



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

---

JANUARY 2020

---

# Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

---

JANUARY 2020

---

# **RESTORING MY SOUL**

*A Five Day Devotional Guide*

**January 2020**

## **Contributing Authors**

Victor Hall

Peter Hay

David V Hall

Luke Pomery

## **Compiled by**

David Baker

# Contents

---

Monday	30 December	Another law .....	2
Tuesday	31 December	The reproach of Christ .....	3
Wednesday	1 January	His broken heart .....	4
Thursday	2 January	The fruit of His broken heart .....	5
Friday	3 January	Joining the fellowship of reproach .....	6
Monday	6 January	Deliverance from sin .....	7
Tuesday	7 January	Reaching forward .....	8
Wednesday	8 January	Knowing Christ .....	9
Thursday	9 January	An introduction into grace .....	10
Friday	10 January	The road to Emmaus .....	11
Monday	13 January	Foolish and slow of heart .....	12
Tuesday	14 January	The need to turn .....	13
Wednesday	15 January	The response of faith .....	14
Thursday	16 January	The breaking of the bread .....	15
Friday	17 January	Witnesses of the resurrection .....	16
Monday	20 January	The culture of <i>exanastasis</i> .....	17
Tuesday	21 January	Living by <i>exanastasis</i> .....	18
Wednesday	22 January	Paul's example .....	19
Thursday	23 January	The faith of <i>exanastasis</i> .....	20
Friday	24 January	The fruit of <i>exanastasis</i> .....	21
Monday	27 January	By this we know .....	22
Tuesday	28 January	Two aspects of abiding .....	23
Wednesday	29 January	Testing ourselves .....	24
Thursday	30 January	The fruit of abiding .....	25
Friday	31 January	His word abides in us .....	26

## Another law

The sons of God are recipients of an amazing treasure! When we have been born again, and joined to the fellowship of Yahweh in Christ, *the divine nature has become our life*. The divine nature is the love of God. As the apostle John noted, 'Love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.' **1Jn 4:7–8**.

While we believe this wonderful truth, sometimes we don't behave in a manner that is very 'divine'. For example, we get into arguments with others and, in the heat of the moment, we say and do things that we later regret. **Jas 4:1**. At times, we react poorly to the difficulties that we experience in life. Moreover, like Paul, we can fail to fulfil the works that we know we should be doing, and that we want to do. We, instead, end up engaging in activities that we know we should not be doing. **Rom 7:15**.

Why do we think and act this way if we have received the divine nature? It is because, even though we have been born of God, we have a law within our heart that is 'other than' the law of love. The apostle Paul called it 'another law'. **Rom 7:23**. He explained that the exercise of this self centred motivation, which became a trait within every person as a consequence of the fall of mankind, brings us into bondage to the law of sin and death. **Rom 7:23. Gal 5:17**. Why so? It is because the thoughts and actions that are motivated by our other law are sin; they are contrary to the works that the Father named for us to do as His sons. These sinful thoughts and actions cause injury to others and bring us under the condemnation of death.

## The reproach of Christ

The gospel not only proclaims our sonship; it also declares that, having been born as sons of God, we need to be saved from the other law. Unless we are delivered from living by our own law, so that the love of God becomes the only law by which we live, we will not inherit eternal life as a son of God.

Every thought, motivation and behaviour that is an expression of our other law is a reproach upon the Father. We can simply define 'reproach' as being our rejection of God as our Father and as the source of our life and works. The Father laid the reproaches of mankind against Himself upon Christ when He made Christ's soul an offering for sin, and laid the iniquity of us all upon Him. **Isa 53:6,10**. As Jesus Himself testified, 'The reproaches of those who reproach You have fallen on Me.' **Psa 69:9**. The Father did this to make reproach the instrument by which His judgement upon sin was exercised, and the means by which sin and the other law are destroyed.

Our reproach of the Father was laid on Christ through the seven wounding events that He endured as He journeyed from Gethsemane to the cross. **Psa 89:50–51**. Although it was the Father who laid the reproaches of Satan and mankind on Christ, it was not the Father who abused, punched, slapped, scourged, pierced, mocked and reviled Jesus during His offering journey. These reproaches were the expression of our other law that were laid on Christ.

The Father was able to lay all of our reproach upon the Son because the Son had offered Himself to be obedient to the Father's will. As a sin offering, and by the grace of God, Jesus tasted every element of our death – the death of sin – on behalf of every individual person. **Heb 2:9**. However, because He died this death *willingly and obediently*, this was a completely new and unique kind of death. **Rom 6:10**.

