



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

MAY 2025

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A FIVE DAY DEVOTIONAL GUIDE

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*A Five Day Devotional Guide*

**May 2025**

## **Contributing Authors**

Victor Hall

Peter Hay

David Baker

## **Compiled by**

David Baker

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## Christ is the Seed

In the fellowship of Their Covenant, before the creation of 'the heavens and earth', the Father, Son and Holy Spirit agreed together to make man in Their image and according to Their likeness. **Gen 1:26.**

To accomplish Their covenant purpose, the Father and the Son gave to the Holy Spirit the seven Spirits of God, which is the sum and full capacity of God, who is Spirit, establishing Him as 'the Helper'. As the Helper, the Holy Spirit enabled the Son, with the capacity of seven Spirits, to empty Himself to the bosom of the Father in order to reveal the Father by becoming His Son. The Holy Spirit enabled the Father, with the capacity of seven Spirits, to bring forth Yahweh Son *as the Son of God*, when the Father said, 'You are My Son, today I have begotten You.' **Heb 1:5.**

The harvest of this offering within the fellowship of Yahweh, *before*, was a single Seed. As the only begotten Son and Seed of the Father, Christ was the manifestation, or harvest, of the *zoe* life of the Father, Son and Holy Spirit. In this regard, He was the prototype of all the seeds who would spring from Him. **Heb 1:2-4.**

In this one Seed was the potential for a great multitude of unique sons of God who would be one Spirit with Yahweh and would live by Their one life. That is, the sonship name of every identity who would ever be brought forth from the Father, by the Holy Spirit, was written into the Seed. These names would be brought forth and multiplied through the process of sowing and reaping, empowered by the seven Spirits of God from the Holy Spirit. The one Seed had the potential to become a great field of wheat. Every grain would be unique, but would be one Spirit together, and of the one life of the first Seed.

Further reading: Genesis 15

## The works of sonship

How did Christ, who was the one Seed, bring forth a multitude of seeds? Jesus answered this question by saying to the disciples, 'The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.' **Joh 12:23-24**. Jesus Christ was the one Seed who, through offering, fell into the ground and died, in seven wounding events, and came up as a sheaf of firstfruits on the day of His resurrection. **1Co 15:20**.

It is important to recognise that, as the Seed, Jesus was Yahweh Son in identity, as much as He was the Son of the Father, and the Son of Man. Yahweh Son is the substance and expression of all sonship. However, through offering, by Eternal Spirit, He revealed the Father by fulfilling the works of sonship that belong to the unique name of every identity sourced from the Father. These names from the Father were written in Christ when He was begotten as the Son of God, *before*.

The works that Christ did in the course of His offering journey from Gethsemane to Calvary were the works that belong to the sonship name of every identity brought forth by the Father. Establishing this amazing point, the prophet Isaiah declared, 'Lord [Jesus], You will establish peace for us, since *You have also performed for us all our works*.' **Isa 26:12**. At the conclusion of His offering journey, the Son had brought forth, through seven wounding events, the sonship name of every person *by fulfilling their works*. This is how we were 'made in secret, and skilfully wrought in the lowest parts of the earth'. **Psa 139:15-16**. With this understanding in view, we could describe Christ's seven wounds as seven 'name-developing steps'.

Further reading: Psalm 139

## The Vine and branches

As sons of God whom the Father has baptised into Christ, we are to reveal the works that Christ, the Seed, has already accomplished for us *as His works of offering*. Just as He revealed us by accomplishing the works that belong to our name, we are to reveal Him by doing these works. We can do this only by the capacity of seven Spirits, as a temple of the Holy Spirit.

Jesus used the imagery of a vine and branches to explain this offering fellowship, where each One reveals the Other. He said that He is the Vine, the sons of God are the branches of the Vine, and the Father is the Vinedresser. **Joh 15:1,5.** As a son of God, the works that we are to do are the *fruit* of a branch that draws its life from the root of the Vine. Emphasising this reality, Jesus said, 'I am the Vine, you are the branches. He who abides in Me, and I in him, bears much fruit; *for without Me you can do nothing.*' **Joh 15:5.**

The fruit that we bear as branches on the Vine, who is Christ, are the works that He, as the Seed, personally produced for us in seven wounding events. This fruit belongs to our name in heaven. It is our reward, and becomes our glory. We see that it is not we who live, but *Christ* lives within us, and we live by His faith and works. As the apostle Paul testified, 'I have been crucified with Christ; 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 the faith of the Son of God, who loved me and gave Himself for me.' **Gal 2:20.**

The picture of the vine and branches reveals the transfer of life through offering. This life is transferred from the root to each branch that abides in the vine, and it is revealed by the fruit brought forth by the branch.

