

Rom 10:17

Luk 1:80

1Pe 2:2

Luk 2:40, 52

### Further Study:

2 Peter 3

### Daily Proverb:

Proverbs 16



# The word of sonship

In the parable of the sower, Jesus taught that the word of the kingdom of God comes like a seed. When it is heard and understood, then it causes growth to abundant fruitfulness in the life of the hearer. In the same way that a seed contains everything it needs to become a fully-grown plant, the word of God also contains the fullness of the life of God for us to grow to full maturity as sons of God. A seed needs to be watered and nourished in order to grow and be healthy and strong. The spirit and soul of every believer also needs to be watered and nourished. This will happen as we receive words of faith and are taught in the ways of the Lord. Paul wrote to Timothy, 'You will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following'.

Paul also said to Timothy, 'From childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus'. As we give ourselves to hear, receive, believe, and obey the word of God as it comes to us, then we will be strong in spirit and filled with wisdom. We will know that 'all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that you, being a son of God, may be adequate and equipped for every good work'. The word of God received in faith and dwelling richly in us, will help us to grow to full maturity as sons of God. This includes the written word, the word that is proclaimed to us, and the Word of God Himself.

## References:

1Ti 4:6  
2Ti 3:15-17  
Col 1:28

Jas 1:5  
Jas 3:17

## Further Study:

Daily Proverb:

Mark 4

Proverbs 17

# The fruit of sonship

The Lord proclaimed to Abram, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' This is also the word of faith to us as we grow and mature as sons of God. We do not need to fear the things that come against us to stop us from being sons of God. We also know that the Lord is our shield of faith. The shield of faith is able to stop all attacks of the enemy. He is also our reward.

The reward for us is the life of God and eternal fellowship with the Father, Son, and Holy Spirit, who will live in and with us, forever. As we participate in this fellowship of offering by faith, we will live by the power of God's life. We will grow in the same manner as a seed grows into a mighty tree, which brings forth an abundance of fruit. When we live a life of offering, in faith and with patience, we will experience the multiplication of God's life in us and we will be able to give His life to others.

As we grow in faith and make offering as sons of God, we are living and participating in the fellowship of the Eternal Covenant. We are living in the fellowship of the name and love of God, as fruitful sons of God. We know the power of the Spirit and the blessing of life each and every day, as we join the offering and sufferings of Christ through baptism and our participation in the communion. By offering, we will prove the will of God in our lives and we will be conformed to that will. By faith, we will continue to grow as sons of God until we come 'to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ'.

## References:

Gen 15:1      Eph 4:13  
Eph 6:16      Pro 4:18  
Rom 12:1-2

## Further Study:

Colossians 1

## Daily Proverb:

Proverbs 18

# The pursuit of freedom

We soon learn as children that we are troubled by corruption. It was painful to learn the meaning of 'no' as our parents spoke to us about the value of self-control. Eating the wrong things made us sick. Not getting enough sleep made us tired and miserable. Lying and stealing hurt others. These were some of the corruptions that troubled our young lives.

As we continued to grow and mature, we grappled with the relationship between the right to express ourselves as individuals and the responsibility that this imposes upon us as we claim the privileges of freedom. As we consider the subject of 'freedom', the first point to recognise is that if we are anything other, or less, than who God predestined us to be, then we are not free. We are in bondage to something else. We are not being ourselves.

How, then, do we find true freedom? What does it mean to be truly free? Many believe that freedom means that they can make whatever choices they desire to make, or they do not need to submit to authority and constraint. Others believe that it means they can be whatever they want to be, or do whatever they want to do, as long as they don't hurt others.

Whether or not a person knows God, they desire to be free. They pursue all sorts of things like health, wealth, popularity, fashion, equality, empowerment, and even their own religion, believing that if they achieve these things, they will be free. They also believe that they will 'find themselves' in all these pursuits. They soon learn, though, that what they thought would make them free, only makes them more corrupt. This is because they can never be truly free to be themselves while they are slaves of corruption.

## References:

Isa 61:1                      Jas 1:25  
Rom 6:16-18, 22        1Pe 2:16  
Gal 5:13

## Further Study:

John 8

## Daily Proverb:

Proverbs 21

# The truth sets us free

The apostles, Peter and Paul, each addressed the subject of 'freedom', teaching us that we need to be delivered from our slavery to corruption before we can be made free. The apostle Peter wrote that, whatever a person succumbs to, to that they are enslaved. We have to be free from something, so that we are free for something else. The apostle Paul wrote, 'It is for freedom that Christ has set us free'. He further taught that we are made free from slavery to sin and corruption, which leads to death, so that we are free for obedience leading to righteousness.

Christ has delivered us from the slavery to corruption. He has set us free, so that we may know the freedom found in knowing Him who is true, for only God is true. Freedom can never be found apart from knowing Him. The apostle John wrote that the Son of God came to give us an understanding that we may know Him who is true; and we are in Him who is true, in His Son, Jesus Christ. This is the true God and eternal life. Jesus said, 'If you abide in My word, you are My disciples indeed. And you shall know the truth and the truth will make you free.'