## His broken heart

The sufferings of reproach that Christ endured caused the shedding of His blood. Christ's blood contained the resurrection life that He had received from the Father when He was begotten as the Father's Son before the foundation of the world. As His precious blood was shed and sprinkled upon His mortal body, Christ was progressively *standing up in resurrection life* out of our death. **Heb 13:20.**

Each wound that Jesus suffered on His offering journey was a specific element of reproach that He endured, and over which He triumphed. Jesus likened the reproaches that were progressively laid on Him to a great flood of water. By His sixth wound, when Christ was nailed to the cross outside the city of Jerusalem, the waters of reproach had 'come up to His neck.' **Psa 69:1.**

At the conclusion of the six hours of suffering that Jesus experienced while lifted up on the cross, *His work was complete*. He had fulfilled all righteousness as the Son of Man. Jesus then cried, 'My God, My God, why have You forsaken Me?' **Mat 27:46.** Jesus was stating that He had completed the works that the Father had prepared for Him to do, and yet was still under reproach. **Psa 51:17.**

At this point, the reproaches that He had experienced were no longer only up to His neck; He was now immersed in them as they *overflowed* Him. He testified, 'I sink in deep mire, where there is no standing; I have come into deep waters, *where the floods overflow Me.*' **Psa 69:2.**

This was the final element of reproach that was laid upon Jesus as an offering for sin. Jesus declared, 'Reproach has broken My heart, and I am full of heaviness; I looked for someone to take pity, *but there was none*; and for comforters, *but I found none.*' **Psa 69:20.** Christ's heart was broken by this final aspect of reproach.

## The fruit of His broken heart

The heart of Christ was broken when the Father laid the final element of reproach upon Him. Although His heart was broken by reproach, the end of Christ's offering was not in Himself. His end, or death, was in the hands of the Father. Making this confession, the Son cried out with a loud voice, 'Father, into Your hands I commit My Spirit.' **Luk 23:46.**

The Father looked on Jesus because He was poor and of a contrite spirit, and trembled at God's word. **Isa 66:2.** As the psalmist declared, 'The Lord is near to those who have a broken heart, and saves such as have a contrite spirit.' **Psa 34:18.** As Christ breathed His last breath, the Father reached out His hands to rescue Him. The Father sent and *drew Jesus out of the many waters of our reproach.* **Psa 18:16.**

The Father drew the Son into His embrace, and the Son responded, saying, '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. You will show Me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore.' **Psa 16:9–11.**

Christ's dead body hung on the cross after His Spirit had been received into the hands of the Father. When the soldier pierced His side, grace and supplication, along with blood and water, began to flow as a fountain from His heart. This fountain was *the fruit of His broken heart.* **Luk 23:48. Joh 19:34.** It was the provision of God to deal with sin and uncleanness for every person who receives the word of the cross and is joined to the fellowship of Christ's offering. **Zec 13:1.**



## Joining the fellowship of reproach

When the heart of Jesus was broken, the power of the other law in the hearts of men was also broken. The key point for us to understand is that it is only possible for the power of the other law to be broken in our heart when we *join* the fellowship of Christ's broken heart.

We join the fellowship of Christ's broken heart by receiving His word. Christ's word is ministered by His messengers and also through body ministry at communion. Grace and supplication from Christ's broken heart are poured out upon us as we hear this word. **Zec 12:10**. Our hearts are broken as we draw near to Him and receive what the blood and water of His word are saying to us by the Holy Spirit. **Heb 12:24**. **1Pe 1:12**. We are able to turn in repentance from walking our own way, which leads to death. As those who are poor in spirit, we receive faith to be conformed to Christ's death and to the fellowship of His offering and sufferings in the coming week.

We see that the seventh wound of Christ, which was inflicted outside the camp, is our entry into the fellowship of His reproach. Paul explained that this is to be our faith as we partake of the bread and wine of communion. He encouraged us, saying that we have a right to eat from the altar, which means to eat Christ's flesh and to drink His blood. **Heb 13:10**. The implication of participating in the altar is that we are to 'go forth to Him, outside the camp, *bearing His reproach*'. **Heb 13:13**. We accept that fellowship in His death delivers us from our death, and leads to eternal life. Paul said that this is how we *show forth* Christ's death until He comes. **1Co 11:26**.

## Deliverance from sin

If we have been illuminated concerning the riches that are found in the fellowship of Christ's reproach, we will understand that we still sin, but are joined to a process through which we are being delivered from the other law that causes us to sin. *This testimony reveals that the truth is in us!* **1Jn 1:8**. We are able to obey Paul's exhortation to 'put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry'. **Col 3:5**. How do we do this?

Each day, as we journey through life in Christ, we experience various situations that may provoke a carnal response within us. These situations may include the self righteous actions of others toward us. Motivated by the other law within us, we can become embroiled in the rights or wrongs of the situation. When we do this, sin revives, and we come under the condemnation of the Law. **Rom 7:9**. It kills us! However, the Law has been nailed to the cross in Christ. **Col 2:14**. When the Law kills us, we die to the Law in Christ. In the fellowship of His death, through which His blood was shed, we find forgiveness through repentance, and come back from the death of sin with Him. Importantly, the other law is being broken in us, and removed from us. Paul called this process 'the circumcision of Christ'. **Col 2:11**.

