



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

JUNE 2023

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A FIVE DAY DEVOTIONAL GUIDE

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June 2023

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The mystery of God

The apostle Paul testified that he had been separated to preach 'the gospel of God'. **Rom 1:1**. He specified that this gospel is the message concerning Jesus Christ our Lord, 'who was born of the seed of David according to the flesh [from the womb of Mary], and [then] declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead'. **Rom 1:3-4**.

Elsewhere, Paul described the content of the gospel of God as 'the mystery of God'. Writing to the Colossians, he said, 'For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, *to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge.*' **Col 2:1-3**.

The first point to note from this passage is that true encouragement, and the capacity for participation in the *agape* fellowship of the Father, Son and Holy Spirit, requires us to know, or be illuminated to, the knowledge of the mystery of God. This knowledge is demonstrated as understanding when it becomes our culture, and we progressively obtain the riches that are promised in the gospel.

In this statement, we also note that Paul emphasised two fundamental aspects of the mystery of God which we must understand: *both* of the Father *and* of the Son. The aspect of the mystery, which is 'of the Father', pertains to our birth from above as sons of God. **Joh 3:3**. The aspect of the mystery, which is 'of Christ', pertains to our regeneration and adoption as sons of men through the Son's everlasting fatherhood. **Tit 3:4-7. Eph 1:3-5**.

Further Study **COLOSSIANS 2**

Great is the mystery

Paul specified the mystery of God in his letter to Timothy, writing, 'And without controversy [meaning, the only true confession, or statement of the gospel] *great is the mystery of godliness: God was manifested [lit: manifestly declared, or shown forth] in the flesh, justified in the Spirit, seen by angels [aggelos], preached among the Gentiles, believed on in the world, received up in glory!* **1Ti 3:16.**

By introducing the mystery of godliness with the statement 'without controversy', Paul was insisting that this was the *only gospel*. There are no alternatives to this message. In order to be illuminated concerning the mystery of godliness, which is the content of the gospel of God, and to obtain its promises, we must, as Paul did, forsake every other message and religious practice through which we find validation and expression. We must count them as loss and as rubbish to 'gain Christ and be found in Him'. **Php 3:7-9.** The mystery of godliness is to be our common understanding and confession as believers.

The first statement of the mystery of godliness is that God was manifested in the flesh. The Son was manifest as God in the flesh, and justified in the Spirit, when He was declared to be the Son of God with power according to the Spirit of holiness, through His resurrection from the dead. **Rom 1:3-4.**

The declaration of Jesus as the Son of God with power by the resurrection from the dead, answered King David's questions: 'what is man?' and 'what is the son of man?'. **Psa 8:4.** In other words, the risen Christ was manifest as the Man who was made in the image and likeness of God. The Everlasting Covenant initiative, 'Let Us make man in Our image, according to Our likeness', was complete when Jesus proclaimed from the cross, 'It is finished!' **Gen 1:26. Joh 19:30.** This was declared to be so when He was begotten from the dead by the Father who said a second time, 'You are My Son, today I have begotten You'. **Heb 5:5.**

Further Study **EPHESIANS 3**

Emptying

In his letter to the Philippians, Paul provided a precis of the offering through which Jesus Christ was manifest as God in the flesh. He said, 'Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and coming in the likeness of men.' **Php 2:5-7**. We note that Paul identified *a number of steps* in this passage.

To accomplish Their Everlasting Covenant initiative to make man in Their image and likeness, the Holy Spirit first emptied Himself to become the Helper of the Father and the Son. Then, by the capacity of Eternal Spirit from the Holy Spirit, the Son emptied Himself to be begotten of the Father. By Eternal Spirit, the Father emptied Himself to the Son when He declared, 'You are My Son, today I have begotten You.' **Heb 1:5**. Through this declaration, the Son was begotten of the Father.