Further reading: John 15

## A new plant

The imagery of 'a seed' illustrates the transfer of life through offering and its implications. Through offering, the one seed multiplies to a sheaf of seeds. Each new seed is a unique 'name'. When these seeds are planted, they bring forth new plants and multiply seed. Every seed is of 'the one life and one Spirit' of the *first Seed*.

Drawing our attention to this implication of Christ's offering as the Seed, Paul wrote, 'For both He who sanctifies and those who are being sanctified are all of one [Father], for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me."' **Heb 2:11-13.**

The seed of our name, which was brought forth from the travail of the one Seed, is planted in the 'soil' of our spirit. This seed, which contains our name, is *the divine nature*. Through the germination of the seed, by the Holy Spirit, we are *conceived* as a new-creation son of God and are then placed by the Father into the body of Christ. We see that being born as a new-creation son of God, depicted in Jesus' parable as 'a plant', requires the 'soil' of our identity *and* the seed. We bring forth, from our humanity, which is likened to 'the soil', the fruit that comes from the seed.

As a consequence of the fall of mankind, there are other seeds that can be planted in the spirit of a person. These seeds, sown by the enemy, impact upon the definition and formation of one's life. This is evident, for example, in the identity expression of those who are homosexual or transgender. In one way or another, the word of truth concerning their identity has been suppressed. **Rom 1:18. Rom 1:26-27.**

Further reading: 1 Peter 1



## The washing of regeneration

Writing to Titus, the apostle Paul explained that we are saved through the washing of regeneration and renewing of the Holy Spirit. **Tit 3:5**. The washing of regeneration through the ministry of the Holy Spirit specifically applies to our *humanity*. It is first evident when, by prevenient grace, a hearer who is dead in trespasses and sins is made alive, enabling them to hear and to respond to the invitation to be born again as a son of God. **Eph 2:1-2**.

Once we have been born of God and baptised by the Father into the body of Christ, this washing and renewing work continues in our life as we journey each day with Christ on the pathway of salvation that He pioneered for us as our great High Priest. We journey by the capacity of the Holy Spirit through obedience to the word of the Father, which is ministered to us from a presbytery by messengers who are sent by Christ. **Heb 5:9-10**.

In this regard, regeneration and renewing are operative in our life as we walk each day in the reality of our baptism by water into the fellowship of Christ's death, burial and resurrection. Our participation in this process, which includes the circumcision of our heart, delivers to us a new heart and a new spirit, as promised by the Lord. Through the prophet Ezekiel, He declared, 'Then I will sprinkle clean water on you [ministering the washing of regeneration], and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgements and do them.' **Eze 36:25-27**.

Further reading: Titus 3

## A new heart and new spirit

The effect of regeneration is a *new heart*, from which 'thorns' and 'the stones' of the other law are being removed, and a *spirit that is made new* through new birth. This highlights that the process of regeneration and renewing is addressing the 'soil' of our heart. As we embrace the process through which our carnality is being removed, and we walk in the word that we are hearing, the divine nature, which is planted in the soil of our spirit, continues to take root, grow and become the expression of our identity as a son of God. Summarising this progressive work, Paul said, 'But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image [as the Son] from glory to glory, just as by the Spirit of the Lord.' **2Co 3:18**. Notably, the parable of 'the seed and grounds' teaches us that if the soil of our heart is not being changed through this process, we, as a new-creation 'plant', can die, even though what is born of God does not sin. **1Jn 3:9**.

As our spirit is being regenerated and our soul is being renewed, we are able to mature as a son of man and a son of God, and to reveal Christ by doing the works of obedience that He fulfilled for us. The seed of the divine nature, containing our name from the Father, defines who we are and also the expression of our identity in the fellowship of one Spirit. These are *His statutes*, which have become the *rule of our life*, which we are progressively expressing by the capacity of the Holy Spirit. Paul exhorted us to this orientation to life, writing, 'Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we have already attained, *let us walk by the same rule*, let us be of the same mind.' **Php 3:15-16**.

Further reading: Philippians 3

## Yoked to Christ

In the fellowship of Christ's offering and sufferings, we are being connected to all that Christ has already accomplished for us. He has fulfilled the works that belong to our name as a son of God. The apostle Paul declared concerning the work of regeneration in our lives, 'Now hope [as sons of God] does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.' **Rom 5:5**. Because of the ongoing work of regeneration, we are able to obey from the heart that form of teaching to which we were delivered. **Rom 6:17-18**.