At the end of each day, the dead works of those who are conformed to Christ's death are forgotten by God as He casts them into the depths of the sea. **Mic 7:19**. These are the waters of reproach from which Christ was drawn by the Father at the conclusion of His offering. The Father says, 'I will forgive their iniquity, and their sin I will remember no more.' **Jer 31:34**. His mercies, then, are new each morning. **Lam 3:22–23**. By these mercies, we are able to present ourselves as living sacrifices each day for participation in Christ's offering. **Rom 12:1**.

## Reaching forward

We demonstrate that we have received the mercies of the Lord when we, ourselves, forget what is 'behind' us. **Php 3:13**. That is, we reckon our fleshly actions and assessments of ourselves and others, from the day before, as being dead in the Lord. Importantly, we do not define our life today by the dead works of yesterday. Rather, we reach forward to lay hold of those things that are ahead of us. **Php 3:13**. These things are the will of God for us, which we are able to fulfil in the fellowship of Christ's offering. Paul described this orientation to life as pressing toward 'the goal for the prize of *the upward call of God in Christ Jesus*'. **Php 3:14**. The upward call of God is the resurrection life of sonship. This is a great treasure!

Each day, we run the race that is set before us with patience and endurance, '*looking unto Jesus*, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God'. **Heb 12:2**. We accept that, as sons of God in Christ, we 'may fall seven times', but we rise again in Christ as long as we remain conformed to His death and the fellowship of His offering. **Pro 24:16**.

There is no condemnation for those who are in Christ. In the fellowship of His death, we are being delivered from our other law, and we are living by the Law of the Spirit of life in Christ Jesus. **Rom 8:1–2**. However, if we choose to set our mind on the flesh, rather than being conformed to Christ's death and the fellowship of His sufferings, we will increasingly become weak and sick, and may even die before our time. This is because we are not discerning our participation in the crucified body of Christ. **1Co 11:29–30**.

## Knowing Christ

A son of God knows and is known by the Lord, and is joined in Christ to the fellowship of the Father, Son and Holy Spirit. The apostle John said that this is *eternal life!* **1Jn 5:20**. Jesus Himself taught that only those who know Him, and are known by Him, will be citizens of heaven. **Mat 7:23**. Of course, the question is, how do we know Jesus?

The first point to note is that we do not know the Lord, nor receive eternal life, through our own good works. Jesus warned, '*Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you; depart from Me, you who practise lawlessness!"*' **Mat 7:22–23**. It is sobering to realise that *many* people in the church still endeavour to have life this way.

There are other people who think that they can know God by studying the Scriptures. While the word of God is proclaimed from the Scriptures, and it is essential for us to read and know the Bible, our personal interpretation of the Scriptures is not the way that we come to know the Lord. **2Pe 1:20**. Again, Jesus attested to the folly of this mindset, saying, '*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.*' **Joh 5:39–40**.

Herein, is the key; to know the Lord, *we must come to Him*. We come to Jesus to take His yoke upon us and to learn from Him. **Mat 11:28–29**. The beginning point for taking Christ's yoke upon us is to receive the word of Christ that is preached by His messengers.

## An introduction into grace

By hearing the word that is proclaimed to us by Christ's messengers, we receive faith to believe, and to confess, that our life is found in Christ. **Rom 10:15,17. 2Co 4:13.** This expression of faith is the evidence that we have obtained an introduction into grace. **Rom 5:2. Eph 3:12.**

Why do we need an introduction into grace? It is the grace of God that becomes our life, and that binds us to Christ in the fellowship of His offering and sufferings. This is what Paul meant when he exhorted us to 'come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need'. **Heb 4:16.** The Greek word that is translated 'help' in this passage is *boetheia*. This word literally means 'a rope, or chain, for tightly binding a vessel'. Grace is given to us to tightly bind us to the fellowship of Christ's offering as a member of His body. Grace, therefore, is Christ's yoke that we take upon ourselves by faith.

In the fellowship of Christ's offering and sufferings, we learn the obedience of sonship that Jesus learnt through the things that He suffered as He journeyed from Gethsemane to Calvary. **Heb 5:8.** This knowledge is not information 'about' sonship, or even 'about' Jesus. It is *knowing* Christ and *knowing* our name as a son of God in Him. In this fellowship, His life is becoming our life. **Php 3:10–11. Gal 2:20.**

We are to eat the bread and drink the wine of communion in faith for our daily participation in the offering and sufferings of Christ. Significantly, Jesus said that whoever eats His flesh and drinks His blood has eternal life and will be raised up at the last day. **Joh 6:54.** That is, they would know the Lord and be known by Him! **1Jn 5:20.** Jesus summarised this as abiding in Him and He abiding in us. **Joh 6:56.**

## The road to Emmaus

In his Gospel, Luke recorded an interaction between Jesus and two men, that outlined the process through which a person comes to know Christ and is established on the pathway of life that He pioneered for us through His offering journey. **Heb 5:9**. It helpfully highlights the key points of response that we all must make in order to *continue* to grow in our knowledge of Christ. **Php 3:10**.

