



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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OCTOBER 2018

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A FIVE DAY DEVOTIONAL GUIDE

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The renewing of our mind

Our lives are being transformed when the word of the cross is becoming the culture of our life. This transformation happens as our mind is renewed by the Holy Spirit in the fellowship of Christ's offering. **Rom 12:2**. As our mind is being renewed, we begin to think about ourselves, and our lives, differently. In the first instance, we cease from thinking of ourselves more highly than we ought and, instead, think with sober judgement, according to the measure of faith that we receive from the word of God. **Rom 12:3**. We also accept that the circumstances that we experience each day are being priested to us by Christ as a participation in His offering. Paul described thinking this way as setting our mind on the things of the Spirit. **Rom 8:5**.

Self-righteousness is the greatest enemy of understanding. This is because, in the pursuit of our own righteousness, we selectively appropriate the word of present truth for the purpose of maintaining and projecting a 'good' image of ourselves. We do this when we attempt to integrate various elements of the word into our existing knowledge and practices as a Christian. Jesus was addressing this self-righteous approach to the word, when He said, 'No-one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old'. **Mar 2:21**.

The Lord does not want us to 'patch up' our self-righteous and religious way of living, using elements of the word of present truth that we are currently receiving. We are to receive new garments! We are clothed with the garments of salvation when we journey in Christ, and with Christ, on the pathway of salvation that He pioneered through His offering. **Isa 61:10**. **Heb 2:10**. **Heb 5:9**. On this pathway, the filthy rags of our self-righteous projections are being removed from us, and we are becoming the righteousness of God in Christ. **Isa 61:10**. **Isa 64:6**. **2Co 5:21**.

FOR FURTHER STUDY: EPHESIANS 4

The sure mercies of David

In the synagogue of Antioch, the apostle Paul declared that the Father raised Christ from the dead, saying to Him, 'I will give you the sure mercies of David.' **Act 13:14 15,34.** He explained that 'the sure mercies of David' referred to resurrection life, saying, 'Therefore He also says in another Psalm: "You will not allow Your Holy One to see corruption". For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He whom God raised up saw no corruption.' **Act 13:35 37.**

The Lord Himself declared, 'Incline your ear, and come to Me. Hear, and your soul shall live; and I will make an everlasting covenant with you – the sure mercies of David.' **Isa 55:3.** We know that receiving the Everlasting Covenant begins with the adoption. This is the promise of resurrection life that is given to the sons of men. Resurrection life is given to us to overcome the difficulties associated with our mortality. By resurrection life, we are enabled to endure in mortality and to do the works of offering that belong to our name, which are expressed as our sanctification as sons of God. Paul defined living in this way as attaining to exanastasis – meaning, 'out-resurrection'. **Php 3:11.**

Elsewhere, Paul described exanastasis as the living of Jesus, which He demonstrated while dying for us as a sin offering. Paul testified that he, and his fellow messengers, were always carrying about, in their bodies, the dying of Jesus, so that the life of Jesus might be manifested in their bodies. **2Co 4:8-10.** He reiterated the point, by stating that they were constantly being delivered over to death for Christ's sake, so that the life of Jesus may be manifested in their mortal bodies. **2Co 4:11.** This is how they bore witness to the resurrection of Christ by the power of God.

FOR FURTHER STUDY: ACTS 13:13-52

Living epistles

The Scriptures are not just an authentic history of the events of the past, and a prophetic statement of events yet to come, called 'the more sure word of prophecy'. **2Pe 1:19**. The Scriptures are the word of God, upon which we rest our hope. They become for us 'sayings' – statements that express the daily realities that encompass our lives. They are a mirror for our lives. As we look into this mirror, with spiritual eyes, the Scriptures reveal whether or not we are living epistles who are demonstrating the culture of faith as sons of God, through sanctified living. **1Co 2:13. 2Co 3:2**.

