



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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NOVEMBER 2021

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A FIVE DAY DEVOTIONAL GUIDE

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November 2021

Contributing Authors

Victor Hall

Peter Hay

Compiled by

David Baker

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Receive the Holy Spirit

The Son of God, who is the Word of God, is the expression and image of every person's sonship. He is the seed of who they are to become as a son of God. As they confess with their mouth that Christ is their Lord, and believe and receive His word, He comes into their heart proclaiming to them the expression of who they are to become as a son of the Father.

When He comes into their heart, Christ brings with Him the Holy Spirit. He then says to them, 'Receive the Holy Spirit.' **Joh 20:21-22**. The Holy Spirit then births in their spirit the name and divine nature life of God which were in the seed that entered their heart, and are specific to their identity. This process of germination causes the believer to be born again as a new creation son of God. **1Pe 1:22-23. 2Co 5:17**.

Explaining the process of germination, the apostle Peter said that a person is born again 'not of corruptible seed but incorruptible, *through* the word of God which *lives and abides* forever'. **1Pe 1:23**. In this statement, Peter made a notable distinction between the word of God and the seed. This distinction reveals how Christ's life, which is from the Father, becomes the life of a son of God.

Christ is the Word of God, and dwells in the heart of a believer; and the Holy Spirit is the seed of the new birth, because it is *the Spirit who gives life*. **Eph 3:14-17. 2Co 3:5 6**. The Holy Spirit is the life of God that causes an identity to be recreated in the likeness of the Son, who is the express image of the Father. **Heb 1:1-3**. The Spirit takes the sonship name and life of the believer, which are in the Son, from the Father, and causes the believer to become a new creation through birth.

Abba! Father!

Jesus described the work of the Holy Spirit, regarding our new birth, when He said to His disciples, 'He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.' **Joh 16:14-15**. Through birth, by the Spirit, Christ becomes their life, and they are able to live this life by the faith of the Son of God. **Gal 2:20**.

Because Christ has become their life by the Holy Spirit, *the believer* now cries out, 'Abba! Father!' **Rom 8:15**. The word of the Son, 'Abba! Father!', has now become the word in their mouth as they call upon God who is their Father. **1Pe 1:17**. **2Ti 2:22**. They proclaim their faith obedience as His children. A believer's cry of 'Abba! Father!' reveals that they have been born of God, because the life of the Son has germinated within them by the Holy Spirit. **Rom 8:15**. They have received the inheritance of the divine nature promised to them in the adoption.

Paul described the seed of the divine nature as a 'firstfruits', or 'earnest', of a believer's eternal inheritance as a son of God. **Rom 8:23**. Writing to the Ephesians, Paul said, 'Having *believed* [the Word of God, who is Christ], you were *sealed with the Holy Spirit of promise* [given to them by the Son], who is the *guarantee* [earnest, or down payment] *of our inheritance* until the redemption of the purchased possession, to the praise of His glory.' **Eph 1:13-14**. This is the inheritance of eternal life that belongs to a son of God.

Once a believer has been born of God, their body becomes a temple of the Holy Spirit. **1Co 6:19**. He bears witness with their spirit that they are a son and heir of God, on the *condition* that they suffer with Christ. **Rom 8:16-17**.

Baptism into Christ

A person who has been born as a son of God, by receiving the Holy Spirit, will request baptism into the name of Jesus Christ. **Act 8:36**. Because Christ now abides in their heart, they will desire to abide in Him as a member of His body. **Joh 15:4**. The Holy Spirit urges and enables this connection to the body of Christ. Explaining this point, Paul wrote, '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'. **1Co 12:13**. Through baptism into Christ, a son of God has access, by one Spirit, to the Father, who places them in the body as He desires. **Eph 2:18. 1Co 12:18**. This becomes the relational context for their life.

A son of God is joined to the death, burial and resurrection of Jesus through baptism. Jesus taught that this is essential, otherwise the newly born son of God would '*die*' again. **Mat 10:38-39**. Although Christ has come into the believer, they must *come into Christ* in order to live as a new creation son of God. **2Co 5:17**. Addressing this implication of baptism, Paul said, 'For you died, and your life [*zoe*] is hidden with Christ in God. When Christ who is our life [*zoe*] appears, then you also will appear with Him in glory'. **Col 3:3-4**.

