



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

MAY 2023

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A FIVE DAY DEVOTIONAL GUIDE

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May 2023

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Three expressions

In the offering of Yahweh, *before*, Yahweh Son laid down His glory as the expression of all sonship, into the hands of the Father. He emptied Himself to the bosom of the Father so that He could be begotten from the bosom of the Father as the Son of God by the word of the Father, 'You are My Son, today I have begotten You.' **Heb 1:5**. Then, in the fullness of times, He came in the likeness of men as the Seed of Abraham and the Seed of David, when He was born of the virgin Mary. **Gal 4:4. Luk 1:30-35**. Through this birth, He was made like us – possessing a physical body, and a human soul and spirit. **Heb 2:17**.

Having come in the flesh, there were now three unique and complete expressions of the Son's one identity. As Yahweh Son, He is the fulness of all sonship expression. As the Son of God, begotten by the word of the Father before the beginning of creation, He is the full revelation and expression of the Father. As the Son of Man, He is the full revelation and expression of man – body, soul and spirit.

In His identity as Yahweh Son, Jesus prayed on the Mount of Olives to be reglorified as Yahweh Son with the three elements of His identity that He now possessed. **Joh 17:5**. Christ's prayer was fully answered after His offering journey was finished on the cross. **Joh 19:30**. During His earthly ministry, as the Son of God in the flesh, Jesus revealed only the Father. **Joh 14:9-11**. He did not express His glory as Yahweh Son, for it had been committed into the keeping of the Father. However, Jesus was able to pray on the Mount of Olives as Yahweh Son, in identity, because His glorification as Yahweh Son began to be revealed at the last Passover.

Further Study **JOHN 14**

Glorified as Son of Man

Just prior to the last Passover meal, the Father glorified the only begotten Son of God, speaking to Him from heaven. Recounting this interaction between the Son and the Father, the apostle John wrote, “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.*” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” **Joh 12:27-28.** The Father’s name would be glorified *again* in the Son through the seven wounding events that He experienced as He journeyed from Gethsemane to Calvary.

The Father’s name would be glorified in the Son as the Son Himself was glorified. Christ made this point clear during the last Passover. Following Judas’ departure, Jesus said to His disciples, ‘*Now the Son of Man is glorified [as Yahweh Son], and God [the Father] is glorified in Him.* If God is glorified in Him, God will also glorify Him [the Son] in Himself [as Yahweh Son] and glorify Him *immediately.*’ **Joh 13:31-33.**

From the last Passover, Jesus learned to priest Himself as a son of man. Moreover, He was progressively glorified as the High Priest according to the order of Melchizedek. He learned this priesthood through the seven wounding events which He suffered and, in doing so, became the author (Greek, *archegos*) of salvation to all who obey Him and follow after Him. **Heb 2:10.**

In the course of these seven wounding events, the Son emptied Himself to the death of the cross. **Php 2:5-8.** He emptied Himself all the way to the lowest parts of the earth, where He took the whole of humanity out with Him into the sea of God’s forgetfulness. However, there, in the lowest parts of the earth, He fashioned us, and fulfilled the works that belong to our name as a son of God in Him. **Psa 139:15-16. Isa 26:12.**

Further Study **JOHN 12**

The true Passover

The last Passover was the manifestation, in time, of the true Passover meal that belongs to the fellowship of the Father, Son and Holy Spirit, *before*. The true Passover is the *agape* meal of Yahweh *Elohim*, who are one Spirit and live by one life. In the fellowship of Their foreknowledge, this family meal of Yahweh enabled the offering of each Person according to Their unique name.

This offering, through which Their own Covenant was being extended beyond Themselves as an everlasting covenant, was the expression of 'giving-love', revealing who They are, for God is love. **1Jn 4:8**. We see, therefore, that the Passover meal is the knowledge, or word, of 'giving-love'. Through our ongoing participation in this meal, at the tree of life, we are partakers of Their one life and Spirit.

Jesus gave the elements of this meal to His disciples at the last Passover, and then fulfilled them on the cross through His offering. As Paul noted, 'For indeed Christ, our Passover, was sacrificed for us'. **1Co 5:7**. **Joh 1:36**. Significantly, Christ was sacrificed for us as the Son of Man, giving to us the elements of His body and blood.

The *agape* meal, *before*, is Spirit and life. It is now Christ's body and blood as the Son of Man. As we participate in the fellowship of His body and blood, they become Spirit and life for us. **Joh 6:63**. These elements are ministered to us from Christ's priesthood as the power of endless life, as we participate in His offering and sufferings. This is the Melchizedek order in which we are established as we receive Christ, are born from above, and are baptised into Christ as members of His body. **Heb 7:15-17**.