On the day that Jesus rose from the dead, Cleopas and his friend were journeying from Jerusalem to a village called Emmaus. These men had been followers of Jesus during His earthly ministry. On the basis of the mighty deeds and teaching of Jesus, they had believed that He was the Messiah spoken of by Moses and the prophets. **Luk 24:19,21. Deu 18:15**. However, after Christ had been put to death on the cross, Cleopas and his friend were disheartened because their expectations of who Jesus was, and what they believed His ministry meant for them, had been confounded.

As the two men made their way to Emmaus, Jesus drew near to them. Yet, their eyes were *restrained* so that they were unable to *know* Him. **Luk 24:16**. Significantly, it was not the Lord who restrained their eyes. Rather, their inability to know Jesus was because *they* were holding fast to their own understanding of what was written in the Scriptures concerning the Messiah. Their loyalty to this *gospel* meant that they were unable to see or to know Jesus.

The Lord said to the men, 'What *kind of conversation* [or, word] is this that you have with one another as *you walk and are sad*?' **Luk 24:17**. Jesus' question highlighted the fact that Cleopas and his friend were walking according to a gospel that was unfamiliar to the Lord. It was not the gospel that He had proclaimed to them. And, clearly, *their* gospel was not leading to life and peace. **Rom 8:6**.

## Foolish and slow of heart

For Cleopas and his friend, the fruit of the alternative gospel was sorrow and spiritual blindness. Their hearts, which are the spiritual eye of the body, were sick. **Luk 11:34**. This is because what they were hoping for, based on their own understanding of the Scriptures, had been deferred when Christ was put to death on the cross. **Pro 13:12**. Cleopas himself said, 'We were hoping that it was He who was going to redeem Israel.' **Luk 24:21**.

As they remained dedicated to their own understanding of the Scriptures and maintained their own expectations of life as followers of Jesus, they were unable to receive and believe the good news of Christ's resurrection; nor could they receive the call to be born as sons of God in Him. This message was first proclaimed by the women to whom Jesus made Himself known earlier that day. **Luk 24:22–24. Joh 20:15. Mat 28:9–10**. Although Cleopas and his friend could naturally hear this message, and were even astonished by what they heard, the life that God had prepared for those who love Him was unable to enter their hearts. **1Co 2:9**. We know this because the testimony of the women had brought them no joy. **Mat 13:19–20**.

Jesus began His ministry of the gospel to these men by saying, 'O foolish ones, and slow of heart to believe in all that the prophets have spoken!' **Luk 24:25**. Why did Jesus begin in what seemed to be such a harsh manner? It is because Cleopas and his friend needed to be delivered from their own fleshly gospels and then enabled to receive the light of the word that Jesus was proclaiming to them. The same is true for us all. King Solomon wrote, 'The way of a fool is right in his own eyes, but he who heeds counsel is wise.' **Pro 12:15**.

## The need to turn

By addressing Cleopas and his friend as ‘fools,’ Jesus was calling them to turn in repentance from walking and living in a way that was right in their own eyes. Their own way, motivated by the other law within them, was a veil upon the eyes of their heart so that they could not receive the truth. As they turned to the Lord in response to His word, this veil was being taken away. **2Co 3:16.**

When Jesus said to the men that they were ‘slow [or dull] of heart to believe,’ He was addressing the health of their spiritual sight. He was ministering to them the washing of regeneration by the water of the word so that their hearts, which are the spiritual eye of their body, would be able to receive His message. **Tit 3:5. Luk 11:34–36.** The point is that they were unable to receive the truth contained in the Scriptures through their own comprehension, and while ever their spiritual sight remained darkened.

This is an important point to understand. The apostle Peter said that ‘no prophecy of Scripture is of any private interpretation.’ **2Pe 1:20.** Peter was not implying that there is no merit to a person’s devotional engagement with the Scriptures. In fact, this is an activity that is essential to sonship. **Pro 25:2.** Rather, Peter was highlighting the reality that the truth contained in the Scriptures can only be known and received when it is ministered through the agency of the Spirit, by messengers who are part of a fellowship of first love in Christ. **1Jn 1:1–3. 1Co 2:10–12.**

We receive illumination from the Scriptures when we search out the things that we have heard from Christ’s messengers. **Act 17:11–12.** Luke described this practice as ‘continuing steadfastly in the apostles’ doctrine and fellowship.’ **Act 2:42.**



## The response of faith

Having called the two men to repentance, and having ministered healing to their spirits, Jesus proclaimed to them the message of His death and resurrection. That is, He revealed to them His offering, saying, 'Ought not the Christ to have suffered these things and to enter into His glory?' **Luk 24:26**. Jesus was making the point that the glory of sonship is obtained through the sufferings of His offering. Luke recorded that 'beginning at Moses and all the Prophets, He [then] expounded to them in all the Scriptures the things concerning Himself'. **Luk 24:27**.