By this, Paul meant that the believer's *new creation identity* died when they were baptised into Christ. Their *zoe* life from the Father, which belongs to their name as a son of God, is hidden with Christ in God. As they continue to live as a member of Christ's body, they will progressively obtain the sonship that He finished for them through His offering, and they will appear with Him in glory at His second coming.

Hidden with Christ

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.' **1Jn 3:2**. Significantly, it is the sonship life of a believer that is hidden with Christ in God through baptism. They are assured of salvation because Christ has already perfected and fulfilled their sonship through His offering on the cross. **Heb 10:14**.

Once a son of God has been illuminated to this great truth, they resign from their preoccupation with the expression of their own sonship. Instead, they concern themselves with revealing Christ, through offering. Practically, this means laying down their life to reveal their brethren in the body of Christ.

The works through which Christ is revealed by the members of His body are according to the will of the Father. They are the works that belong to the sonship of each member in particular. **Eph 2:10**. Furthermore, through their fellowship in the sufferings of Christ, the Father chastens every son whom He receives. This is necessary for their maturity and fruitfulness. **Heb 12:7-11**. For this reason, they *gladly* go forth outside the camp, bearing the reproaches of Christ as members of His body. **Heb 13:12-16**.

By asking for baptism, a believer acknowledges the necessity for their fellowship in the offering and sufferings of Christ. In this regard, Paul reminds us, 'As many of us as were baptised into Christ Jesus were baptised into His death. Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.' **Rom 6:3-4**. In the fellowship of Christ's death and resurrection, 'the body is dead because of sin, but the Spirit is life because of righteousness.' **Rom 8:10**.

Conformed to His death

Jesus Christ became the *full embodiment* of sin when the Father made Adam, and all who proceeded from him through natural birth, to be members of the body of Christ. **2Co 5:21**. This happened when Jesus drank the cup that the Father gave to Him in the garden of Gethsemane. **Rom 5:14. 1Co 15:22,45. Luk 22:41-42**. By this means, Christ's death became the death that is experienced by every person. **Heb 2:9**.

As He journeyed from Gethsemane to Calvary, Jesus suffered in His physical body under the judgement of God, because of our sin. The judgement of God was a *curse on sin and death*. As Jesus was being progressively cursed and cut off from God, sin and death were being destroyed in His flesh, and in our flesh. In other words, sin and death were being ended as He was dying. Significantly, the whole of the old creation, including all the sons and daughters of Adam, were going out with Him into the sea of God's forgetfulness.

At the same time, Christ was pioneering the pathway of every person's salvation, and was fulfilling the works of their sonship. **Heb 5:8. Isa 26:12**. On this journey, Christ's physical blood was shed through the wounds that He suffered. By the resurrection life of the Father that was in Christ's blood, He was progressively being made alive from the death of sin as the Head of a *corporate* new creation. **Heb 13:20-21**. Furthermore, His life was being multiplied and given to be the life of those who would receive His word and accept their participation in the fellowship of His offering.

At the conclusion of His offering journey, Jesus was the full revelation of God's curse on the sin and death of all mankind. He was, equally, the full revelation of the corporate new creation to which every person has been predestined by God according to the Everlasting Covenant.

The banner to the nations

When Jesus Christ was crucified on the cross, He was the full revelation of the curse on sin and death *and* the full revelation of the new creation. In the prophetic Scriptures, this dual implication of Christ's crucifixion is described as 'a banner' that has been lifted up to the whole earth, to which every person is drawn. **Isa 5:25-26. Isa 11:10.** The blessing of eternal sonship as a member of the body of Christ is the implication of obeying the word of the cross; while cursing and eternal death is the implication of rejecting the word of the cross.

This banner, in relation to the curse of God, was revealed to the prophet Zechariah as a flying scroll that was twenty cubits in length and ten cubits wide. **Zec 5:2.** Notably, these are the same dimensions as the sanctuary of Moses' tabernacle. This point highlights that the curse is the implication of rejecting the word that otherwise births a person from above, and establishes them in fellowship with Him as part of a lampstand church.