Further Study **LUKE 22**

Out of the waters

During the three hours of great darkness on the cross, Jesus was separated from the Father in the lowest parts of the earth, with us. At the end of the three hours, He cried, 'My God, My God, why have You forsaken Me?' **Mat 27:46**. This was the Son's expression of the grief that was experienced by the Father as our reproaches against the Father were fully laid upon Him. Christ's heart was physically broken by the grief caused by humanity's rejection of God's fatherhood. The breaking of Christ's heart, by the sorrow of God, was the seventh wound of His offering journey. Importantly, it was also the seventh glorifying event of His offering journey.

Furthermore, in the lowest parts of the earth, the Son declared, 'And I will wait on the LORD, who hides His face from the house of Jacob; and I will hope in Him. Here am I and the children whom the LORD has given Me! We are for signs and wonders in Israel from the LORD of hosts, who dwells in Mount Zion.' **Isa 8:17-18**.

The Father heard the cry of the Son. **Psa 34:18**. In response to the Son's cry, the Father drew Him out of the waters of His eternal judgement, all the way to the embrace of His bosom. As He was being drawn by the Father, the Son declared His offering 'finished'. **Joh 19:30**. He then said, 'Father, into Your hands I commit My Spirit.' **Luk 23:46**. The Son was received into the bosom of the Father. Importantly, we were all drawn out of the waters of God's judgement and were received into the bosom of the Father, with Christ.

Christ, as Yahweh Son, Son of God and Son of Man, in identity, remained in the bosom of the Father, in fellowship with the Holy Spirit, while His physical body, which was already immortal and made perfect through His offering, rested in the tomb for three days and three nights. **Mar 8:31**.

Further Study **PSALM 18**

The Son of God with power

After three days and three nights, Christ was '*declared*' to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead'. **Rom 1:1-4**. That is, He was begotten as the glorified Son of Man as He was returned to His physical, immortal and perfect body. This happened as the Father *again* declared, 'You are My Son, today I have begotten You.' **Heb 5:5**.

By this word, Christ stood up out of death as the Father's Firstborn Son of God/Son of Man. Through resurrection, He was the Firstborn from the dead, and was fully manifest as 'the last Adam'. **Col 1:18. 1Co 15:45**. All of the names of all the justified sons of God were in Him as the Seed.

At this time, the Son was also declared to be the *High Priest* according to the order of Melchizedek. As Paul noted, 'Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, today I have begotten You." As He also says in another place: "You are a priest forever according to the order of Melchizedek"'. **Heb 5:5-6**. Christ had been glorified as the High Priest according to the order of Melchizedek through the seven wounding events that He suffered. This was also now declared to be so, through resurrection. As the apostle Paul noted, He came, not according to the law of a fleshly commandment, but according to the power of an *endless life*. **Heb 7:15-16**.

As the High Priest after the order of Melchizedek, Jesus then '*waved*' Himself as the Sheaf of firstfruits, by presenting Himself to the Father. **Lev 23:9-11**. We know this because, when He first met Mary Magdalene, she fell at His feet and clung to Him. However, He said to her, 'Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, "I am ascending to My Father and your Father, and to My God and your God"'. **Joh 20:17**.

Further Study **COLOSSIANS 1**

The ministry of the last Adam

In the evening of the day of His resurrection, Jesus appeared to His disciples, who had assembled together in a closed room. The apostle John recounted, 'Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained!"' **Joh 20:21-23.**

Jesus is the last Adam. He is a life-giving spirit. **1Co 15:45.** His action of breathing upon the disciples paralleled the creation of the first man on the sixth day of creation. We recall that Yahweh *Elohim* formed man from the dust of the earth. He then breathed into man's nostrils, and he became a living soul. **Gen 2:7.** By breathing on the disciples, the Son, in whom dwells the fullness of the Godhead bodily, caused these sons of men to be born again, by the Holy Spirit, as sons of God. **Col 2:9.**

Through new birth, and their commission to proclaim the gospel, the disciples had become the apostles of the Lamb and the foundations of the walls of the heavenly Jerusalem. **Rev 21:14.**

Then, over the course of forty days, the Son made Himself known to many other believers, breathing on them and giving to them the Holy Spirit so that they were born again. This included the seventy-two disciples, and over 500 others, all of whom were being built into the walls of the heavenly Jerusalem. **1Co 15:6.** These people were being made ready to proclaim the gospel of God, and to receive and care for the many who would be born through the ministry of the gospel by the Spirit. In so doing, the Son was forming up His bride, the heavenly Jerusalem.