The Father's glory was now only revealed by the Son, beginning with the creation of the heavens and the earth. **Joh 1:1-3. Joh 1:18**. The Son then emptied Himself to become flesh as the Seed of Abraham and the Son of David, when He was born of Mary. At around the age of thirty, He commenced His earthly ministry, which continued for 3 ½ years. **Joh 12:27-28. Joh 14:9**. These are the stages of offering by which the Son emptied Himself and came in the likeness of men. **Php 2:6-7**.

At the last Passover, Jesus was 'found in appearance as a man', where He emptied Himself again. Describing this process, Paul said that Jesus Christ 'humbled Himself and became obedient to the point of death, even the death of the cross.' **Php 2:8**. After three days and three nights, Jesus was begotten from the death of emptying by the word of the Father, who declared a second time, 'You are My Son, today I have begotten You.' **Heb 5:5**.

Further Study **PHILIPPIANS 2**

Seen by angels

On the day of His resurrection, Jesus was 'declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead'. **Rom 1:3-4**. Describing this declaration, Paul said, 'Therefore God also has highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee should bow'. **Php 2:9-11**.

As God was manifest in the flesh, the glorified Son of Man was then 'seen by angels'. **1Ti 3:16**. Paul was not referring to the angelic host of heaven in this verse. Jesus Christ was first seen by angels when, following His resurrection, He breathed on the disciples and they were born to see their calling as sons of men and sons of God. They were established as the foundations of the heavenly Jerusalem, and as the first angels, or *aggelos* messengers, to the church. **Rev 1:20**.

When they saw the risen Son of Man, they were illuminated to see who they were to become as sons of men and sons of God. This is what it means to be witnesses of the resurrection. **Act 2:32**. This is what every person who is part of an *aggelos* presbytery is to see, and to bear witness of, as a messenger proclaiming the gospel of God. **1Jn 1:1-3**.

Christ's witnesses are those who are joined to the fellowship of *aggelos* presbyteries, having heard the gospel and been illuminated to the mystery of God. This is the gospel that is to be 'preached among the Gentiles'. **1Ti 3:16**. Those who receive this message and believe on the glorified Son of Man, are born from above and then baptised into the fellowship of His glorifying offering as members of His body. Only those who believe the gospel of God, and who participate in the process through which the Son of Man was glorified, will themselves be received up in glory.

Further Study 1 JOHN 1

What is man?

God's Everlasting Covenant initiative to create and bring to glory a multitude of sons who are born of Their life and who are participants in Their fellowship is encapsulated in Their statement, 'Let Us make *man* in Our image, according to Our likeness.' **Gen 1:26**. Contrary to the common interpretations of man's creation, Adam was *not* the manifestation of a man created in the image and likeness of God. In fact, Paul explained that Adam was 'a *type* of Him [the Man] who was to come.' **Rom 5:14**. In other words, he was not the substance of God's Eternal Covenant initiative. The Man who was to come, of whom Adam was a type, is Jesus Christ. Adam is called 'the first man' and he was a man of dust. **1Co 15:47**.

King David recognised that Adam was not the full expression of God's initiative to create man in His image and likeness. He knew what Moses had written in the Scriptures concerning the creation of man. Although armed with this knowledge, he still asked, '*What is man* that You are mindful of him, and *the son of man* that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honour.' **Psa 8:4-5**.

Significantly, Paul quoted this very psalm to explain the implications of Jesus Christ's offering journey from the last Passover until He declared it to be finished on Calvary. **Heb 2:5-8**. Having quoted the psalm, Paul then explained, '*But we see Jesus*, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by whom are all things, *in bringing many sons to glory*, to make the captain of their salvation perfect through sufferings.' **Heb 2:9-10**.

Further Study **HEBREWS 2**

The author of our salvation

Paul explained that through His offering journey, Jesus became the captain, or author, of our salvation. **Heb 2:9-10**. As we are joined to the fellowship of His offering and sufferings, we are being made like Him; we are being made into the image and likeness of God as sons of men and sons of God. In other words, the fellowship of His offering and sufferings is the only way that a person can be saved and can obtain the inheritance that belongs to their predestination as a son of man and a son of God.