Explaining the flying scroll, the Lord said to Zechariah, 'This is the curse that goes out over the face of the whole earth ... it shall enter the house of the thief and the house of the one who swears falsely by My name. It shall remain in the midst of his house and consume it, with its timber and stones.' **Zec 5:3-4.**

The message that Jesus proclaims from the cross is, 'God is light and in Him is no darkness at all.' **1Jn 1:5.** Those who walk in the light of His word have fellowship with Him, and they also love their brethren in the body of Christ. **1Jn 1:7. 1Jn 3:14.** As the friends of Christ, they have no fellowship with those who are engaged in 'the unfruitful works of darkness.' **Eph 5:11.** Walking in the light, they are joined to the process through which the blood of Christ cleanses them from all sin. **1Jn 1:7.**

Walking in the light

If a person rejects the ministry of a presbytery, which is in the right hand of Christ, they are unable to discern Christ and His body. This is because these messengers bear witness to Christ, who is the Light of the world. **Joh 1:6-9.** Those who are unwilling to walk in the light of this word assert, by implication, that they have no sin. The apostle John said that they are *deceived*, and the *truth is not in them*. **1Jn 1:8.** In other words, they are unable to *discern* the body, and are subject to the curse that the Lord sends into the houses of those who are thieves and liars.

Describing the impact of this curse upon those who presume to participate in the *agape* meal, while failing to discern the Lord's body, Paul said, 'For this reason many are weak and sick among you, and many sleep.' **1Co 11:29-30.** Unless they humble themselves, mourn, and 'bear fruits worthy of repentance', this curse will destroy them and their household. Mat 3:8.

The only way to eternal life is by receiving the word of the cross and walking in the light of the word. The first implication of this fellowship, through which the cleansing blood of Jesus is effective in a person's life, is being *conformed to His death*. **Php 3:10. Gal 2:20.** In this fellowship, they experience Christ's sufferings in their mortal body. By this means, the sin that was destroyed in His body is destroyed in them.

At the point of this death, the Spirit is giving to them the resurrection life that flowed as Christ's blood was shed and He was brought back from the death of our sin. **Heb 13:20.** By this life, they are being brought back from the death of sin with Him. Their mortal body is being quickened with life, enabling them to fulfil the works of their sonship, which Christ has already finished for them. **Col 2:11-12.**

FURTHER STUDY 1 JOHN 1

Baptism in the Holy Spirit

Receiving the Holy Spirit, through which a person is born of the life of God, is not the baptism of the Holy Spirit. Although the disciples had received the Holy Spirit when they were born again through the word of the Son, they were not baptised with the Holy Spirit until the Day of Pentecost. **John 20:22. Act 2:1-4.** Jesus explained to the disciples that when they were baptised with the Spirit they would receive power to bear witness to Christ. **Act 1:8.** That is, a person who is baptised with the Spirit is able to reveal Christ through their unique fellowship in His offering and sufferings as a member of His body.

Christ baptises a person in the Holy Spirit. **Mat 3:11.** Through this baptism, the Holy Spirit becomes the context for their life. They live *in* the Spirit, and they live *by* the Spirit. Having been filled with the Holy Spirit, a son of God is enabled by the Spirit to join the prayer meeting of the Father, Son and Holy Spirit. **Rom 8:26-27.**

Participation in this prayer meeting is essential to the daily pilgrimage of a son of God, in the fellowship of Christ's offering and sufferings. **Rom 8:26-28.** This is their participation in the travail of the Son, through which they can grow to fruitful maturity as a son of God. **Eph 4:13,15.** Since the fall of mankind, the creation itself groans and travails with labour pains, waiting for the perfection of the sons of God. **Rom 8:19-22.**

In the fellowship of Christ's travail, a son of God receives from the Holy Spirit the same capacity of Eternal Spirit by which Jesus 'priested' Himself as a living sacrifice, as He journeyed from Gethsemane to Calvary. They are able to priest themselves in the fellowship of this offering by the Holy Spirit, who has become the power and expression of their name as a son of God. **Rom 12:1. Joh 4:24. Joh 16:13.**

Multiplying the life of God

Sons of God serve the Father as priests in His temple, which is the body of Christ. Through offering in the context of this fellowship, they multiply the life of God. This is the work of sons of God, whom the Son has made 'kings and priests to His God and Father'. **Rev 1:6**. Serving God as priests will be the work of sons of God for eternity. In the new heavens and earth, the context for this service is the fellowship of the Father and the Son, by the Holy Spirit. As John observed in his vision of the bride city, 'But I saw no temple in it, for the Lord God Almighty [the Father] and the Lamb are its temple'. **Rev 21:22**.