Further Study **JOHN 20**

Seated at the right hand

Prior to His departure into heaven, Jesus said to His disciples, 'You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' **Act 1:8**. Through the baptism of the Spirit, those who were born of God and were established in the New Jerusalem, the bride of Christ, would receive the capacity to reveal the Son through the proclamation of the gospel in the world.

At the conclusion of His forty-day ministry, the Son ascended from the Mount of Olives into heaven. He did not go to the Father's throne. Rather, He sat down on His own throne at the right hand of the Father, having received, again, the glory that He had *before*. **Mar 16:19. Joh 17:5**. This was His glory as Yahweh Son. He is now seated on the throne as Yahweh Son, Son of God and Son of Man. As the apostle John noted, on His head are 'many crowns'. **Rev 19:12**.

We note, in this regard, that Jesus said it was to our advantage that He return to where He was, *before*, saying, 'For if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.' **Joh 16:7**. In other words, it was better for them to receive the Holy Spirit than for Christ to remain with them physically. This is because it is only through the Holy Spirit that we can be born again and be joined to the fellowship of the Father, Son, and Holy Spirit. **Joh 3:5**.

The glorified Son of Man is now King and Priest. Seated at the right hand of the Father, where He was before, He is now ministering as High Priest of the sanctuary of the true tabernacle which the Lord erected, and not man. **Heb 8:1-2**.

Further Study **HEBREWS 8**

The covenant of the Spirit

Jesus Christ is the Mediator of the New Covenant according to the order of Melchizedek. **Heb 9:15. Heb 12:22-24.** This is the New Covenant of the Spirit. Paul highlighted this point, writing, 'Our sufficiency is from God, who also made us sufficient as ministers of the New Covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.' **2Co 3:5-6.**

It is important to recognise that we have been made ministers of this New Covenant, after the order of Melchizedek. Through new birth (receiving our sufficiency from God), and baptism into Christ, we have been raised and seated with the glorified Son of God, who is where He was *before*. **Eph 2:4-6.** It is from this raised position that we priest ourselves to the Father through obedience to His will; we reveal the Son as members of His body; and we reveal the Holy Spirit, whose temple is our bodies, as we walk in the way in which He leads us. **1Co 6:19.** Equally, we minister life to one another through our participation in the *agape* meal.

Significantly, this reality is possible only because the Holy Spirit is Lord; He now has *priority* in the unfolding purposes of God. Speaking of the lordship of the Holy Spirit, Paul said, 'Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord [the Son], are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.' **2Co 3:17-18.**

Once we are truly illuminated to this great truth, we recognise the weakness of our own flesh – that we do not know how to participate in the conversation of Yahweh to which we have been raised. Accordingly, by praying in the Spirit, we *cooperate with Him* as He makes intercession for us. **Rom 8:26.**

Further Study **HEBREWS 9**

Coming to the throne of grace

Through prayer in the Spirit, we come boldly to the throne of grace, which is where our great High Priest is seated at the right hand of the Father. **Heb 4:15-16.** Acknowledging the priority of the Spirit, the Son listens to what the Spirit is saying within us concerning our sanctification as a son of God. Knowing the mind of the Spirit, He intercedes for us, and priests to us our participation in the fellowship of His offering, through which we are able to fulfil the will of the Father. **Rom 8:27.**

The first implication of coming to the throne of grace, by the Spirit, is *mercy*. By mercy, we escape the judgement of God as we receive our sufferings as our fellowship in Christ's sufferings. In this fellowship, we are chastened and received by the Father. **Heb 12:3-8.** However, we also obtain *grace* to journey with Christ and to learn, through the experiences of the day, how to priest ourselves to His God and Father. **Rev 1:6. Rom 8:28.** As we receive Christ's word ministered by His messengers, and we walk by the Spirit, we are bound in fellowship with Him, *before*, and are being changed from one degree of glory to another. This is what it means to be brought to glory as a son of God! **Heb 2:10.**

Significantly, the order of Melchizedek, which was established through the offering of Yahweh, *before*, now belongs to the body of Christ. Through His glorification as the Son of Man, the four aspects of the Melchizedek order have now been established as ascension gift graces within the presbyteries of lampstand churches. Those who receive the word that is proclaimed from the fellowship of the presbytery are joined, by the Holy Spirit, to their fellowship. Notably, this is the fellowship of the Father and the Son, *before*. **1Jn 1:1-3.** In this fellowship, we are equipped for our service as a member of the body of Christ.