Christ and the apostles were living epistles, who demonstrated the purpose for life through the way in which they lived. Christ did this in perfection. Of course, the apostles were not perfect. However, through fellowship in Christ's offering and sufferings, they attained to the miracle of experiencing, in their mortal bodies, the same resurrection life that Christ did as He journeyed from Gethsemane to Calvary. **Php 3:11**.

This attainment was progressive. As self-righteousness was circumcised from their motivating conscience, through fellowship with Christ in His sufferings, the resurrecting power of God sustained them, physically, in their mortality. It was by this means that the righteousness of faith was active in their lives. Consequently, they no longer trusted in themselves, but in God who raises the dead. **2Co 1:9**.

In the fellowship of Christ's offering, His blood gave life to the apostles. As they suffered with Christ, His blood sprinkled their hearts, cleansing their conscience so that it ceased to motivate them to serve God with the dead works of self-righteousness. **Heb 9:13-14**. The fellowship of Christ's offering was the pathway of discipleship that joined them to the perfection that was in Christ. Christ's perfection was transferred to them as they participated in the fellowship of His offering. They were being saved from sin, and becoming the righteousness of God in Christ Jesus. **2Co 5:21**.

FOR FURTHER STUDY: 2 CORINTHIANS 3

A faithful saying

In his letters to Timothy and Titus, Paul nominated a number of ‘faithful sayings’, which he declared were ‘worthy of all acceptance’. **1Ti 4:9**. A faithful saying is a foundational saying. It is a statement that we can trust with our life, because it is true. It is evident that these faithful sayings have become the cultural reality of our life when they are in our mouth and in our heart. This happens when we receive and believe the word that Christ’s messengers preach to us, from the Scriptures. **Rom 10:8**. The word has become our culture when we walk by the Spirit in the fellowship of Christ’s offering, and have fellowship with our brethren in Christ. **Rom 10:9. 1Jn 1:3**.

Writing to Timothy, Paul penned the following ‘faithful saying’: ‘For if we died with Him, we will also live with Him; if we endure, we will also reign with Him; if we deny Him, He also will deny us; if we are faithless [or unbelieving], He remains faithful, for He cannot deny Himself.’ **2Ti 2:11 13**.

Through this faithful saying, Paul was explaining that when, at times, we let go of faith and are tempted to draw back from the fellowship of Christ’s offering, Christ remains faithful to the goal of presenting us faultless before the presence of the Father. Christ has joined us to the fellowship of His offering, through baptism and sufferings. His sufferings are applied to our life through His priestly ministry on a daily basis.

We must recognise that self-righteousness is unbelief. Why so? It is because, when we act in a self-righteous way, we are believing in ourselves, and we are trusting in ourselves. The reason why Christ has joined us to His death, which is already an event of history and, therefore, cannot be escaped from, is so that we will not trust in ourselves. Instead, we will trust in God who raised Christ, and who will raise us up with Him. **2Co 1:9 10**.

FOR FURTHER STUDY: 2 TIMOTHY 2

Trusting in God

Christ trusted the Father to raise Him from the death of our sin. He also trusted the Father to raise Him from physical death to immortality, by resurrection, after His mortal body rested three days and three nights in the tomb. In Christ, we can trust that the Father will raise us up in the same manner.

Even though Christ was sinless, and could say, 'Which of you convinces Me of sin?'; He was not self-righteous. **Joh 8:46**. His righteousness came from God. This is an amazing and important point! Jesus did only the works that the Father gave Him to do. **Joh 8:28. Heb 10:7**. This was the work of taking away the sin of the world. **Joh 1:29**. Once we become focused on the righteousness that comes from God through faith, we will live by the same life and power that sustained Christ. **Rom 8:11**. Resurrection life will be operating within our mortal bodies. **Php 3:11**. We will not suffer unnecessarily, nor die before our time. **1Co 11:29-30**.