Before the Fall, Adam was taught this principle of offering as he multiplied the life of God to creation, from the fellowship that he had with God at the tree of life. So, also, through the ministry of priesthood to the Father, the sons of God, now designated as Christ's church, the bride of Christ, will facilitate the bringing forth of multitudes of sons of God in the New Jerusalem, the bride city.

It is remarkable to consider that the Holy Spirit makes our whole being – body, soul and spirit – a temple of God through Eternal Spirit. **1Co 3:16**. This is the final statement of our eternal life. **Joh 17:22-23**. When we become a temple of God, our whole being becomes a temple for the *agape* expression and fellowship of Yahweh. **Rev 3:20**. Paul described this reality as 'the *high calling* of God in Christ Jesus'. **Php 3:14**. This high calling is to participate in the fellowship of the mystery of God, by which an innumerable company of sons of God will then be brought to birth through the travelling church, which is the bride and wife of Christ.

Travail for fruitfulness

Entering the kingdom of God is a pilgrimage that involves *travail*. Through this process, the initial joy of salvation, which accompanies the germination of the seed within a believer, remains in them and is made full; that is, the believer is able to bear the fruit of sonship. **Mat 13:20. Joh 15:11. 1Jn 1:4.** This travail, through which the joy of the Lord is made full in a person, is fellowship in the word of God. **1Jn 1:3-4.**

Messengers who are part of a presbytery travail in prayer and in the ministry of the word of God so that Christ is properly formed within their hearers, lest those who are malformed, or lame, are turned out of the way, and fail to obtain the promise of eternal sonship that the Father predestined for them in Christ. **Heb 12:12-13.** Testifying as a presbyter regarding this travailing ministry, Paul wrote, 'Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labour [travail], striving according to His working which works in me mightily.' **Col 1:28-29.**

It is most important to recognise the distinction between the conception of a son of God, and the travail that is necessary to bring them forth to maturity. This distinction is readily observable in nature, where a child is conceived in the womb of a mother, but is born, or brought forth, through a season of labour, or travail.

In His parable of the sower and the seed, Jesus described the distinction between the conception of a son of God and their birth, by distinguishing the germination of the seed, indicated by the emergence of a new shoot, from a fruiting plant. He noted that to come to fruitfulness, the newly conceived son of God, or 'shoot,' needs to negotiate the issues of 'stony ground' and 'thorny ground'. These are the implications of being 'born of water and the Spirit' to enter the kingdom of God. **Joh 3:5.**

FURTHER STUDY MARK 4

Stony ground

The travail that is associated with stony ground, which is the crisis of being born of water to enter the kingdom of God, requires a son of God to *accept* their fellowship in the offering and sufferings of Christ. **Joh 3:5**. Jesus described these sufferings as 'tribulations' and 'persecutions' that arise *because of the word*. **Mat 13:20-21**. Receiving these sufferings as a fellowship in Christ's sufferings is an implication of being baptised into Christ's death and resurrection. In this fellowship, the other law within a son of God is being removed from their heart, and they are being raised with Christ to live His life by the faith that they receive in the proceeding word of God. **Gal 2:20. Rom 10:17**.

A son of God who does not despise the chastening of the Lord is able to 'strengthen their hands which hang down'. **Heb 12:12-13**. This means that they lift up their hands in sanctified submission to Christ, their Lord, and give themselves to fulfilling the works of obedience that belong to their sonship. Furthermore, they are able to 'strengthen their feeble knees' by putting off their self righteous and self preserving attitudes and behaviours, which undermine their pilgrimage in the fellowship of Christ's offering and sufferings as a member of His body.

Having been delivered from these sources of lameness, they are able to be 'rooted and grounded in love' as part of the fellowship of the body of Christ where the Father has placed them. **Eph 3:17-19**. By this means, they are 'able to comprehend with all the saints the love of Christ which passes knowledge', and they are 'filled with all the fullness of God'. **Eph 3:18-19**. Their fruit is demonstrated as they fervently love their brethren with a pure heart, by laying down their lives for them through offering. **1Pe 1:22-23**.

Thorny ground

The travail that is associated with thorny ground is the crisis of being born of the Spirit to enter the kingdom of God. **Joh 3:5**. A believer enters the kingdom by embracing the headship of Christ. **Col 1:18**. We recall that in the course of Christ's offering journey, a crown of *thorns* was placed on His *head*. **Joh 19:2**. These were the thorns of the curse resulting from mankind's rejection of His headship. **Gen 3:17-18**. As Jesus received this fifth wound, He suffered the effects of the curse that are experienced by every person. **Heb 2:9**. Through this suffering, the pride of mankind, motivating them to reject Christ's headship, was circumcised from Him.