We have become *love-slaves* of what Christ documented in the Scriptures as His teaching or 'commandments'. These are the works that God the Father planned for us to do, which He wrote in His book of life. The Son accomplished these works for us so that, by the Spirit, we could fulfil them in the way that the Father planned.

For this purpose, as we come to Christ, He yokes us to Himself so that we can do these works with Him because they are our works. He says to us, 'Come to Me, all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you and *learn from Me*, for I am gentle and lowly in heart, and you will find *rest for your souls*. For My yoke is easy and My burden is light.' **Mat 11:28-30**.

Paul's own summary of this amazing principle was, 'For I through the Law died to the Law that I might live to God. I have been crucified with Christ; 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 the faith of the Son of God, who loved me and gave Himself for me.' **Gal 2:19-20**.

Further reading: Romans 6

## Intercession and travail

The apostle Peter referred to the seven wounding events that Christ suffered from the garden of Gethsemane to the cross as the *pains of death*. **Act 2:24**. They were the *birth pains* that belonged to Christ's *travail*. The fruit that is brought forth through these birth pangs of death defines a new creation that possesses the *nature* of the One who travailed to bring them forth. This is Christ's travail, in whom dwelt the fulness of the Godhead, bodily. **Col 2:9**.

Jesus travailed in this manner as Yahweh Son, in identity, as much as He was the Father's Seed and the Son of Man. Yahweh Son is the sum and substance of all sonship. Emphasising that although the Son had come in the flesh, He was Yahweh Son in identity, Jesus quoted King David, saying, 'How then does David in the Spirit call Him "Lord" ... If David then calls Him "Lord," how is He his Son?' **Mat 22:43-45**.

The intercessory prayer of the Father, Son and Holy Spirit is articulated in Their intense love. From this intercession proceeds the word by which we are born as sons of God. This is the word of the Father in which is our name as a son of God. **1Pe 1:23**. The word of *Elohim* is the expression of Their will. They, therefore, accomplish what They say. The threefold expression of the purpose of God as Father, Son and Holy Spirit, which springs from Their fellowship, became one Covenant, called 'Their Covenant'. Their Covenant states, 'Let us make man in *Our* image, according to *Our* likeness'. **Gen 1:26**.

The word of Yahweh is the statement of our eternal predestination. This word defines our name and works. It is the proclamation of our name and character as a person. Our name becomes our initiative because it is given to us and belongs to us as we are born by the Father, placed in the body, and join the regenerating work of the Son's offering by the power of Eternal Spirit.

Further reading: Ephesians 1

## The name and initiative of the Father

God the Father is the source of every identity. Moreover, He is the Father of all the families of the earth in which these identities are brought forth. James, the brother of Jesus, identified the Father as the source of identities, writing, 'Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the *Father of lights*, with whom there is no variation or shadow of turning. Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.' **Jas 1:16-18**. The 'lights' identified by James in this passage, refer to spirits, or identities. We know this because King Solomon explained that 'the spirit of a man is the lamp [or light-bearer] of the Lord'. **Pro 20:27**.

The apostle Paul explained that *creation springs from God the Father*, writing, 'There is one God, the Father, of whom are all things, and we for Him'. **1Co 8:6**. Creation is the context that has been prepared for families in which identities are multiplied through procreation. These identities were predestined to be born of God by incorruptible Seed, through the word of God. **1Pe 1:23**. The name and initiative of the Father is revealed through this process.

More specifically, the glory of God the Father is seen in godly families, as identities are multiplied from the womb in the bringing forth of children. In these *covenant houses*, the children are children of Abraham as sons and daughters of men. Following their conception, they are born again in the womb as sons and daughters of God. That is, they are born again of the Seed of the Father, who is Christ, in whose name their name as a son of God resides. **Php 2:9-11**.

Further reading: Romans 1

## Our identity is reborn

A natural birth is a procreative work, established in creation by God the Father. Through procreation, an eternal spirit, or identity, is generated in a physical body. The manifestation of this identity is 'out of nothing', in the sense that the person – as a body, soul and spirit – did not exist until the conception had occurred in the womb of a mother. It is this eternal identity that is then *reborn* in a physical body as a son of God.

The process of being born again parallels the conception of Christ as the Son of Man in the womb of Mary. However, it is important to recognise the differences between Christ's birth and our new birth. Christ is Yahweh Son who emptied Himself, *before*, to be begotten by the Father as the Son of God. He then emptied Himself further to the womb of the virgin Mary and was conceived as the Son of God in the flesh by the agency of the Holy Spirit. By this means, He was brought forth as a Son of Man and a Son of God in the lineage of Abraham and David. Importantly, Christ's identity pre-existed this birth.