Later, when the men reflected on Christ's ministry to them, they noted that their hearts burned within them as He spoke to them and as He opened the Scriptures to them. **Luk 24:32**. As they received Christ's ministry, the prophetic Scriptures concerning Himself and His offering were being confirmed by the Holy Spirit to Cleopas and his friend as the word of truth for their lives. Speaking of this ministry, which causes the hearts of hearers to burn within them, the apostle Peter wrote, 'And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts'. **2Pe 1:19. 1Co 2:2**.

As they drew near to the village, Jesus indicated to the men that He was going to continue on from there. However, the two men constrained Him, saying, '*Abide with us*, for it is toward evening, and the day is far spent.' And He went in to stay with them. **Luk 24:29**. The men's insistence that Jesus abide with them was an expression of the faith that they had received by hearing His message. **Rom 10:17**. They desired the relationship with Christ that the gospel was calling them to join. They were not going to let the word of God pass them by. **Gal 6:14**.

## The breaking of the bread

In response to their confession of faith, Jesus stayed with Cleopas and his friend. **Luk 24:29**. They were abiding with Him, and He was abiding with them. When they sat down together to eat, Jesus took bread, blessed it, and broke it, and gave it to them. 'Then their eyes were opened and they *knew Him*; and He vanished from their sight.' **Luk 24:31**. We note that the primary implication of receiving their sight was not that they were able to recognise Jesus; it was that they knew Jesus in the *breaking of the bread*! A new relationship with Him had been established. This is the implication of true illumination.

Addressing this point, the apostle Paul said, '*The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread.*' **1Co 10:16–17**. The implication of knowing Christ in the breaking of the bread is that we are joined as members in particular to the fellowship of the body of Christ. While we must personally know Christ, we cannot know Him, or ourselves, apart from a tangible and practical connection to His body. **Eph 4:15–16. 1Th 2:13–14**.

The bread that Jesus broke was the word of God the Father. Jesus had previously taught, 'My Father gives you the true bread from heaven.' **Joh 6:32**. He then identified Himself as being the bread from heaven. Specifically, He said, 'I am *the living bread* which came down from heaven.' **Joh 6:51**. Jesus was saying that *He was bread that was alive*! To receive the bread is to receive Christ Himself. Having come to know Jesus, Cleopas and his friend were born of God. They knew themselves and the works that the Father had prepared for them to do in Christ.

## Witnesses of the resurrection

In the obedience of faith, *They rose up* that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things that had happened on the road, and how He was known to them in the breaking of bread. **Luk 24:33–35.**

Testifying to the disciples of the resurrection of Jesus were the works that the Father had prepared for Cleopas and his friend, in Christ. They were able to testify that Jesus had risen from the dead and that His resurrection life had become their life. This is because they had been delivered from their own fallen perspectives that were leading to death, and had received the light of life through Christ’s ministry of the gospel. This resurrection life enabled them to rise up out of the dead works of their own way and to get on with the works that the Father had prepared for them in Christ.

Amazingly, as Cleopas and his friend began to share their testimony with the eleven disciples in Jerusalem, Jesus Himself stood in the midst of them, and said to them, “Peace to you”. **Luk 24:36.** He revealed Himself to those who had received the testimony of the messengers whom He had sent. **Act 4:33. 1Co 15:5–8.**

As we continue to receive the admonition to turn from our own understanding and our own gospels, and to receive the word of faith that reveals to us Christ and His offering, we are continuing to stand by faith in the grace of God. This is our participation in the offering and sufferings of Christ as members in particular of His body. In this fellowship, we are progressively knowing Him, knowing ourselves, and knowing one another. Our hearts are assured that we are of the truth as His life is becoming our life as sons of God. **1Jn 3:19.** Praise the Lord!

---

### FURTHER STUDY ACTS 1

## The culture of *exanastasis*

For many Christians, the topic of 'Christian culture' promotes a discussion that may include consideration of family life and devotions, finances and entertainment, community and church priorities, faith initiatives, successes and failures. In their right context, these are all important considerations. However, these points of focus only have meaning for us in terms of Christian culture if they are based in an understanding of the one life and culture of Yahweh. **1Jn 5:7–8**. This life and culture is given to each of us through the blood of Christ in the fellowship of His offering and sufferings. We call this culture '*exanastasis*'. It is the resurrection life of Christ that is being manifest in our mortal bodies.

*Exanastasis* was working in Christ when, from Gethsemane, He was progressively brought back from the death of sin by the blood of the Everlasting Covenant. **Heb 13:20**. This blood was Jesus' blood, and the life in His blood was the sonship life of the Father. The life of the Father was given to Jesus as His life when He was born by the command of the Father, 'You are My Son, today I have begotten You.' **Heb 1:5**.

On His journey from Gethsemane to the cross, Jesus was still in a mortal body that was dying and suffering. He was able to endure great violence and pain. The book of Hebrews calls this capacity to endure 'the grace of God', through which Jesus tasted death for everyone. This grace is *exanastasis*. **Heb 2:9**.