The apostle Paul detailed the mystery of godliness in his first letter to the Corinthians. He launched his statement with the point, 'There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.' **1Co 15:41**. Reading these words, we are reminded that Abraham received faith from the word of the Lord to see and believe that his sons would be as the stars of heaven. **Gen 15:1,5-6**.

Having directed our attention this way, Paul then said, '*So also is the resurrection of the dead*. The body is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.' **1Co 15:42-44**. We see in this statement the two dimensions of Christ's offering as the Lamb of God and the Seed of God – descending as the scapegoat *and* ascending as the Lord's goat. Speaking of this offering, Jesus said, 'The hour has come that the Son of Man should be *glorified*. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies [that is, sown], it remains alone; but if it dies, it produces much grain.' **Joh 12:23-24**.

Further Study **HEBREWS 5**

The first man

Paul compared Adam and Jesus Christ by saying, 'The *first man* Adam became a living being. *The last Adam became a life-giving Spirit*. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven.' **1Co 15:45-47**.

Adam was 'the first man'. His creation was the first stage in the process through which man was made in the image and likeness of God. As the first man, Adam was a living soul. **1Co 15:45**. By this, Paul meant that every identity would be brought forth from his fatherhood through the process of procreation. We could say that Adam, and the identities brought forth from him, were predestined to sonship as men in the image and likeness of God.

Following his creation as a living soul, Adam was placed by God in the garden of Eden where he fulfilled the works that the Father had chosen for him to do. **Gen 2:15**. The fulfilment of these works did not indicate that Adam had chosen what God had chosen for him. Adam's choice was not whether or not to exercise dominion over the creation. **Gen 1:26**. Rather, it was whether he would believe, accept, and embrace the call to be a son in fellowship with Yahweh *Elohim*, and reveal Them through this work.

God prepared Adam for this choice and warned him of the consequences of choosing something other than the glorious predestination that the Father had chosen for him. The Lord God said to Adam, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.' **Gen 2:16-17**. The death nominated by God in this statement *was the death of the cross*. It would be the means of judgement or recovery.

Further Study **GENESIS 2**

The provision for recovery

The death of the cross was foreshadowed for all men by the lamb that was offered for Adam and Eve after they had fallen, but before the Lord sent them out of the garden. This lamb was slain as a sin offering for the atonement of their sins and to impute righteousness to them, signified by the covering of skins. **Gen 3:21**.

It is significant that this offering provision was made for Adam and Eve prior to the choice that they had to make outside the garden, as to whether or not they would pursue their predestination as sons of men and sons of God in the image and likeness of God. This provision reflected the reality of Christ's offering for the whole of mankind. As Paul explained, writing, 'But God demonstrates His own love toward us, *in that while we were still sinners, Christ died for us*'. **Rom 5:8**. This atonement was offered to all men. **Pro 16:6**.

The offering of the lamb established a choice for Adam even though he was sent from the garden. He could now participate in the death of Christ by making offering at the gate of Eden and walking in obedience to the word of the Lord that was proclaimed through the cherubim. As Adam walked in this manner, the ground was cursed for his sake. This is because he joined Christ who carried the curse of our death in His death on the cross. **Gal 3:13**. Fellowship in this death was the means by which Adam was recovered to his predestination as a man and as a son of God.

This choice was then given to Adam and Eve's children, Cain and Abel. Abel chose offering, and became a prophet who died the martyr's death with Christ. Cain rejected his participation in the sin offering and spurned his obedience to the word of God pertaining to his sanctification. **Heb 11:4**. Consequently, Cain, and all of his children, died with Christ and passed into the death of eternal judgement in the waters of judgement, in the days of Noah. **Gen 4:11-12**. **Gen 7:23**.

Further Study **ROMANS 5**

Our choice each day

As we have been considering in this present season, Yahweh initiated the recovery of mankind to their predestination as sons in the image and likeness of God, in Abraham. That is, Abraham replaced Adam as the beginning of a new humanity. The Lord said to Abram, 'I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered.' **Gen 13:16**. The Son then gave Himself to Abraham to become his Son according to the flesh. Through His offering, Abraham's children would be brought to glory in the image and likeness of God. This was signified to Abram when Christ took him outside of his tent to see the stars as representing this named multitude from all nations, coming from Abraham's fatherhood. **Gen 15:5**.