As sons of men, who are children of Abraham through faith, our identity is created through a natural conception in the womb of a woman. This is a marked distinction from Christ, who is I AM in identity, having no beginning nor end of days. **Joh 8:58. Heb 7:3.** A natural identity, conceived in a mother's womb, is born again of the Seed of the divine nature that comes from the Father through Christ, by the Holy Spirit. This happens in the womb of a woman who, through the faith of one parent, belongs to the corporate virgin bride of Christ. **1Co 7:14.** In this sense, an existing natural identity is born of the Father, by the Spirit, through the travail of the virgin bride, which is the church.

Further reading: John 3

## The Firstborn among many brethren

Jesus was God the Son who was begotten as the Son of God and was manifest in the flesh as the Son of Man. We are sons of men who are born again as sons of God. Paul explained this point of connection, writing, 'For both He who sanctifies [Christ] and those who are being sanctified [sons of men] *are all of one* [born of the Father through the agency of the Spirit], for which reason *He is not ashamed to call them brethren*'. **Heb 2:11**. We now sojourn with Jesus on the pathway of salvation that He pioneered through His offering and suffering journey from Gethsemane to Calvary. **Heb 5:7-9**.

At the conclusion of this journey, when He was raised from the dead, He was manifest as the first Man made in the image and likeness of God. As we faithfully walk each day by the Spirit on this pathway, we are progressively being changed from glory to glory into the image of the Son. **2Co 3:18**. At the resurrection on the last day, we will be made just like Him! **1Jn 3:2**.

Presently, the bringing forth of identities who are born again as sons of God happens in godly families. These families are the expression of the bride of Christ, the church, *who remains a virgin* although married to Christ. The consummation of the union of Christ and the church is not possible until those who comprise the bride of Christ receive their spiritual bodies in the resurrection. Even then, the marriage is not consummated until the conclusion of the Millennium. At that time, the old creation will pass away, and the new heavens and earth will be established. The union of Christ and His bride establishes a new economy by which sons of God are brought forth in maturity.

Further reading: Isaiah 66

## The desire of a son of God

Until the day of resurrection, through circumcision and regeneration, we are progressively maturing as sons of men who have been born of the Seed of the divine nature as sons of God. Our faithful and patient participation in this process brings us to the fullness of the adoption, identified by the apostle Paul as 'the redemption of our body'. **Rom 8:23**. This is the day of resurrection when we receive our spiritual body, which is an immortal, incorruptible, physical body that is clothed with a heavenly body. Prophesying concerning this day, King David wrote, 'As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness'. **Psa 17:15**.

Manifesting the divine nature as part of our humanity is the present focus of our daily fellowship in the offering and sufferings of Christ. The name that we receive through new birth is the essence of the Seed by which our identity is born again. It defines our unique expression of the one *zoe* life of God. Because of our birth as a new-creation son of God, we have a participation in the fellowship and purpose of Yahweh. This *desire* belongs to us, for it is the essence and life of the Seed. Communicating the participation of sons of God in the fellowship of Yahweh, King David declared, 'One thing *I have desired* of the Lord [Yahweh], that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.' **Psa 27:4**.

Importantly, as sons of God, we are not merely an extension of the expression of Yahweh, like the Angel of the Lord. Rather, we have been born to be participants in the fellowship of the Father, Son and Holy Spirit as those who are born of Their life and are being made in Their image and according to Their likeness. **Gen 1:26**.

Further reading: 1 John 3



## The pains of death

Jesus declared to the disciples, 'Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.' **Joh 12:24**. Furthermore, on the Day of Pentecost, the apostle Peter described the death of the Seed by saying to the crowd, 'Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God [the Father] raised up, having loosed *the pains of death*, because it was not possible that He should be held by it.' **Act 2:23-24**.

The Greek word for 'pain' that Peter used to describe the 'pains of death' specifically refers to the travail associated with *birth pangs*. In this regard, Peter was highlighting that each wounding event in the course of Christ's offering journey, culminating in His death on the cross and subsequent burial and resurrection, *were birth pangs*. Jesus was not held by death, but through His death something was being brought forth by God the Father.

In and of itself, each wound that Jesus suffered was sufficient to kill Him, revealing that these birth pangs were events in which Jesus laid His life down by *emptying Himself to an endpoint*. Jesus highlighted this implication of His travail, declaring, 'Therefore My Father loves Me, because *I lay down My life that I may take it again*. No one takes it from Me, but I lay it down of Myself. I have power [from the Holy Spirit] to lay it down, and I have power to take it again. This command I have received from My Father.' **Joh 10:17-18**.