As sickness, disease and the physical effects of aging impact upon our quality of life, it is readily apparent that our outward man is perishing. **2Co 4:16**. This is a fact of mortality. Medical interventions can alleviate some of these distresses, and may even slow the decline of our physical bodies. However, repair procedures rarely return us to the pristine vigour and function that we may have previously known.

The gap between the limits that mortality is imposing upon us, and the quality of life that is necessary for us to do the works of sonship that the Father has predestined for us, is filled by the grace of God. The grace of God is ministered to every member of the body of Christ through the prayer of faith, and through the exercise of spiritual gifts. The grace of God brings balance to our lives as we are strengthened and enabled to live, and do the works that belong to our name and sanctification.

FOR FURTHER STUDY: 1 TIMOTHY 4

Not trusting in ourselves

A person who trusts in themselves is trusting in their own capacity to be righteous. This, of course, is self-righteousness. The Lord has joined us to Christ's offering, which involves us in His dying and living for us. The situations that we find ourselves in each day, including those that cause us to suffer, are tailored for us by the Lord. It is in the context of our daily lives that our other law, which is self-righteousness, is being cut from us. By this means, we are ceasing from trusting in ourselves, and are trusting in God, who grants resurrection life to us in the midst of our mortality. **1Co 1:9. 1Pe 5:10.**

Paul testified that he pressed on in life to lay hold of that for which Christ Jesus had laid hold of him. **Php 3:12.** Likewise, when we live by faith in the fellowship of Christ's offering, we understand that Christ has taken hold of our life. He holds us firmly, and we are secure in His arms. He asks us to reach out and take hold of our predestination as a son of God. In Him, we are able to fulfil the righteous works that the Father has given us to do, which are our sanctification. This is because He is delivering us from the other law that motivates our self-righteous assessments and actions.

We are being delivered from living by the other law when our reliance upon our own perceptions and abilities is being undermined through suffering. Suffering, trouble and persecution place a limit upon our lives, and can appear to frustrate our capacity to fulfil the will of God. Because of our inability to save or to deliver ourselves in the midst of this suffering, we cannot trust in ourselves. We can only trust in God, who is able to raise the dead. Our path forward is enabled by the grace of God. Living and walking through life in this way is what the apostles called 'walking in the Spirit'. **Gal 5:16,25.**

The prayer of faith

The apostle James instructed the elders of the church to pray for the sick and to anoint them with oil. He said that the prayer of faith would save the sick, and that the Lord would raise them up. If they had committed sins, they would be forgiven those sins. **Jas 5:14 15**. James explained that the prayer of the elders and, indeed, the ministry of the members of the body of Christ, are for the purpose of ministering the oil of the Spirit of grace to those who are in need.

Those who receive this ministry are enabled by Eternal Spirit to participate in the fellowship of Christ's offering and sufferings. **Heb 9:14**. As they are conformed to Christ's death, the same Spirit who raised Christ from the dead dwells in them, causing them to be made alive from the death of sin. **Rom 8:11**. Their sins will be forgiven because of the efficacy of Christ's offering. Furthermore, the propensity to sin will be progressively removed from them in the fellowship of Christ's circumcision. The fruit of this anointing should be that those who have been sick are enabled to serve God, in Christ; they are made adequate to fulfil the will of God. **2Co 3:5**.

James further noted that Elijah was a man who had the same nature as ours. Through his ministry of prayer, it did not rain for three years and six months. And, when he prayed again, the heavens gave rain, and the earth produced its fruit. **Jas 5:17 18**. James brought the ministry of Elijah to our remembrance to make the point that this same ministry should be operative in the church today. We are to pray, in Christ, according to the will of God, and for His will to be done. God's will is only known and fulfilled in the fellowship of offering.