The curse, represented by the crown of thorns on the head of Christ, was gathered up to the cross when Jesus was crucified. In this regard, we note the words of Paul: 'Christ has redeemed us from the curse of the law, *having become a curse for us* (for it is written: "*Cursed is everyone who hangs on a tree*"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, *that we might receive the promise of the Spirit* through faith.' **Gal 3:13-14**.

Obtaining the promise of the Spirit, which means being born of the Spirit and entering Christ's rest, requires the ongoing *connection* of a son of God to Christ, whose head is adorned with a crown of thorns. The word that proceeds from Christ, through the ministry of an *aggelos* presbytery in His right hand, pierces their heart and equips them with faith for their fellowship in the offering and sufferings of Christ. **Rom 10:17**. By this faith, they confess that they have been '*crucified with Christ*'. The believer no longer lives by their life; nor presumes to have life through their own strength, through the pursuit of riches, through the desire for other things, or through pleasure. Rather, Christ is their life, and they live His life by His faith. **Gal 2:20**.

A firstfruits Christian

By the Spirit, a son of God must walk each day in the fellowship of Christ's offering and sufferings. By the anointing of the Spirit, they know how to walk in the light of the word that they have heard. **1Jn 2:27**. They are accepting that the thorns which they encounter in the context of their work are part of their fellowship in the circumcision of Christ; they are for their good.

Through the circumcision of Christ, they are being delivered from living by the principle of the flesh, and Christ's blood is sprinkling their heart clean from the seven aspects of an evil conscience. **Heb 10:22**. Importantly, they are fulfilling the works of sonship that belong to their name, and for which they are zealous. **Tit 2:11-14**. Their service, in this regard, is evident through their sincere and fervent love of the brethren, in Christ. **1Pe 1:22**.

This is what it means to 'walk blameless' before the Lord. We recall that it was the initiative of the Holy Spirit to call and enable Abraham and Sarah to walk blameless before the Lord. **Gen 17:1**. Through His initiative, they received new names, and received circumcision as a sign of walking by faith, each day, in the fellowship of Christ's finished offering and sufferings. If we do not walk in this manner, Christ swears in His wrath that we will not inherit our sonship. **Heb 4:1-3**.

A firstfruits believer is a son of God who is bearing the fruits of the Spirit as they walk blameless before the Lord. A notable fruit of this pilgrimage is '*godliness with contentment*'. **1Ti 6:6. Php 4:11-13**. Those who walk in this manner are not only bringing forth the fruit of sonship, but they are also able to join others to the fellowship of which they are a part. The word of faith is in their heart and in their mouth, which they share through their testimony that accompanies their conduct in their house, in the church, and in the world. **Rom 10:8. Mat 5:14-16**.

FURTHER STUDY COLOSSIANS 1

The curse of the Law

Adam and Eve fell from fellowship with Yahweh in the garden of Eden when they disobeyed God and ate the fruit of the tree of the knowledge of good and evil. **Gen 3:6-7**. They ate this fruit in an endeavour to become the source of their own life and expression.

This *self-centred* desire to have life according to their own knowledge of good and evil was contrary to the law of love which describes the fellowship of Yahweh. **1Jn 4:7**. It became 'another law' within their hearts, and within the hearts of every person who would be born after them. **Rom 7:23**.

Having transgressed God's Royal Law, mankind came under '*the curse of the Law*'. As Paul noted from the writings of Moses, 'Cursed is everyone who does not continue in all things which are written in the book of the Law, to do them.' **Gal 3:10**.

The curse of the Law was the expression of God's judgement on Adam and Eve's disobedience. Because Adam had rejected the headship of Christ by heeding the voice of his wife, the Lord God said to him, 'Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.' **Gen 3:17-19**.

The curse of the Law includes the suffering caused by time and chance, and by the inevitable deterioration of one's mortal body as they age. As King Solomon said, 'Time and chance happen to them all.' **Ecc 9:11**. Solomon described this as the vanity of life 'under the sun'. **Ecc 1:2-3**.