Through the resurrection life of Christ, we are able to fulfil the will of God, in Christ, in every circumstance that we experience in life. **Eph 4:17, 22–24**. This includes those circumstances that cause us to suffer. These difficulties include the physical infirmity associated with our corrupting mortality that is a result of our fall from grace in Adam. However, when, by faith, we receive these difficulties as a participation in the fellowship of Christ's sufferings, we do not become a victim of our circumstances.

## Living by *exanastasis*

When we are receiving the resurrection life of Jesus in our mortal bodies, we are able to exercise our initiative to do the works of sonship that belong to our name. These are the works of our sanctification as sons of God, and are the evidence that we are attaining the culture of *exanastasis* that belongs to the sons of God. **Php 3:11**. This initiative is our participation in the offering and sufferings of Christ. Through this initiative, we become ministers of the grace of life to one another as members of the body of Christ. This happens as we walk together in the light of the life of God. **1Jn 1:5–7**.

The apostle Paul wrote that the culture, power, quality and uniqueness of the Christian life, ministered through the gospel, is *exanastasis*. This word '*exanastasis*' is unique to the writings of Paul, and means 'out (of the dead) - resurrection'. **Php 3:11**. Paul used this term to explain that the Christian life is a fellowship in the offering and sufferings of Christ, through which believers receive, and live by, the resurrection life of Jesus. **2Co 4:10**. Strengthening the point, Paul stated that he was constantly being handed over to death for Christ's sake, so that the life of Jesus may be manifested in his mortal body. **2Co 4:11**.

It is easy for us to become preoccupied with our suffering. We often focus on the subject of Christ's death and the seven sprinklings of His blood through mortal eyes. Because we are suffering and hurting, our propensity is to focus on the event of His dying. However, the apostle Paul also taught us that *exanastasis* is *the living of Jesus*, which He demonstrated while dying for us as a sin offering. Paul's testimony was that he was always carrying about in his body the dying of Jesus, so that *the life, also*, of Jesus may be manifested in his mortal body. **2Co 4:10**.

---

FURTHER STUDY 2 TIMOTHY 2

## Paul's example

In the course of Paul's life, he had suffered and lost everything. In fact, he counted as rubbish all things that would have qualified him in this world for approval and renown. **Php 3:7–8**. In his writings, Paul clearly indicated that this was his deliberate approach to the culture of his life, having joined the fellowship and sufferings of Christ. Paul continually exercised the faith initiative that he had received from Christ to deny himself, to take up his cross, and to follow Christ. **Gal 2:20. Luk 9:22–23**.

Paul did not seek to ascend in power or authority but, rather, humbled himself, and was joined to Christ's prayer in Gethsemane. In the book of Acts, Luke recorded that Paul said that he was 'bound [or, a prisoner] in spirit' to go to Jerusalem. **Act 20:22**. The Holy Spirit bore witness through certain prophets, including Agabus, that chains and tribulations awaited him there. **Act 21:10–11**. His friends all pleaded with him not to go to Jerusalem because it was clear to them all, and from Paul's own mouth, that they would never see him again.

Being unable to persuade Paul, and perceiving the will of God, they, also, joined with Paul in the fellowship of Christ's prayer in Gethsemane, saying, 'The will of the Lord be done.' **Act 21:14**. They were enabled, together, to join the fellowship of Christ's faith. There, at the throne of grace, a complete fellowship commended Paul to the will of God and to the destiny that he was to fulfil in Rome. In this way, Paul was separated to his obedient fellowship in the sufferings of Christ, and for the work of his sonship.

In all of life's difficulties, Paul's faith meant that he was not a victim of his circumstances, which included accidents, shipwreck, hunger, exposure; neither was he a victim of persecution at the hands of others. In all of these events, Paul demonstrated that he was constantly being delivered over to death for Christ's sake. **2Co 4:11**.

## The faith of *exanastasis*

In order to fellowship in the sufferings of Christ, Paul deliberately set his mind on the things that are from above. Believing that he was dying with Christ, he knew also that his own life was safe in God's hands, and that Christ was his life. **Col 3:2–4**. Understanding this as *exanastasis*, Paul was able to focus his approach to life so that his priority was to know Christ, the power of His resurrection, the fellowship of His sufferings, and to be conformed to His death, as the means by which he would 'attain to the resurrection [*exanastasis*] from the dead'. **Php 3:7,11**. He continued to press on toward the goal of the upward call of God in Christ Jesus. **Php 3:14**.

Paul believed that this is what it meant to live by the faith of the Son, which is received by the word of the Father. **Gal 2:20**. **Rom 10:17**. If we are to live by the faith of the Son of God, then we, likewise, will experience the life of God progressively becoming our life in the fellowship of Christ's offering. Living by the faith of the Son, which we receive through the word of the Father, means that our culture will display the same life that the Son displayed. This is because He gives us His life. This was the culture that Paul portrayed in his weaknesses. **1Co 2:3**. We could call this 'the culture of *exanastasis*'.