Through Christ's death on the cross, a choice has been established for every person. We must choose what has been offered in the death of Christ, and accept the implications of how we die with Christ – either eternal death or eternal life. **Deu 30:19**. This is the polarising effect of the word of the cross. The two thieves who were crucified with Christ on the day that He died, represent the two possible responses to the choice established by Christ's death on the cross. **Luk 23:39-43**.

Having been born of the Spirit, we make this choice every day as we, by the Holy Spirit, set our minds on things above and walk after the Spirit. **Col 3:2**. **Rom 8:3-6**. Each day, we participate in the seven wounding events of Christ's offering, where the curse was manifest. However, having been conformed to His emptying death, we also participate in the seven redeeming and glorifying implications of His offering and sufferings. This is the implication of taking up our cross, which is Christ's cross, and dying with Him, *daily*. **Mat 16:24**. **1Co 15:31**.

Further Study **ROMANS 8**

The last Adam

Paul identified Jesus as 'the last Adam', saying, 'The last Adam *became* a life-giving Spirit'. **1Co 15:45**. Evidently, there was a process through which Christ became the last Adam. This means that He was not manifest as the last Adam at the last Passover. Rather, He was the Son of God and Son of Abraham according to the flesh, or the dust of the earth. He was like us. As Paul said, 'in all things He had to be made like His brethren' and He came 'in the likeness of sinful flesh'. **Heb 2:17. Rom 8:3**. Through His offering journey, He was to be glorified as the substance of a man in the image and likeness of God.

In the course of His offering journey as the Lamb of God, He testified before the Sanhedrin to being Christ, the Son of God. However, He said to them, 'If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go. Hereafter the *Son of Man* will sit on the right hand of the power of God.' **Luk 22:67-69**. This would be the outcome of His offering. Because of this statement, the Sanhedrin condemned Jesus to death. **Luk 22:71. Mar 14:63**.

Jesus was manifest as the last Adam following His resurrection from the dead. After three days and three nights, He returned to His physical body, which had been made immortal and perfect through His offering journey. Having risen from the death of emptying to the cross, Jesus Christ was now God the Son, Son of God, and Son of Man, in an incorruptible and immortal body. Truly, 'Immanuel', God with us, was fully revealed. **Isa 7:14**. As the last Adam, Jesus Christ was the full manifestation of a man in the image and likeness of God. He is 'the perfect Man' into whose stature and fullness we are to grow up. **Eph 4:13**.

Further Study 1 JOHN 5

The name above every name

Speaking about the resurrection of Christ, the apostle Paul declared that God has 'highly exalted Him and *given Him the name which is above every name*'. **Php 2:9**. This is His name as the Lord Jesus Christ. He was given this name, so that 'at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father'. **Php 2:10-11**.

His name 'Lord Jesus Christ' is the name that declares that He is the full manifestation and expression of the Godhead as Father, Son and Holy Spirit, in bodily form. Receiving this name was necessary, for we are not able to be made man in the image and likeness of the triune God, who said, 'Let Us make man in Our image and according to Our likeness', unless we are made complete in Christ as members of His body. **Col 2:9-10**. His name is now declared through the Melchizedek order. Isaiah prophesied concerning Christ, 'His name *will* be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'. **Isa 9:6**.

The four aspects of this name, which the Son received when He was manifest as the immortal Son of Man in the image and likeness of God, correspond with the four faces of His Melchizedek administration, symbolised by a lion, an ox, an eagle, and a man. Importantly, having received this name, and ascending as the Son of Man to His throne, where He was before, He gave gifts to men – 'some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all 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'. **Eph 4:11-13**.

Further Study **EPHESIANS 1**

The dust of the earth

Through His offering journey, and then resurrection, Jesus Christ moved forward from being the Son of Abraham and David after the flesh, and the Son of God, to become the full expression of the image and likeness of God as man, revealed as the last Adam. Significantly, as the last Adam, He became a life-giving Spirit. **1Co 15:45**. That is, He became the source of eternal salvation, as Everlasting Father, to all who obey Him. **Heb 5:9**. What does this mean for us?