The law of sin

Fundamental to the curse of the Law was the limit placed on mankind's access to the tree of life, preventing them from eating the fruit of the tree of life in their corrupt condition. They were sent out of the garden of Eden to till the ground from which they were taken. **Gen 3:22-24**. The Lord God placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Having been cut off from life in the fellowship of Yahweh, and now pursuing life through the desire of the flesh, the desire of the eyes and the pride of life, mankind was now in bondage to the *law of sin and death*. **1Jn 2:16. Rom 7:23**.

The law of sin describes the way of living that belongs to fallen mankind, who compete with each other for the limited resource of life. Coveting life is the most fundamental expression of the law of sin, giving rise to all manner of sinful and destructive actions. We note, in this regard, the teaching of the apostle James. 'Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war.' **Jas 4:1-2**.

The fruit of bondage to the law of sin is death. Or, as Paul said, 'The wages of sin is death.' **Rom 6:23**. The suffering of death, under the law of sin, is the consequence of people's endeavours to have life at the expense of others. In other words, it is the pain that is caused by the sin of others against us, and the pain that we cause to others because of our sin.

An offering for sin

Jesus was 'the Lamb of God who takes away the sin of the world'. **Joh 1:29**. He fulfilled this work when, in obedience to the Father, He was made to be an offering for sin. **2Co 5:21**. **Isa 53:10**. He became the *full embodiment of sin* when the Father made every son and daughter of man to be members of His body. This happened when Jesus drank the cup that the Father gave to Him in the garden of Gethsemane. **Luk 22:41-42**.

It is most important to note that although Christ was the embodiment of sin, He was not made a slave of sin. Accordingly, He did not die as a consequence of living by the law of sin. The law of sin is the way of life that belongs to the *sons of disobedience*. The death that Jesus died was because of His *obedience*. Jesus Himself testified, 'No-one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.' **Joh 10:18**.

Jesus experienced in His mortal body the sufferings of death resulting from every person's bondage to the law of sin, under the curse of the Law. The curse of the Law was God's judgement on sin and death. As Christ journeyed from Gethsemane to Calvary, He was being progressively cursed and cut off from God. By this means, sin and death were being destroyed in His flesh, and in our flesh. In other words, sin and death were being ended as He was dying.

This work culminated in Christ's seventh wound. His heart was broken, rupturing under the stress and grief of bearing the Father's reproach, which was the curse of the Law. **Mat 27:46**. The grief, or sorrow, which broke His heart, was caused by mankind's rejection of God's fatherhood, which brought them under the curse of the Law.

Resurrection life

As Christ's heart was broken, the *body of sin*, and its fruit, were completely cut from Him and left in the sea of God's forgetfulness. **Mic 7:18-19**. In this moment, the Father was near to Him. **Psa 34:17-18**. He reached down and drew the Son out of the waters of judgement. **Psa 18:16**. The Son was brought forth as the Firstborn from the dead; **Col 1:18**, the Head of a corporate new creation.

With the death of sin, nothing was left but God and life! This outcome demonstrated that the death that He died, He died to sin once for all; and the life that He lives through this crucifying event, He lives to God. **Rom 6:10**. More than this, through Christ's righteous offering work, accomplished in each wounding event that He suffered, He multiplied the life of God so that it became resurrection life.

Resurrection life is life that has power over death. Jesus Christ gives this resurrection life to us in the fellowship of His offering death. This life brings us back, with Him, from our death caused by sin. We are raised from the dead with Christ to live with Him as members of His body. **Rom 6:4-5**.

Through the offering of Christ, the Law of God was satisfied. The curse of the Law destroyed sin; and the righteous offering work of Christ fulfilled the Law, bringing life and immortality to light. **2Ti 1:8-10**. This life and immortality is now available to all, through the gospel.

The Law was meant to give life. **Rom 7:10**. It did so, through the offering of Christ. Having been nailed to the cross with Christ, the Law is now part of the law of the Spirit of life, guarding Christ's life. The Law is now no longer contrary to us, for we are nailed with it to the fellowship of Christ's dying on the cross. **Col 2:14**.

FURTHER STUDY COLOSSIANS 2

Fellowship with Christ

Through fellowship in the offering and sufferings of Christ, we are delivered from living under the law of sin. It is no longer our master. **Rom 7:6**. It no longer causes us harm; nor are others harmed through us. Rather, we now live by the law of the Spirit of life in Christ Jesus. **Rom 8:2**. However, if we walk after the flesh, sin revives in us and regains control over us. **Rom 7:9**. If we walk after the Spirit, Christ is our Lord and Master. **Rom 7:25**.