FOR FURTHER STUDY: JAMES 5

That we may attain

Paul explained that in the fellowship of the offering and circumcision of Christ, we are attaining resurrection life while in mortality. **Php 3:11**. The apostle Peter was making the same point when he wrote that, through faith, we are supplying, or adding, virtue. **2Pe 1:5**. To live by faith is to be co-crucified with Christ. **Gal 2:20**. As we live and walk in this fellowship, we are obtaining virtue. Peter identified nine qualities, or virtues, that a son of God will attain through fellowship in the offering and sufferings of Christ. These include moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love. He said that these qualities are ours, and are increasing, in Christ. **2Pe 1:5 8**.

Prayer and body ministry are essential to our attainment of resurrection life in our mortal bodies. It is the prayer of faith that saves the sick because, through this prayer, those who are sick are equipped for their participation in the fellowship of Christ's sufferings. In other words, faith, through prevailing prayer, as well as the gifts of the Spirit, are supplying virtue to others in the body of Christ. This is what the apostle John meant, when he wrote, 'If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death.' **1Jn 5:16**.

Paul himself testified to the effectiveness of the prayer of faith, writing, 'We had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; who delivered us from so great a peril of death.' **2Co 1:9 10**. Significantly, Paul then acknowledged the contribution of the prayer of the saints to their capacity to journey with Christ in the fellowship of His sufferings. He said, 'You also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.' **2Co 1:11**.

FOR FURTHER STUDY: 2 PETER 1

Captivity to sin

We know that Adam and Eve rejected God's plan for them when they disobeyed God and ate the fruit of the tree of the knowledge of good and evil. **Gen 3:6-7**. The desire to pursue a destiny that was based upon their own perspective of what was good or evil for themselves became part of their identity. It was now in their flesh, affecting how they viewed themselves and others, and their expectations of life. The apostle Paul described this fundamental desire as 'another law' within a person, which brings them into captivity to sin. **Rom 7:23**.

Sin is 'missing the mark', or falling short, of the standard of God's Law. God's Law is love, and is expressed by offering. **Mar 12:29 31. Joh 15:13**. Fallen mankind is unable to fulfil the law of love. This is because they live by their own law, which is 'other than' the law of love. Their other law is the desire to define their own destiny, and to live for themselves. As a consequence of living by the other law, every thought that a person has, and every action that they take, falls short of, or is contrary to, God's Law. This is why those who live by the other law are in captivity to sin.

Satan is the source of sin. He fostered it within mankind because he desires our destruction. As Jesus noted, Satan is 'a murderer from the beginning'. **Joh 8:44**. The effect of sin within fallen mankind is that the 'first' man – their body, soul and spirit – has become a 'body of sin'. **Rom 6:6**. In this regard, we can consider the body of sin to be a mutated and corrupting first man. In this mutated and deformed state, we are completely lost. We have become something that is far removed from the image of who God predestined us to be.

FOR FURTHER STUDY: ROMANS 1

Death spread to all people

The outcome of the Fall was that sin and the other law became part of Adam and Eve's flesh. This caused the effects of the Fall to be passed on to their offspring so that death spread to all people. **Rom 5:12**. Sin is like a cancer within a person, and it is 'killing' them. It does this by arousing within them the desire for a life and a destiny that has its own accompanying position, work, wealth, power and pleasure, that they assume belong to their calling. Because fallen mankind pursues this as their life, they remain separated from God, who is the source of all life. The death caused by separation from God is the implication of transgressing God's Law.

Adam and Eve did not physically die once they had eaten the fruit of the tree of the knowledge of good and evil. **Gen 2:17**. Their death, in the first instance, was their separation from God and from His will for their lives. Because of this, Adam, Eve, and all their children were cut off from the life of God, and came under the conditions of time and chance as their way of life. **Gen 3:22 24. Ecc 9:11**. They then experienced sufferings that were associated with their own corruption and mortality, and the travail for survival that gripped all living things. For mankind, these sufferings signalled their inevitable death. After they physically died, unless reconnected to God's predestination for their life, they would forever experience the torment of corruption in the darkness and isolation of their eternal separation from God.