Paul explained to us that, as he was being conformed to Christ's death, he was progressively attaining the miracle of resurrection life that Jesus experienced as He journeyed from Gethsemane to Calvary. **Php 3:11**. As he suffered with Christ, Paul experienced the circumcision of his own self righteous motivation (other law). The righteousness of faith was active in his life, and his propensity to trust in himself was being circumcised from his heart so that he learned to trust in God who raises the dead. **2Co 1:9**.

## The fruit of *exanastasis*

The book of Acts records Paul's missionary journeys. In these accounts, there are many examples of *exanastasis* in action. Paraphrasing his letter to the Corinthians, Paul said, 'We have troubles all around us, but we are not defeated. We often don't know what to do, but are not lost. We are persecuted, but God does not leave us. We are hurt sometimes, but we are not destroyed. So, we constantly experience the death of Jesus in our own bodies, but this is in order that the life of Jesus becomes our life. For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.' **2Co 4:8–12.**

Many of Paul's endeavours appeared to fail. However, we do not see the 'success' of *exanastasis* as being a successful outcome of deliverance from all suffering. We still experience healing, but our rejoicing is manifold in the life of Jesus being manifested in our mortal flesh. **2Co 5:4.** The evidence of *exanastasis* in us becomes visible as the life that we are receiving overflows, through our testimony, as life to another person. The word of faith is in our mouths as a testimony of our participation in the fellowship of Christ's offering. It is in our hearts as a witness that we are being delivered from 'the other law' of self righteousness. **Rom 10:8.**

As we fellowship together in Christ's offering, we are eating of the Tree of Life, who is Christ, and are being healed in our mortality through *exanastasis*. His blood is giving life to us. Even as we suffer, we regard our sufferings as being the sufferings of Christ. His blood then sprinkles our hearts, cleansing our conscience and our motivations from the dead works of self righteousness. **Heb 9:14.** In this fellowship, we know the assurance that we are being saved from sin, and we are becoming the righteousness of God in Christ Jesus. **2Co 5:21.**



## By this we know

Writing at the end of his life, the apostle John expressed his earnest desire for each of us to know, with certainty, that we are a son of God and that we have eternal life. Specifically, John ministered this assurance by teaching ‘the gospel of *sonship*’. This is the word of God’s Eternal Covenant that proclaims His will for us to become sons of God who live together in fellowship with Him. **1Jn 3:1. 1Jn 1:3.** Further to this, John drew our attention to the specific culture and qualities of the Christian life.

When the qualities, or virtues, of Christ’s life are progressively growing within us, it is irrefutable evidence that we are born of God and that we have His life abiding in us. **2Pe 1:8.** John eagerly taught us how to recognise these qualities within ourselves. He stated numerous times throughout his first letter, ‘By this we know!’ He did this so that we could identify the evidence of Christ’s life and culture growing within us. Our knowledge that these things are true in us demonstrates that we are sons of God, and that we already have eternal life abiding within us.

The apostle John then concluded his first letter with his keynote point: that knowing God and being known by Him is eternal life! **1Jn 5:20.** Therefore, we can be confident and can know for certain that we have eternal life, because *we know Him* and are *known by Him!* What an assurance! And, indeed, this is the keynote message of the whole gospel. Jesus prayed in this way for each of us, that we would *know* the Father and His Son, Jesus Christ. **Joh 17:3.** The apostle Paul, likewise, preached the gospel of sonship so that every believer would have a full assurance of understanding, which is to know Christ and to ‘be found in Him’. **Col 2:2. Php 3:9–10.**

## Two aspects of abiding

The apostle John joyfully proclaimed what it means to *know* God – to know God is to *abide* in Him! **1Jn 5:20**. To ‘abide’ simply means to ‘dwell, remain, reside or wait’. He becomes *our dwelling place*. The psalmist expressed this understanding when he wrote, ‘He who *dwells* in the secret place of the Most High shall *abide* under the shadow of the Almighty’. **Psa 91:1**. The Scriptures also teach us that we become *His* dwelling place. **Psa 68:16**. Thus, there are two aspects of abiding – He *abides* in us and we *abide* in Him.

Having just explained that knowing and abiding in God is eternal life, John then concluded his letter by imploring us to keep ourselves from any doctrines other than the gospel of sonship. These doctrines are worthless because they do not minister this assurance of eternal life! **1Jn 5:21**. **Jer 10:8**. There are many ‘false gospels’ and ‘false versions’ of Christianity. These may appear ‘religious’, but there is no substance to them, because they do not teach us how to live as sons of God. Unless a person comes to know God and abides in Him, anything else that they have believed is useless! It is imperative, therefore, that we come to know and believe the true gospel, which is the gospel of sonship.