God's word of truth sets us free to be the sons of God He planned for us to be. In fact, this is our only freedom! Our freedom as sons of God is only found as we remain true to His word for our lives, and as we remain 'obedient' to His word. This is what is called our 'sanctification'. The will of God for our lives is our sanctification.

**References:**

Gal 5:1  
Rom 6:16  
Joh 8:31-32

1Th 4:3  
Mat 6:24

**Further Study:**

2 Peter 2

**Daily Proverb:**

Proverbs 22

# Freedom found in sanctified living

Living a sanctified life means that we are not free to be anything other than what God has planned for us to be. We are not free to give ourselves to other things. We are not free to be preoccupied with the worries of this world, the deceitfulness of riches, and the desire for other things. All of these things cause the seed of God's word within our heart to slowly die.

The pursuit of every other thing, apart from God's word for us, is a deception. It is also the evidence that we are still bound by corruption, and need deliverance. Having been delivered by Christ, we are freed from all those things that would enslave us. As we are obedient to His will for our lives, we know His truth, and His truth makes us free. We are freed to be the slaves of God. Think on that for a moment. We are freed to be a slave! Isn't that an interesting contradiction!

The defining characteristic of a slave is obedience. Jesus Christ was the obedient Slave of God. The prophet Isaiah clearly identified that Christ would come as 'the Slave'. Although Jesus Christ was God the Son, He humbled Himself to become the Father's Slave, all the way to His death upon the cross. The cross was the place of His absolute, trusting obedience, where He was fully revealed as the Slave of God. It was the place where He demonstrated His obedient faith.

We must come to this same place, for there is only 'one faith'. There is only one Lord, one faith, one baptism. The faith of the Son is the faith of a slave. The apostle Paul implored us to 'let this mind be in you which was also in Christ Jesus'. This is 'the mind of Christ'. His faith is to become our faith. We are to grow in His faith for us.

**References:**

Mar 4:19      Isa 42:1  
Rom 6:22      Eph 4:5  
1Co 7:22-23    Php 2:5

**Further Study:**

Luke 17

**Daily Proverb:**

Proverbs 23

# Our new master

The faith of Christ is the faith of an obedient slave to the Father's will. Growing in the faith of Christ means that we become a fellow slave with Him. We become a fellow partaker of His suffering for the sake of one another. Through baptism, we join the death of Christ and lay hold of our freedom from self-centredness and selfishness. We are set free to love, and to lay our lives down for one another. When we join the death of Christ by baptism, He ransoms us from our slavery to corruption, and delivers us to a new master.

Paul called this new master the 'form of doctrine to which we were committed'. The word 'doctrine' simply means 'instruction', and relates more specifically to the way we live. The doctrine to which we were delivered is the word of the Father concerning our name and work. It is the word of the Father that instructs us about who we are and how we are to live and conduct ourselves as sons of God in the world, today. More specifically, we are slaves to the word of the Father, which defines for us who we are to become and how we are to serve as sons in the kingdom of God.

We note that slaves do not live for themselves. They live for their master. As fellow slaves with Christ, we have the same 'mind' as He. We, too, give ourselves in obedience from the heart, to the word of the Father, every day. When we are obedient to the Father's word, the righteousness of Christ is revealed in our lives. Another way to say this, is that we glorify Him in our body and in our spirit.

**References:**

Php 3:10  
Col 1:24  
1Pe 4:13

Rom 6:16-17  
1Co 7:23

**Further Study:**

Romans 6

**Daily Proverb:**

Proverbs 24

# Our glorious freedom

Whatever suffering we experience as fellow slaves with Christ, is not worthy to be compared to the glory of God that is to be revealed in us. It is not worthy to be compared to the freedom that we know when we are found in Him. In fact, the whole of creation anxiously longs for this same freedom! It eagerly awaits to be set free from its slavery to corruption, into the freedom of the glory of the sons of God.

We stand fast in this glorious liberty, with which Christ has made us free. As sons of God, we understand, in a very simple way, that we are made free from our slavery to corruption, so that we are free to give ourselves in obedience from the heart, to the word of the Father. In this, we are revealed as the sons of the Father, because His glory is revealed in us. We are freely being who we were meant to be, when we are obediently doing the works the Father has sanctified us to do. In other words, we are being ourselves! It is only then that we understand that slavehood to God is actually our true freedom and identity expression as His children in His house.

Finally, the apostle Paul further emphasised that this great benefit of freedom is only known in our lives when we glorify God as His slaves! He wrote that only a slave of the Lord is His 'freeman'. We are free to reveal the righteousness of Christ's sonship, as members of His body, by the Holy Spirit. As Paul taught, having become slaves of God, we bear fruit to holiness. This means that we achieve our sanctification, and thereby fulfil the will of God, the end of which is eternal life. This is the glorious freedom of the sons of God, into which we have been called to stand.

**References:**

Rom 8:18-21  
Gal 5:1  
1Co 7:22

Rom 6:22-23  
Psa 116:16

**Further Study:**

Romans 8

**Daily Proverb:**

Proverbs 25