Further Study **HEBREWS 10**

Members of the body of Christ

Through baptism, the Holy Spirit enables us to empty our new-born identity into Christ so that we can reveal Him by joining His offering and by participating in Yahweh *Elohim's* *agape* meal. As the apostle Paul said, '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 [that is, Yahweh *Elohim's* identity, life and fellowship]. For in fact the body is not one member but many.' **1Co 12:12-14.**

In his letter to the Colossians, Paul further taught that, when we were baptised into Christ, our new-born identity was hidden with Christ in God, and Christ became our life. **Col 3:1-3.** This was true for the disciples. They were born again and joined to Christ's baptism as He breathed on them. However, *their names remained hidden in the Father*, and they were made members of Christ's body. Their preoccupation was to reveal Christ as members of His body. This must be our preoccupation as well! Our confession, as a son who has been baptised into Christ, is, 'I have been crucified with Christ [through baptism]; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.' **Gal 2:20.**

When we are hidden with Christ in God, we are in possession of our name as a son of God. Importantly, our calling, which belongs to our name, is to reveal Christ. We reveal Him by doing the works of our sonship as a member of the body of Christ. Notably, we are not endeavouring to find, or to know, ourselves through these works. As we do these works, Christ is being revealed.

Further Study **ROMANS 12**

Our eternal reward

Jesus used the parables of the talents and the minas to communicate the point that the works that a person does on earth as a son of God and a member of the body of Christ have an impact on their eternal reward in the new heavens and earth. When a person is hidden with Christ in God, they are made a slave in His house. In this regard, they are to have the same mind as Christ, who took the form of a slave, and offered Himself. **Php 2:5-8**. As a slave in His house, we receive a quotient of His possessions with which to trade, or to do business, through offering. The possessions that the Son gives to His slaves are His life and the authority to trade with, or to express, this life. As we multiply Christ's life according to our name, in this age, the glory of our eternal reward is increasing.

As we considered earlier, Christ was not revealed until after He was raised from the dead; and this happened once His offering journey was complete, and He was received into the bosom of the Father. The same is true for us as we continue faithfully, each day, to participate in His offering and sufferings as a member of His body. Wonderfully, concerning those who live in this way, Paul said, 'When Christ who is our life appears, *then you also will appear with Him in glory*.' **Col 3:4**.

Emphasising this same point, the apostle John taught us that we are now sons of God, but it does not yet appear what we shall be, because the glory of our sonship is hidden in God. However, when He appears, we, having journeyed on the pathway of glorification that He pioneered, shall be like Him, for we shall see Him as He is. **1Jn 3:2. 1Th 4:16-17**. Significantly, he said that whoever has this hope, or is illuminated to this reality, will purify themselves, just as He is pure. **1Jn 3:3**.

Further Study **MATTHEW 25**

The nature of man

King David, as he reflected upon the revelation of the name of the Lord in the earth, asked Yahweh, '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.**

In the first instance, David's query, 'What is man?' indicated his consideration of the subsidiary questions, 'Who am I?'; 'Where do I come from?'; and 'What is my purpose in life?'. David recognised that the answers to these questions belonged to the Lord's thoughts regarding mankind. **Psa 40:5.** Furthermore, he understood that Yahweh's thoughts regarding the origin, constitution and destiny of man revealed the reason why, and the means by which, He visits us.

Notably, this was the very psalm that the apostle Paul quoted to explain the purpose for Christ's offering as *the Son of Man*. **Heb 2:5-8.** In other words, the ministry and offering of the Son of Man revealed the answer to David's query regarding the elements of man's nature and God's thoughts towards us. When He came into the world, the Son of Man established the pathway of salvation through which the sons of men could be born as sons of God.

Wonderfully, through this offering journey, Jesus was manifest as 'the last Adam' – the first of the new humanity that was promised to Abraham! **Gen 15:5.** Contrasting Christ with the first man, Paul wrote, 'And so it is written, "The first man Adam became a living being." The last Adam became a life-giving Spirit.' **1Co 15:45.** Christ became a life-giving Spirit through His offering journey as the Son of Man. This is because He authored the pathway upon which the sons of men could be born from above, and be brought to glory as sons of God. **Heb 5:9-10.**

Further Study **HEBREWS 2**

The gospel of God

The gospel of God is the message through which the covenant life and fellowship of the Father, Son and Holy Spirit is extended to us as an Everlasting Covenant. This is Their desire for the sons and daughters of men to be born of Their divine life and joined to Their own fellowship, forever.