The new proposition for every Christian is that, if we walk 'after the flesh', we will die under the judgement and condemnation of the Law. However, if we walk 'after the Spirit', we will live. **Rom 8:13**. This way of life, which belongs to the sons of God, is expounded in Romans Chapter 8.

In the fellowship of Christ's suffering, death and resurrection, *our body is dead* because of sin, but *our spirit is alive* because of righteousness. **Rom 8:10**. This means that our sufferings are the sufferings that Jesus experienced in His mortal body. **1Co 11:26**. The life that was in His blood, which was shed through these sufferings, is making our identity alive through the Holy Spirit. Moreover, we are able to fulfil the obedient works that belong to our sonship, which Christ has already finished through His righteous work on the cross.

Reiterating the point: our body is joined to Christ's dying body. What is happening to Him, is happening to us. This is not a vicarious action; rather, it is *fellowship* with Him. **Php 3:10**. We die this death with Christ. In this way, our 'old man', which is the fallen 'first man', is crucified with Christ so that the body of sin might be done away with. **Rom 6:6**. With the destruction of the old man, the suffering and death caused by sin is also ended and destroyed.

Redemption from the curse

The curse of the Law causes sickness, fatigue and death. This is the effect of sin and death in our body and spirit; that is, in our *house*. **Rom 7:25**. The law of sin also has its destructive effect upon our life. The curse of the Law, and the deprivations caused by sin, demonstrate that we are living in a carnal manner and are under the judgement of God. **1Co 11:31**. As the apostle Paul announced, 'For he who eats and drinks in an unworthy manner eats and drinks judgement to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep.' **1Co 11:29-30**.

The curse is active on the ground, or place, where we live and toil and seek for blessing and prosperity. This is the ground from which we were made, and to which we return because of the curse. **Gen 3:17-19**.

Christ's headship was crowned with thorns. This was the reproach and curse of the Law upon Him. He suffered this reproach for the purpose of redeeming us from the curse of the Law. He also suffered the effects of the law of sin upon us because of our disobedience. This includes Satanic oppression, suffering, death and fear.

Redemption from the curse of the law is only possible in our lives when we believe the gospel, and become adopted sons of God through faith, and then receive the Spirit of the Son and Holy Spirit into our lives, who give to us the life and nature of God the Father, which is the divine nature. **2Pe 1:3-4**. This is what it means to be 'born of the Spirit' as sons of God.

The condemnation and judgement of the Law upon us and in our lives is only alleviated when we live and walk after the Spirit, and not after the flesh. Forgiveness is not the final basis upon which we are delivered from judgement and eternal death. Manifesting our sanctification by walking blamelessly is the only solution.

FURTHER STUDY GALATIANS 3

The dimensions of redemption

From the Scriptures, we can identify four key dimensions of redemption. The first dimension is that we are redeemed from the curse of the Law. **Gal 3:13**. The second dimension is that we are redeemed to receive sonship. **Gal 4:4-5**. The third dimension is that we are redeemed and enabled by the blood of Christ to live a godly culture. **1Pe 1:17-19**. The fourth dimension is that we are redeemed through baptism, which is the fellowship of Christ's offering death, from the realm in which we have fallen, and continue to fall, so that we will never fall again. **Rom 6:3-4**.

The apostle Peter declared, 'Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will *never stumble*; for so *an entrance will be supplied* to you abundantly into the *everlasting kingdom* of our Lord and Saviour.' **2Pe 1:10-11**. Every person who has received their new creation life, name and sonship through redemption must proceed to recover their predestination by joining with Christ in the emptying, dying process that is an essential element of offering. **Php 2:5-8**. This virtue is essential in negating any self-centred motivation that would only result in sin, causing us to fall again.

New creation life functions only through the fellowship of offering. It dies with Christ for the purpose of revealing others. In the fellowship of Christ's offering death, sin is eternally finished and dead once we have joined with Christ in His statement, 'It is finished!' **Joh 19:30**. We are then measured to that statement as those who are part of the sanctuary of the true temple. The apostle John witnessed the fulfilment of this dimension of redemption. In the book of Revelation he recorded, 'Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there."' **Rev 11:1**. Once a person has been measured within the sanctuary, they will never fall from there again.



Restoring
my Soul