Thankfully, the fall of mankind did not change God's plan and purpose for us. Provision for our birth from above as sons of God, as well as our deliverance from captivity to sin and death, was made by God before mankind fell. This provision was Christ, who was ordained as God's offering. **1Pe 1:18 20. Joh 1:35-36**.

A Lamb has been provided

The apostle Peter said that Christ 'was foreordained before the foundation of the world' to be the Lamb of God. **1Pe 1:18 20. Joh 1:35-36.** The offering of the Lamb of God, outside of time, was revealed in time when Christ offered Himself as a living sacrifice through six suffering events, during His journey from the garden of Gethsemane until His work was finished as He hung on the cross at Calvary. After He had physically died, He was pierced with a spear, causing blood and water to flow from His side. This seventh wound opened a way for us to join the offering of Christ and to receive the promises of the Everlasting Covenant.

Speaking to His disciples prior to His offering, Jesus said, 'Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.' **Joh 16:32.** However, we note also that the Son was cut off from the Father when He was made sin. The prophet Isaiah declared, 'He was taken from prison and from judgement, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.' **Isa 53:8.** After He had fully been made alive from the death of sin, Christ Himself asked, 'My God, My God, why have You forsaken Me?' **Mat 27:46.**

How was it possible for Christ to continue to be in relationship with the Father in the course of His offering, even though, in Gethsemane, He had been separated from the Father when He became our sin? The offering up of Christ as the Father's Lamb is the key to understanding this contradiction. As the Lamb of God, the Son was both the burnt offering and the sin offering. It was through the shedding of His blood that He was able to fulfil both offerings.

FOR FURTHER STUDY: COLOSSIANS 1

The burnt offering

Yahweh's offering is Their life and death. The nature of Their offering is that They empty Themselves to an endpoint, or death, to reveal the Other. By this means, the life of Yahweh is multiplied. Offering is the way in which the Father, Son, and Holy Spirit live together in the heavenly places. It is the nature of Their fellowship, and reveals that God is love.

The fellowship of Yahweh is symbolised in the Scriptures by the whole burnt offering. We note that Yahweh Himself described the daily burnt offerings as 'My offering, My food for My offerings'. **Num 28:2**. The daily burnt offerings were lambs that were offered in the morning and the evening of each day. Furthermore, a person, of their own freewill, could offer a burnt offering. **Lev 1:3**. They could offer a bullock or a sheep or a goat or a turtledove or a pigeon. **Lev 1:3 14**. Irrespective of the animal that was offered, the burnt offering was made in faith for participation in Yahweh's own offering.

The life that is multiplied through the burnt offering is the life that a son of God receives when they are born from above. Furthermore, God intends His sons to be joined to the fellowship of Their offering, and to participate in the multiplication of Their life. This is the goal of God's Everlasting Covenant.

The Son was the vessel of the burnt offering of Yahweh in Gethsemane. Paul declared, 'It pleased the Father that in Him [Christ] all the fullness should dwell'. **Col 1:19**. The fullness of Their life, which was multiplied through the offering of the Father, Son and Holy Spirit, was made available in the blood of Christ. It was to be given to mankind when it was sprinkled upon the altar of His body while He was dying for us on the cross. **Lev 17:11**. The burnt offering was made completely apart from sin. Describing this dimension of Christ's offering, Paul stated that 'God was in Christ reconciling the world to Himself'. **2Co 5:19**.

FOR FURTHER STUDY: LEVITICUS 1

The sin offering

Because of sin, mankind was dead to God. We were unable to know, or to access, the context of Yahweh's offering fellowship, which is the place where Their life becomes our life by offering transfer. In other words, we were unable to join the fellowship of the burnt offering or to receive the life that was multiplied through this offering. For this reason, Christ, as the Lamb of God, was also a sin offering.