Jesus described how we abide in Him and how He abides in us, by using the analogy of a vine with many branches as a symbol of our connection with Him. He said, ‘I am the Vine, you are the branches. He who abides in Me, and I in him, bears much fruit.’ **Joh 15:5**. Again, as we can see, there are two aspects of abiding – Christ abides *in us*; and we abide *in Him*. These two aspects, together, are essential to our living as a son of God. We can only truly live as a son of God when Christ abides in our hearts by faith, and when we abide in the fellowship of His offering and body.

## Testing ourselves

Paul taught us to examine ourselves in order to prove that Christ abides in us and that we abide in Him! **2Co 13:5**. So, how do we 'prove' this? And, what is the 'test'? First, how do we know that *Christ abides in us*? Paul explained that when the Son of God dwells in our hearts, we live by *His faith*. **Eph 3:17**. This was Paul's testimony of his own life. He declared that he no longer lived for himself, but that Christ lived in his heart and, as a result, he lived by the faith of the Son of God. **Gal 2:20**. Faith enables us to live and walk in the same manner and culture as Christ walked. **1Jn 2:6**. Through love, Christ gave Himself as an offering and sacrifice for our sake. **Gal 2:20. Eph 5:2**. Thus, *offering* now defines our daily way of life, or culture, as sons of God.

So, how do we know that we are living by Christ's faith and not by our 'own' faith? Helpfully, there are many telling signs that will be an indication to us whenever we are living by our own belief and religious ideals, instead of living by Christ's faith. Some examples are: an inability to hear and receive instruction from others; a constant need for affirmation; becoming increasingly fearful that we are not 'living up' to a perceived 'standard'; and the growing frustration caused by our inability to achieve the will of God – to list a few.

When we live according to this way, our capacity to express the life of Christ's sonship is diminishing. Furthermore, the harder we try to fix ourselves, the worse it gets! Jesus likened the condition of living by our own faith to a branch that becomes *increasingly withered*. **Joh 15:6**. This should be an indicator for us to abandon our 'own faith' and to again receive the word of our sonship.

## The fruit of abiding

When we live by the faith of the Son of God, we are *growing* in our expression of the life and culture of Christ's sonship. By His faith, we are enabled to obey the command of the Father, which is the word of our sonship. **1Jn 2:3**. We reveal the Father by becoming, substantially, the specific son of God whom He predestined us to become. Even when we are learning the 'no' of God, we are still increasing in the knowledge of who we are! We are able to testify that we are growing in our capacity to live as a son of God each day. This *testimony* is evidence that Christ dwells in us and that we are living by His faith. **Heb 11:1–2**.

Further to this, how do we know that *we abide in Him*? By the mercies of the Father, we present ourselves daily to participate in the fellowship of Christ's offering. **Rom 12:1. 2Co 1:3**. The faith of the Son enables us to abide in the fellowship of His offering, and to believe for resurrection life, as we are conformed to His death. We eat and drink the communion meal in faith for our ongoing participation in Christ's offering.

Abiding is the 'antithesis', or opposite, of drawing back. When our participation in Christ's offering and sufferings involves pain, we are *not to let go of faith*. To do so would cause us to draw back in unbelief. **Heb 10:39**. Rather, we continue to walk with Him in the fellowship of His offering, by faith. This is abiding in Him! For example, if we face relational difficulty and hurt within our Christian family, at this point, we have to make a choice. Do we draw back because of the pain that we experience? Or, do we persevere in these relationships, knowing that this is the will of God for us? **1Pe 4:19**. Every problem that we encounter throughout our life is answered by simply *abiding in Him*!

## His word abides in us

We can further prove, or know, that we abide in Christ, because *His word abides* in us. **1Jn 2:14**. Jesus explained that when we abide in Him and His word abides in us, we learn to walk as sons of God. **Joh 8:31. Joh 15:7**. At the communion table each week, we hear the word of the Father proclaimed by Christ through the members of His body. Thus, the definition of who we are as sons of God, and the understanding of what He has prepared for us to do, is ministered to us through the preached word and body ministry at the communion table. This is the word by which we live through the week. As we believe and obey the word that He brings to us, we are ‘proving’ that we abide in Him. **1Jn 3:24. 1Jn 4:15**.

We know that, in contrast to this way of living, it is possible to walk away from the communion service and to *forget* the word of sonship that was spoken to us. **Jas 1:23–25**. Instead of abiding in Christ and in His word, we proceed to live by the darkness of our own choices and perspectives. We forget what manner of person we are and, instead of obeying the word of the Father, we begin to engage an ‘alternative’ culture with its associated doctrine. Our disobedience is a reproach upon the Father. **Psa 69:9**. Jesus said that if we do not abide in Him, we become withered and, eventually, we are cast out. **Joh 15:6**.

However, this does not need to be our experience. Any spiritual malnourishment is resolved by our turning again in repentance and abiding in Him. Jesus encouraged us, teaching that as we abide in Him we bring forth much fruit. **Joh 15:5**. The fruit is Christ’s life and culture being progressively formed within us – and, *by this fruit we know*, for certain, that we are sons of God and are living in fellowship with Him!



Restoring  
my Soul