The last Adam's first action as a life-giving Spirit was to breathe on the disciples and give to them the Holy Spirit. **Joh 20:22**. By this means, they were born from above as sons of the Father. **1Pe 1:23**. This was the beginning of the first aspect of the fulfilment of the mystery of God – 'of the Father'. Through this action, they were made sons of Abraham and sons of God. We recall that at the last Passover, Jesus was found having this appearance. **Php 2:8**. **Heb 5:8-9**.

The image of the man of dust is now found in Abraham, who is our father according to the flesh. **Gen 13:16**. He became our father according to the flesh when we received the faith that belongs to God. **Gal 3:7**. This was the same faith that Abraham received when the Word of the Lord came to Abraham in a vision, saying, 'Do not be afraid, Abram. I am your shield [of faith], your exceedingly great reward'. **Gen 15:1**. By this faith, Abraham was illuminated to see that his children, who would be as numerous as the dust of the earth, would be brought to glory as the stars of heaven. The faith of Abraham is now our motive in life, and this faith gives us access to the riches of sonship that are made available to us in Christ.

Further Study **ROMANS 4**

Becoming the stars of heaven

To become as the stars of heaven, the disciples needed to be baptised with the baptism with which Christ was baptised, as He journeyed from Yahweh's *agape* meal at the last Passover, to Calvary. **Mar 10:38-39**. This was the journey through which He was glorified as the Son of Man. This is true for everyone who is born from above as a son of God. As we journey with Christ, we move forward with Him from being sons of Abraham and sons of God, to the full expression of the image and likeness of God as man, the last Adam. Explaining this implication of the fatherhood of the last Adam, Paul wrote, 'As we have borne the image of the man of dust, we shall also bear the image of the heavenly Man'. **1Co 15:49**.

We begin to become man in the image and likeness of God, through baptism. Baptism is into the new Man, Christ, who is the last Adam. He is our Everlasting Father, from whom we receive the regeneration and the adoption, for He is our resurrection and life. **Joh 11:25**. We are His seed because of His travail for us. **Isa 53:10-11**.

A key implication of our baptism, which we must understand as a cultural reality, is that when we died with Christ, we joined His *emptying* death. Paul exhorted us to this implication of baptism, saying, '*Let this mind be in you* which was also in Christ Jesus, who, being in the form of God, did not regard equality with God a thing to be grasped, but *emptied Himself*.' **Php 2:5-7**. 'Emptying' is foundational to the offering of Yahweh, and it is only possible by the capacity of one Spirit. It is a motivation and capacity that belongs to the *divine nature*; it is not simply a mindset that a person adopts.

Further Study **1 CORINTHIANS 15:12-49**

Through obedience

The emptying of the Son to reveal the Father and the Holy Spirit, and to bring a multitude of sons to glory, was manifest through His *obedience*. The apostle Paul declared concerning the offering of the Son, 'And being found in appearance as a man, He humbled Himself and *became obedient* to the point of death, even the death of the cross.' **Php 2:8**.

Sons of God who have been baptised into Christ's death and who are setting their minds on the Spirit, likewise, empty themselves *through obedience to Christ's word*. **Rom 6:17**.

As they receive this word, they are joined by the Holy Spirit to the fellowship of the presbytery, which is the fellowship of the Father and the Son. **1Jn 1:1-3**. In this context, they participate in offering *through obedience*. Paul emphasised this point, explaining that Christ 'became the author of eternal salvation to all who obey Him'. **Heb 5:9**. Similarly, he wrote to the Roman believers, 'God be thanked that though you were slaves of sin, yet you *obeyed from the heart* that form of doctrine to which you were delivered'. **Rom 6:17**.