When a person receives the gospel of God, proclaimed to them from the fellowship of a presbytery, they are caused to behold this stunning expression of God's love towards mankind. The apostle John, writing as part of an *aggelos* presbytery, directed his readers to this great truth, saying, 'Behold what manner of love the Father has bestowed on us, that we should be called children [sons] of God!' **1Jn 3:1.**

A son of God is not a person who merely believes in God. Rather, it describes a son or daughter of man who has been born again of the life of God and abides in the fellowship of the Father, Son and Holy Spirit with their brethren in Christ. They have a share in the divine nature, now. **2Pe 1:3-4.** Again, we note the words of John, who said, '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.**

Evidently, eternal life is not a future reward that belongs to those who live a 'good' life prior to their death. Nor is it the future possession of those who are sovereignly predestined to eternal salvation, as some theological traditions have asserted. Through His parables, Jesus was quite clear that the glory of one's eternal citizenship in the age to come depends upon the extent to which the life of God, which they receive through new birth, is multiplied by offering *in this age*. **Mat 25:14-30.**

Further Study **1 THESSALONIANS 2**

The first man

In the unfolding of Their covenant plan, Yahweh *Elohim* formed man from the dust of the earth and breathed into him the breath of lives, causing him to become a living soul. **Gen 2:7**. The apostle Paul defined this as 'the first man', saying, 'And so it is written, "The first man Adam became a living being." ' **1Co 15:45**.

The first man was created by Yahweh *Elohim* with a body, soul and spirit, and in the image and likeness of God. **Gen 2:7. 1Th 5:23**. Although man was given possession of his identity, his name as a son of God had been written in Christ, the Father's Seed, before the creation of the heavens and the earth. In the fullness of time, every identity that was conceived through procreation was to be born again as a son of God by receiving Christ into their heart and then coming into Christ.

It is notable that, at the conclusion of each day of creation, *Elohim* was satisfied with what He had made; He 'saw that it was *good*'. However, at the end of the sixth day, having created the first man, the Scriptures recorded that 'God saw everything that He had made, and indeed it was *very good*'. **Gen 1:31**. Evidently, the flesh of mankind is cherished by Yahweh *Elohim*. Indeed, the preferred title of Christ, who is Yahweh Son in identity, is 'the Son of Man'. **Joh 6:62**.

Our destiny is not the destruction of the flesh, but that we, the sons and daughters of men, are born of the divine nature and established in the fellowship of Yahweh *Elohim*, forever. We observe the fulfilment of this Everlasting Covenant desire of God in the final statements of the Scriptures. The apostle John, seeing the holy city, the New Jerusalem, coming down out of heaven, heard a loud voice from heaven, saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.' **Rev 21:3**.

Further Study **1 CORINTHIANS 15:35-58**

The old man

Adam and Eve, and the sons and daughters who would come from them, fell when they rejected the covenant destiny that God had chosen for them. Adam and Eve disobeyed Yahweh *Elohim*, choosing to eat the fruit of the tree of the knowledge of good and evil in an endeavour to become the origin of their own expression and destiny. **Gen 3:6-7**. Through Adam's transgression, death spread to all men. **Rom 5:12**.

After Adam ate the fruit of the tree of the knowledge of good and evil, the eyes of both Adam and his wife were opened, and they knew that they were naked. **Gen 3:7**. Their 'nakedness' was not just the absence of clothing. It meant that they had lost the mandate for life and expression which they could only know in fellowship with Yahweh at the tree of life. They had rejected Yahweh *Elohim* and His predestination for their lives when they chose to become the origin of their own life and expression.

The action of sewing fig leaves together as garments to cover their nakedness represented an attempt to 'tailor' a name, or expression, for themselves. **Gen 3:7**. Their 'clothing' was a projection of their self-defined image, which was sourced in what they viewed as being good or evil for themselves. **Isa 4:1**. Significantly, clothing themselves in this manner revealed their idolatry. We note, in this regard, that idolatry is a projection of what a person desires to become, and of the lifestyle to which they aspire, based on their knowledge of good and evil. The actions that a person takes to achieve or substantiate their projection is sorcery. This propensity was fathered in mankind through Satan's own idolatry and sorcery.

Further Study **EPHESIANS 4**

Bondage to the law of sin

The desire for life and expression according to one's knowledge of good and evil became another law within the hearts of fallen mankind. Living according to this law brought them into bondage to the law of sin and death. **Rom 7:23**. The other law, and the law of sin, became the controlling elements of the identity of the first man, bringing him under the dominion of Satan. Paul identified the first man, controlled by sin and the other law, as *'the old man'*. **Rom 6:5-6**. He explained that the old man 'grows corrupt according to the deceitful lusts', which are the motivations of the other law within a person. **Eph 4:20-24**.

Now living by the controlling principles of the other law and the law of sin, the old man is deluded and self-centred. **2Co 5:15**. His heart is deceitfully wicked, and he is controlled by sin. **Jer 17:9**. **Rom 7:23**. **Rom 6:12**.