When Jesus presented Himself as a burnt offering, the Father made Him an offering for sin. **Isa 53:10**. This was the second element of Christ's offering as the Lamb of God. John the Baptist identified this aspect of His offering, when he declared, 'Behold! The Lamb of God who takes away [removes] the sin of the world!' **Joh 1:29**. In the words of Isaiah, Christ was like a lamb that is led to the slaughter. **Isa 53:7**.

There were two features of this offering for sin. First, the iniquity of every person was laid upon Christ. This was when the other law that governs our nature, received by every generation from Adam and Eve as a result of their fall into sin, was laid upon Him. Concerning this action, Isaiah prophesied, 'All of us like sheep have gone astray, each of us has turned to his own way [i.e. every person lives by their own law]; but [or, to deal with this] the Lord has caused the iniquity of us all to fall on Him.' **Isa 53:6**. This other law, which governs the whole of humanity, was described by Paul as 'the body of flesh', which is controlled by sin. **Col 2:11. Rom 6:6**. The other law was progressively cut from Jesus as a circumcising action, which was accomplished as He received each wound on His journey from Gethsemane to Calvary. Paul described this process of removing the body of flesh as 'the circumcision of Christ'. **Col 2:11. Rom 6:6**.

FOR FURTHER STUDY: ISAIAH 53

Christ became our sin

The second feature of Christ's offering for sin as the Lamb of God was that the Father made Him who knew no sin to be sin for us, so that we might become the righteousness of God in Him. **2Co 5:21**. Again, Isaiah prophesied, 'Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see the labour [travail] of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.' **Isa 53:10 11**.

As a sin offering, the Son was made the sin of every person. This means that His soul, or the essence of His being, was made to be sin itself. Sin is defined as missing the mark by transgressing God's Law, resulting in chaos, destruction and death. We recall that Jesus said, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.' **Joh 3:14 15**. The symbol of a serpent on a pole is portraying a suffering snake. Satan is characterised in the Scriptures as a snake, and the source of all sin. **Rev 12:9. Eze 28:15. Joh 8:44**.

Christ was made sin so that, through His death, sin in the flesh would be condemned and put to death. **Rom 8:3**. Christ was condemned as sin, and the judgement that fell upon sin, fell upon Him. Sin had to come to an end. Its end could only be accomplished in Christ. He, alone, through offering, could restore and heal the ravages of destruction that transgressing God's Law caused mankind.

Christ tasted our death

Death is the wages of sin. **Rom 6:23**. When Jesus was made an offering for sin, He joined us in our death and separation from God. At this point, He died our death. This was the death that was in Adam. **1Co 15:22**. As Christ entered the garden of Gethsemane, He was prepared to join us, fully, in our death and separation from God, which had resulted from sin. Even prior to the last supper, Jesus had said, 'Now My soul is troubled, and what shall I say? "Father, save Me from this hour?" But for this purpose I came to this hour. Father, glorify Your name.' **Joh 12:27 28**.

Then, in Gethsemane, the reality of this death was apparent. Jesus said to His disciples, 'My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.' **Mat 26:38. Mar 14:34**. At this point, Christ was fully acquainted with the grief associated with the impact of sin, and the accompanying destruction and death that befalls each of us. **Isa 53:3**. He was not only aware of our griefs; He bore the griefs that every individual experiences because of the suffering associated with sin. Because of this, Christ is able to gather up, in a bottle, the tears of those who journey with Him in the fellowship of His offering. **Psa 56:8**.

Having become fully acquainted with our condition, Jesus then drank the cup of sin, wrath and judgement, and was made a sin offering for us. The nature of a sin offering is that it is made to be sin. The sin offering then bears the brunt of the wrath of God that is contained in the Law. The end result is punishment and death. Sin is judged and destroyed, and all that is associated with sin ends in death and eternal separation from God. Significantly, the sin offering is also the basis of a travail that brings forth children. **Isa 53:10**.