Jesus emptied Himself, by Eternal Spirit, from the *agape* meal of Yahweh at the last Passover, to Calvary. Having been born of God and baptised into Christ, the *agape* meal is the provision for our participation in the offering of Yahweh as a son of God and as a mortal member of the body of Christ. Proceeding from this meal, we receive our daily circumstances as a participation in the descending and ascending dimensions of Christ's offering, which the Holy Spirit is leading us in.

We accept that suffering is the means by which we are ceasing from sin, as our alternative options and projections are being revealed and circumcised from us through chastening. **1Pe 4:1-2**. However, we are also being regenerated as a son of man, and the divine nature is being multiplied to us as our life, as we are ascending with Christ.

Members of His body

By the Holy Spirit, our sonship life is emptied and hidden in the Father, and our preoccupation in the church age is the revelation of the immortal Son as mortal members of His corporate body. Paul exhorted the Colossians to this implication of baptism, writing, 'If then you were raised with Christ [by being born again], seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above [having the same mind as Christ, who emptied Himself all the way to the death of the cross], not on things on the earth. For you died [through baptism], and your life [sonship *zoe*] is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him *in glory* [that is: you will have been glorified as a son of man and son of God with an immortal spiritual body; you will be just like Jesus who is God in the flesh]'. **Col 3:1-4.**

Through baptism, and by one Spirit, we are made members of Christ's immortal body. Emphasising this point, Paul wrote, 'For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptised into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit. For in fact the body is not one member but many.' **1Co 12:12-14.** As members of Christ's body, we are mortal as we journey through life, progressing in blamelessness, revealing Him in our mortality. This was the apostle Paul's motivation, testifying, 'That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead.' **Php 3:10-11.**

Further Study 1 JOHN 3

Eternal in the heavens

The apostle Paul identified that the outcome of our glorification as sons of God and sons of men is the attainment of *a heavenly body* and *a spiritual body*. He identified these *two aspects* of our one inheritance by saying, 'For this corruptible must put on incorruption [a heavenly body], *and* this mortal must put on immortality [a spiritual body]'. **1Co 15:53**.

In relation to the heavenly body, Paul likened the implications of baptism into Christ's emptying death as a member of the body, to building upon a foundation with different materials. In this regard, he wrote, 'For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; *for the Day will declare it*, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire'. **1Co 3:11-15**.

Of course, this raises the questions, 'What is this building?' and 'Where is it being built?'. Jesus addressed these questions at the last Passover, saying to His disciples, 'Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many *mansions*; if it were not so, I would have told you. I go to prepare a place for you.' **Joh 14:1-2**. We learn from Paul that this mansion, prepared for us by Christ in God the Father, is a *heavenly body*. He wrote, 'For we know that if our earthly house [our mortal body], this tent, is destroyed, we have a building [a body] from God [the Father], a house not made with hands, *eternal in the heavens*'. **2Co 5:1**.

Further Study **1 CORINTHIANS 3**

Not made with hands

Our heavenly body is the same as the body that Christ received when He was begotten as the Son of God from the bosom of the Father, *before*. Our heavenly body is from the Father. It is without sin, as the apostle John noted, writing, 'Whoever has been born of God *does not sin* [is incorruptible], for His seed remains in him; and he cannot sin, because he has been born of God'. **1Jn 3:9**. Paul was referring to this aspect of the mystery of God when he wrote, 'The body is sown in corruption, it is raised in *incorruption*'. **1Co 15:42**.

Our heavenly body, hidden in God, is progressively being made glorious as we walk after the Spirit in the fellowship of Christ's offering and sufferings. **Col 3:3**. That is, as we remain hidden with Christ in God, and reveal Christ and the Father through obedient offering, our body in heaven is being built with gold, silver and precious stones. However, when we walk after the flesh, according to the sight of our own eyes and understanding, seeking to reveal ourselves, we build with wood, hay and stubble. The fire of God's judgement, which we experience in the course of our Christian pilgrimage, reveals how we have been building. **1Co 3:12-15**. This is a mercy so that we can forsake our own way and be established in the way that leads to eternal life.