Paul described the body of an old man who is controlled by sin as 'the body of sin'. **Rom 6:6**. The body of sin is not just the physical body of a person who is dead in trespasses and sins. It refers to their whole person – body, soul and spirit. It is described as 'the body of sin' because everything that they perceive, think, and do, falls short of the glory of their predestined sonship, being motivated by the self-centred desires of the other law within them.

Living in this state, the old man remains cut off from the life of God. The Scriptures define the mortal body of the old man who lives in this fallen condition as *'the body of death'*. **Rom 7:24**. It is a body of death because their mortal body is dying under the judgement of God on account of their sin.

Further Study **ROMANS 7**

Recovery through the word of faith

Even though Adam and Eve were now 'old man', they responded to the Lord God when He addressed them, saying, 'Where are you?' **Gen 3:9**. Hearing their response, the Lord God recovered Adam and Eve to fellowship with Himself, by sacrificing an animal. **Gen 3:21**. Through this sacrifice, the efficacy of the offering of the Lamb 'slain from the foundation of the world' was extended towards them. **Rev 13:8**. **1Pe 1:18-20**. Adam and Eve were redeemed by the shedding of blood, and the fig leaves, representing the projections that they manufactured to cover the shame of their nakedness, were replaced with garments which the Lord fashioned for them. By this means, they were being made adequate for their participation in His will for their lives. **2Co 3:5-6**.

The Lord then sent Adam and Eve out of the garden of Eden to fulfil the works that He had defined for them. The Lord placed two cherubim at the east of the garden of Eden, as well as a flaming sword which turned every way, to guard the way to the tree of life. **Gen 3:23-24**. The gate of Eden, at the feet of the cherubim, was now the context for Adam's fellowship with Yahweh. His connection to the Lord was by offering, which he understood involved the sacrifice of a lamb.

The Lord spoke to Adam from the tree of life through the cherubim. As Adam presented himself to hear and receive the word of the Lord through His angels, he maintained his connection to the headship of Christ. Through this word, Adam obtained faith for life, which he demonstrated by his obedience to the word of the Lord and by his daily offering at the gate of Eden. As he applied himself to the works that belonged to his obedience, the thorns, representing the curse on mankind because of sin, were for his sake. **Gen 3:17**. Through his participation in this package of offering and sufferings, Adam was overcoming Satan and being restored to God's purpose and plan for his life. **Luk 3:38**.

Further Study **ROMANS 4**

The natural man

Adam, and all those who were born after him who demonstrated the same faith for offering and obedience, were identified by Moses as the sons of God. He distinguished them from the sons and daughters of men. **Gen 6:1-2.**

The sons and daughters of men had rejected the opportunity for recovery to fellowship with Yahweh at the gate of Eden. The apostle Paul said that they had suppressed the truth in unrighteousness. **Rom 1:18.** This was a *deliberate choice*, for the Scriptures teach us that what may be known of God was manifest in them and God had shown it to them. **Rom 1:19.** Paul further explained, 'For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but *became futile in their thoughts, and their foolish hearts were darkened.*' **Rom 1:20-21.**

Elsewhere, Paul described every person in this condition as '*the natural man*'. He wrote, 'But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.' **1Co 2:14.** The natural man is unable to receive the things of the Spirit of God, which the heavens themselves declare, because they are futile in their thoughts and their foolish hearts are darkened. **Psa 19:1-4.**

Those who are 'natural man' have been given over to uncleanness. They not only live according to their own law, in the lusts of their heart, but God has given them up to vile passions and to a debased mind, so that they live *instinctively*, like brute beasts. **Rom 1:28-31.** Of course, we recall that, following the Fall, the sons and daughters of men became increasingly wicked. **Gen 6:5-8.**

Further Study **ROMANS 1**

The spiritual man

God said to Noah, who had found grace in the eyes of the Lord, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.' **Gen 6:13**. Having proclaimed the 'end of all flesh', the Lord's initiative was now *only* toward the children of Noah who, in the course of history, would become sons of God. Natural man was condemned and destroyed in the flood waters of God's judgement. **Gen 6:17**.

In contrast to the natural man, the spiritual man is able to receive and know the things of God, because they have been born of the Spirit through faith. **Gal 3:13-14**. As the apostle Paul explained, 'Now we have received, not the spirit of the world, but the Spirit who is from God, *that we might know the things that have been freely given to us by God!* **1Co 2:12**.