FOR FURTHER STUDY: HEBREWS 2

Christ's death

In receiving the wrath and judgement of God for the sin of the whole world, Jesus tasted the suffering of death for every person. He made all of our sufferings, which were because of our sin, to be His. As the Lamb of God, Jesus gathered up our death into His death. By this means, Christ's death encompassed and finished our judgement and death.

In as much as Christ was made sin for us, He 'priested' Himself as a sin offering. He said that no-one took His life from Him; He laid it down of His own accord. Christ received this command from the Father. **Joh 10:18**. Christ was not only our sin offering; He was also God's eternal Priest after the order of Melchizedek. **Heb 7:17**. As our High Priest, He offered Himself, laying His life down to the Father as a sin offering.

Christ's death occurred through six cuts, or wounds. Through these wounds, the iniquity (or the body of flesh) of every person was being cut off Him; sin and death were being destroyed; and He was coming back from the death of sin by the glory of the Father, by Eternal Spirit, and by the shedding of His own blood – that is, by the life that was made available from the offering of Yahweh. Paul described this as 'the death that He died', and explained that Christ 'died to sin, once for all; but the life that He lives, He lives to God'. **Rom 6:10**.

As the Lamb of God, He was the connection between the sin offering for our death, and the burnt offering through which the life of Yahweh is multiplied. Through His death, the life from Their offering was multiplied to us by offering transfer. Furthermore, through His death as a sin offering, Christ destroyed Satan, sin, and death itself. **Heb 2:14-15**. He also terminated the Old Covenant and inaugurated the New Covenant. **Heb 10:9**.

FOR FURTHER STUDY: HEBREWS 10

The peace offering

The apostle Peter taught that the blood that was given to be our life was 'the precious blood of Christ, as of a lamb without blemish and without spot'. **1Pe 1:19**. It is noteworthy that, under the Old Covenant, a lamb could be offered as a peace offering. **Lev 3:6 8**. The peace offering is joined to the sin offering and the burnt offering, in the Lamb. Paul explained that Christ Himself is our peace and that, through Him, we have access by one Spirit to the Father. **Eph 2:14 18**. In other words, we are able to join the fellowship of Yahweh, which is symbolised by the burnt offering.

We are recipients of peace through the sprinkling of Christ's blood. Peace was made between that which is in heaven and that which is on earth, through the shedding of Christ's own blood, by offering. **Col 1:19 20**. This peace is given to us when, in the fellowship of Christ's offering, our heart is sprinkled with His blood. By this means, we are able to serve the living God. **Heb 9:13-14 18**. In other words, we are able to 'priest' ourselves as a living sacrifice in the fellowship of Yahweh's own offering, according to our name and sanctification as a son of God. **Rom 12:1**.

As our peace offering, Christ, the Lamb of God, makes the capacities of offering transfer available to us. This gives to us all of the elements of Yahweh's life and fellowship that belong to the burnt offering. These elements are ministered to us in the sin offering, through which we receive an eternal name, and are being born again out of death. This makes us a new creation son of God. Also, the circumcising work of the Father is accomplished in our heart as we fellowship with Christ in His suffering, each day. In this fellowship, our own law, with its self-righteousness, which Paul called 'the other law', is being removed from our heart.

FOR FURTHER STUDY: EPHESIANS 2

The travail of Christ's soul

The sufferings that Jesus experienced as a sin offering, while He journeyed from Gethsemane to Calvary, were a great travail. It was through Christ's progressive travail as a sin offering that sons of God are brought to birth out of death. It is important to recognise that Jesus was the first son of man to be brought to birth through this travail. This is why Paul called Christ 'the Firstborn from the dead'. **Col 1:18**.