Further to this, in the fellowship of Christ's offering and sufferings, we are being brought to glory as sons of Christ, our Everlasting Father. In this fellowship, we are joined to the process of *regeneration*, through which we are being changed from glory to glory, into the image of the Son. On the day of resurrection, when the trumpet sounds, those who have continued steadfastly in the faith, will receive their immortal, spiritual body, as sons of men. **Col 1:21-23**. **1Co 15:58**. **Heb 3:14**. Referring to this dimension of God's purpose for us, Paul wrote, 'It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.' **1Co 15:44**.

Further Study **COLOSSIANS 1**

The redemption of our body

Paul described the attainment of our spiritual body, through regeneration, as the redemption of our body on the day of resurrection. This is the fulfilment of our adoption as sons of the Son. Consider the words of Paul, who explained, 'Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our [immortal] body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance [through steadfast participation in Christ's offering and sufferings]'. **Rom 8:23-25**.

When we receive our spiritual body, which is the body of immortality, the work of regeneration that is forming within us the image of Christ, the last Adam, will be completed. **Col 2:9-10**. This now is the adoption. We will have the likeness of Christ, our Everlasting Father, who is the image and likeness of God. We will then bear, in our immortality, now having moved beyond adoption, the fulness of the image of the heavenly Man. **1Co 15:49**.

On the day of resurrection, we will receive our heavenly body in which our name and glory presently resides. It will clothe our physical body after our mortal body has been changed to immortality by the word of Christ. This will occur when the last trumpet is blown by the archangel, Michael, to declare that the day of resurrection and immortality has come. **1Co 15:51-52**. The glory of our immortal, physical body, will be clothed with our heavenly body, which we will now wear as the expression of our glory. As man, we will look like God. And as sons of God, we will look like man.

Further Study **1 CORINTHIANS 15:50-58**

We shall be like Him

Referring to the day of our resurrection at the end of the age, the apostle Paul declared, 'Behold, I tell you a *mystery*: We shall not all sleep, but *we shall all be changed* – in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption [the heavenly body from the Father], and this mortal must put on immortality [partakers of Christ's spiritual body]. So when this corruptible has put on incorruption, *and* this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory". **1Co 15:51-54.**

In this passage, Paul clarified that although all those who belong to Christ will be changed, not everyone will have died. There will be a great multitude who are alive on the day of Christ's second coming. What is clear is that those who have previously died in Christ, will be raised with their immortal body from Christ, first. Then, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, where we are clothed with our heavenly body. **1Th 4:16-17.**

Christ's life, as *exanastasis* life, sustains us until we, as sons and daughters of Abraham, are made like Him when we see Him as He is. Proclaiming this wonderful promise, the apostle John wrote, 'Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.' **1Jn 3:2-3.**

Further Study **1 THESSALONIANS 4**

The glory of a name

Our name as a son of God was chosen and known in the fellowship of Yahweh, *before*. We were chosen for the glory of revealing the image and likeness of Yahweh. **Gen 1:26**. The names of all the sons of God as glorified sons of men are symbolised by the stars of heaven, which Abraham was caused to see by the Word of the Lord. **Gen 15:1-5**. The glory of our name, which the Father has chosen for us, is also likened in the Scriptures to a precious jewel. It is described as a white stone upon which is written a name that no one knows except him who receives it. **Rev 2:17**. Each jewel has a unique expression through which the light of God's life is variegated and multiplied.

The prophet Malachi noted that those who respond to the word of the Lord with fear, join a fellowship. Their names are written in a book of remembrance. This book contains the names of all those who fear the Lord and who set their mind to participate in the fellowship of His name. **Mal 3:16**. Regarding these believers, the Lord said, 'They shall be Mine, says the Lord of hosts, *on the day that I make them My jewels*. And I will spare them as a man spares his own son who serves him. Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve Him.' **Mal 3:17-18**.

The apostle Paul likened becoming a glorious jewel, to building on Christ, a living stone, *chosen by God and precious*. **1Co 3:10-11**. **1Pe 2:4**. He explained, 'If anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward.' **1Co 3:12-14**.

Further Study **MALACHI 3**



Restoring
my Soul