The spiritual man is born of the Spirit, yet they still have another law within their heart. Nevertheless, they are not in bondage to the law of sin, because they are joined to the fellowship of Christ's offering and sufferings. They accept that the other law within them is a weakness, and they submit themselves to the help of the Holy Spirit who enables them and leads them in the fellowship of Christ's offering and sufferings. **Rom 8:26**. In this fellowship, they are progressively obtaining deliverance from the other law, and obtaining healing from the effects of sin upon them. Moreover, they are obtaining and multiplying the life of God as they grow up in their sonship.

Describing the orientation to life of the spiritual man, Paul wrote, 'For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, [*set their minds on*] *the things of the Spirit*. For to be carnally minded is death, but to be spiritually minded is life and peace.' **Rom 8:5-6**.

Further Study **1 CORINTHIANS 2**

Setting our mind

Having been born to see the kingdom of God, we are able to set our mind on the things of the Spirit. We recognise that the things of the Spirit are not spiritual concepts or the good works informed by our knowledge of good and evil. The things of the Spirit are the works of repentance and faith that belong to our daily fellowship in the offering and sufferings of Christ.

This is the reality of life 'above the angels' which belongs to those who have been raised to sit where Christ is, on His throne, having received the glory that He had before the beginning of creation. Of course, this is what Paul said to the Colossians, writing, 'If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. *Set your mind on things above*, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory!' **Col 3:1-4**.

The key point to recognise is that a person who has been born of God has a *choice* as to how they set their mind and walk each day. While it is true that no good thing can be achieved through the fallen desires of our heart, we have been born again with the divine nature, and have been raised into the offering fellowship of Yahweh through baptism into the death, burial and resurrection of Jesus Christ. **2Pe 1:3-4. Rom 6:3-4**.

Even when we know the conviction of sin, we are equally convicted by the Holy Spirit of righteousness and judgement in the context of this fellowship. **Joh 16:8**. Choosing to set our minds in this way, we acknowledge that the things which we experience are working together for the good of God's purposes being fulfilled in our life. **Rom 8:28**.

Further Study **PHILIPPIANS 3**

The carnal man

The carnal man is a person who has been born of God, but who sets their mind on the flesh. That is, they *choose* to pursue life through the works of the flesh, having begun in the Spirit. Paul noted that a person who sets his mind in this way has become bewitched by Satan and has returned to the weak and beggarly way of life that belongs to the spirit of the world. **Gal 3:1-4. Gal 4:9.** Trading is the means by which Satan, and all fallen mankind, seek for life through the pursuit of the self-defined image that they have for themselves.

A carnal Christian is disconnected from the fellowship of Christ's offering and sufferings, seeking life another way. The first implication of this orientation to life is that they are unable to mature, or bear fruit, as a son of God. Paul highlighted this point in his definition of carnality, writing, 'And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal.' **1Co 3:1-3.** We see that a carnal Christian remains as a babe in Christ. They are spiritually immature, even though they may appear sophisticated, or may even have followed a Christian doctrine for many years.

Because the carnal Christian sets their mind on the things of the flesh, they are unable to discern, or sanctify themselves to, their participation in the fellowship of Christ's body. The evidence that their mind is set on the flesh is that they become weak in faith, sin sick, and some even fall asleep in relation to their sonship as a citizen of the kingdom of God. **1Co 11:29-30.** If a person continues to choose to set their mind in this way, they will lose their sonship. **Rom 8:6.**

Further Study **1 CORINTHIANS 3**

The new man

In his letter to the Ephesians, the apostle Paul contrasted the 'old man' with 'the new man', writing, 'But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.' **Eph 4:20-24.**

The beginning point for understanding the old man (so that we can put him off) and the new man (so that we can put him on), *is to learn Christ*. We learn Christ by hearing Him as we receive the word of His messengers, and by taking His yoke upon us to journey with Him in the fellowship of His offering and sufferings. **Joh 13:20. Mat 11:29.** The reason why this is the beginning point for consideration of these two 'men', is because, through Christ's offering on the cross, the corporate old man of fallen humanity was destroyed. At the same time, He perfected forever those who would receive His salvation and become new creation sons of God in Him. **2Co 5:17,21. Heb 10:14.**

Through His offering journey, He established a pathway of sanctification through which sons of men could be born from above and brought to glory as sons of God according to their predestination in Yahweh, *before*. They would be revealed as part of the corporate new man, Christ.