In Gethsemane, Christ was made our sin, and joined us in our death. The Scriptures record that, as He prayed with us, and on our behalf in Gethsemane, He was strengthened with Eternal Spirit. **Heb 9:13-14**. 'And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.' **Luk 22:44**. From this point, He began to be born from the death of sin by the blood of the Everlasting Covenant. **Heb 13:20-21**. He continued to be made alive from the death caused by sin, until His redemptive work was finished as He hung on the cross at Calvary. When He declared, 'It is finished!', He was the Firstborn from the dead! **Joh 19:30**. **Col 1:18**.

Most importantly, through His death as a sin offering, Christ brought life and immortality to light through the gospel, and made it available to all mankind, if they will participate in His offering. **2Ti 1:8-12**. Death has been abolished by Christ in the sin offering. Through Christ's progressive travail as the sin offering, sons of God are brought to birth out of death. This is what the prophet Isaiah was referring to, when he wrote, 'When You make His soul an offering for sin, He shall see His seed [offspring], He shall prolong His days, and the pleasure of the Lord [His covenant desire for many sons] shall prosper in His hand.' **Isa 53:10**.

FOR FURTHER STUDY: LUKE 22

Born from the dead

As sons of God, we joined the birthing process of Christ's travail before we were joined, through baptism, to the fellowship of Christ's offering. Paul said that even when we were dead in trespasses and sins, God, through His grace, made us alive together with Christ. **Eph 2:5**. This happened when the word of the cross was preached to us and we were born from above. This was the first effect of Christ's travail in our life.

Then, through baptism, we were joined to the circumcision of Christ, and also to the fellowship of His corporate body. We could describe this fellowship as 'the fellowship of the Lamb'. Although we had been made alive through new birth, we were still struggling with the other law. Because of the other law, sin was exercising its dominion over us. This is why we needed to be joined to the offering and circumcision of Christ. In this fellowship, our other law is being circumcised from our heart as it is cut from Him through the wounds that He received. Moreover, in the fellowship of His suffering travail, our sin is being put to death, and the life in His blood is being transferred to us to become our life. In this way, travail and circumcision are working together to birth us by resurrection, and to sanctify us as sons of God. This is how Christ is formed in us. **Gal 4:19**.

By the travail of Christ, we are born again from the dead, having been dead to God in trespasses and sins. **Isa 53:10-11**. We are born from the dead by the resurrection life that is in the blood of Jesus Christ. **1 Pet 1:3**. Paul told us in the book of Hebrews that it was God the Father who brought Jesus up from the dead through the blood of the Everlasting Covenant. **Heb 13:20-21**.

FOR FURTHER STUDY: 1 PETER 1

The true circumcision

Writing to the Philippians, Paul spoke of Christians as being 'the true circumcision', who worship in the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh. **Php 3:3. Col 2:11.** Paul then addressed how we should 'be found in Christ'. **Php 3:9.** He was referring to the way in which we should desire other people to know us and think about us. Paul said that they should know us only as Christians who are relationally committed in the body of Christ. Within the body of Christ, we should not be exhibiting any self-righteousness derived from the Law. Our righteousness is given to us because we have faith in Jesus Christ. This righteousness comes from God, and is given to us to fulfil on the basis of faith. **Php 3:9 11.**

In fellowship with Christ, we come to know Him personally. The power of His resurrection catches our life up into His overcoming life. In the fellowship of Christ's suffering, the Holy Spirit cuts us free from our self-centredness and gives the love of God to us, enabling us to obey Jesus Christ. In this action, we are being conformed to Christ's death. His death was the full expression of His life of offering. When we are joined to Christ's death, we are able to live the same life of offering that He lived. As we live this way, in the fellowship of His offering and travail, we are being born again from the dead with Christ while we are still living in a physical, mortal body. **Php 3:10 11.**

The travail to bring forth a great company of sons for God began in Christ as He prayed to the Father in the garden of Gethsemane. The travail of the Son and the circumcising work by the Holy Spirit both operate in Christ, and they enable us to be born again and sanctified through the work of the Holy Spirit.