The offering and creative work that Yahweh *Elohim* began before creation, both in heaven and then on earth, was *finished on the cross*. In other words, the cross was not simply manifesting, in time, the offering of Yahweh *Elohim before*. Rather, what began with the declaration, 'Let Us make man in Our image, according to Our likeness', was complete when Jesus declared from the cross, 'It is finished!' **Gen 1:26. Joh 19:30.**

Further Study **EPHESIANS 2**

Descending and ascending

In the garden of Gethsemane, Christ was made sin when the Father made every son and daughter of man to be a member of His corporate body. **2Co 5:21**. By this means, Christ's body became the body of sin, and He was manifest as the corporate old man. Through the seven wounding events that Christ endured as He journeyed from Gethsemane to Calvary, He was first *descending* as He tasted the sufferings of death that belonged to the judgement upon every man because of sin. **Heb 2:9**. However, this was a circumcision upon Him by which the old man, who lives by these principles, was removed from Him and destroyed in the sea of God's forgetfulness. **Mic 7:19**.

At the same time, in each wounding event, Christ was *ascending*, or being progressively glorified *in the flesh*, as a High Priest after the order of Melchizedek. That is, through the things which He suffered, He was being crowned with glory and honour, and learning the obedience that belonged to the glorified new creation sons of God. **Heb 5:8-10**. Specifically, He learnt, as a Son of Man, the knowledge necessary to be an adequate, faithful and compassionate High Priest after the order of Melchizedek. **Isa 53:11**. This knowledge now belongs to the fellowship of His offering, *before*.

At the conclusion of the seven glorifying aspects of His offering journey, the Son was received into the hands of the Father. After three days and nights, Christ was begotten from the dead when He entered His physical body, which had been made immortal through His offering journey. When He was begotten from the dead, *we were all begotten from the dead with Him*. **1Pe 1:3-5**. The Son of Man then appeared before the Father as the firstfruits of the new creation, guaranteeing the 'harvest' of a great multitude of sons who would be brought to glory by joining the fellowship of His offering and sufferings.

Further Study **ROMANS 10**

Hidden with Christ

A son of man can be born of God when they receive the ministry of the gospel of God from those who are part of lampstand churches. Importantly, when a person is born again, they are made alive from the death of sin. They are then directed by Christ to join the fellowship of His offering and sufferings, through baptism. **Rom 6:3-4**. We see that, through baptism, a new creation son of God dies with Christ. Conformed to His death and resurrection, they are raised, and are seated with Him in heavenly places. **Eph 2:4-6**. This is the context of Yahweh's offering, *before*, through which the Son of Man was glorified as He authored the pathway of salvation. **Joh 13:31**.

Highlighting that it is the new creation that dies with Christ in 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**. When a son of God dies with 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. **1Jn 3:2**. However, their preoccupation is not with the revelation of their name but, rather, to reveal Christ, as a member of His body.

Through daily fellowship in the offering and sufferings of Christ, as we are being led by the Spirit, we are being delivered from sin and from the other law that Satan fathered within us. Yet, this is not the primary reason for our fellowship in the offering and sufferings of Christ. Rather, as we journey with Christ, we are learning from Him, and are being made adequate for, our priestly service as part of a kingdom of priests to His God and Father. **Rev 1:6**.

Further Study **COLOSSIANS 3**

From glory to glory

As we journey with Christ each day, embracing our unique participation in His offering and sufferings, we are learning how to worship the Father by doing the works of sonship that belong to our name. We are also learning how to minister life one to another. Wonderfully, we are being glorified with Christ as the son whom we were predestined to be, *before!* **Rom 8:16-17. Rom 8:30.**

Having been raised to sit with Christ in heavenly places, we are being changed from glory to glory as we receive, and walk in, the light that shines from His face as the glorified Son of Man. **2Co 3:18.** This light is ministered to us when the word is proclaimed from the presbytery through the ascension gift graces of Christ. Importantly, to be progressively sanctified and glorified as a son of God means that we are changing to be just like Him through regeneration and the cultivation of the divine nature within us. **Rom 8:29.** Note the wonderful words of Paul, who said, 'For both He who sanctifies [the Son of Man] and those who are being sanctified [those connected to His offering and sufferings] *are all of one*, for which reason He is not ashamed to call them brethren.' **Heb 2:11.**

It is confronting to realise that the heights of *first love*, from which the *aggelos* presbytery of the church in Ephesus fell, was from the fellowship of Yahweh *Elohim, before.* **Rev 2:4-5.** In this season, the Spirit is calling us to remember from where we have fallen, to repent, and to do the first works that belong to our sonship in the fellowship of Christ's offering and sufferings, as members of His body. Christ promised to restore us to the *agape* meal at the tree of life, which is in the midst of the heavenly places, if we will hear, repent, and respond with faith to His word. **Rev 2:7.**

Further Study **2 CORINTHIANS 3**



Restoring
my Soul