Christ was being put to death in each wound. By this, we mean that the birth pangs of death were Christ's seven suffering events, which were impossible for Him to survive without *exanastasis*. Through *exanastasis*, Christ's body was being progressively *immortalised* through the resurrection life of the Father in His blood. **Heb 13:20**.

Further reading: Isaiah 53

## The Son's emptying travail

*Emptying* is the expression of the Son's travail, which is enabled by Eternal Spirit from the Holy Spirit. This travail began, *before*, in the fellowship of Yahweh *Elohim*, when Yahweh the Son emptied Himself to the bosom of the Father in order to reveal the Father by becoming His Son. Having been brought forth as the Son of God by the word of the Father, He was enabled by the Spirit to further empty Himself to the womb of the virgin Mary and be begotten as the Son of God in the flesh. Through this birth, He was the Firstfruits Son of God in the flesh. The next expression of the Son's travail was manifest at His baptism, where He was sealed by the Holy Spirit for the work of revealing the Father during His 3½-year earthly ministry. **Joh 14:9-11.**

At the conclusion of this earthly ministry, Jesus testified of His next action of 'emptying'. This is when He said to His disciples that the hour for His glorification had come. He was going to be glorified as a Firstfruit, *a second time*. Through this emptying travail, He was going to be brought forth from the dead in a spiritual body as the first Man made in the image and likeness of God. Furthermore, He was going to become the Head of a corporate body, as the Chief Seed in a firstfruits Sheaf containing a great multitude of seed.

Jesus described this work of 'emptying' as a seed falling into the ground and dying for the purpose of bringing forth 'much grain'. **Joh 12:23-24.** Significantly, having established this point, Jesus then 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.**

Further reading: Philippians 2

## The glorification of the Father

The Father's name is glorified when the one Seed, Christ, becomes a multitude of seeds *in one Sheaf*. These 'seeds' are the name of every son who would be born again of the life of God. They are born again once they receive this Seed into their spirit, which was brought forth through the travail of Christ, the one Seed of the Father. The seed of their name and life as a son of God is germinated by the Holy Spirit, causing their identity to be reborn as a son of God.

Jesus was the one Seed in whom all the names of the sons of God were written, *before*, when He was begotten by the Father as the Son of God. However, unless He fell into the ground and died, He would abide alone as the only Son of God. By asking the Father to glorify His name, Jesus was asking the Father to multiply the names of all the sons of God from the one Seed. This multiplication happened through 'the pangs of death', or birth pangs, that belonged to the travail of His seven wounds.

This specific dimension of the Son's travail commenced in the garden of Gethsemane. He prayed to the Father, saying, 'Father, if it is Your will, take this cup away from Me; nevertheless, not My will, *but Your [will], be done.*' **Luk 22:42**. Jesus Christ was emptying Himself, or falling into the ground and dying, so that the Seed would be multiplied, and we could then be brought forth of the Father's own will as a firstfruits of His creation! **Jas 1:18**. Enabling this travailing work, Jesus was strengthened with Eternal Spirit from the Holy Spirit. Being in agony, 'He prayed more earnestly. Then His sweat became like great drops of blood *falling down to the ground!*' **Luk 22:44**. Having been strengthened with Eternal Spirit from the Holy Spirit, the Son continued to travail in prayer through the course of His seven wounding events.

Further reading: John 12

## The Sheaf of firstfruits

The Father brought forth the name of every person's sonship *as multiplied seed* from Christ, who was falling into the ground and dying in each travailing, wounding event. **Joh 12:24**. Following His resurrection, this seed – the seed of our name as a son of God – could be planted in our spirit and reveal our name as a son of God in Him. **2Co 5:21**.

On the day of Christ's resurrection, the Father, by the Holy Spirit, caused the Spirit of the Son to re-enter His physical body, which had been made immortal and incorruptible through His offering journey from Gethsemane to Calvary. His physical body was further clothed with His heavenly body, revealing the spiritual body. By this means, Jesus Christ was revealed as the Firstborn from the dead. **Col 1:18. Rev 1:5**. He was the first Man to be made in the image and likeness of God. **Gen 1:26. Rom 5:14**.

Significantly, the apostle Paul said that when Christ had risen from the dead, He had 'become the [Sheaf of] *firstfruits* of those who have fallen asleep'. **1Co 15:20**. The one Seed had multiplied to many seeds in Him, the one Sheaf. In this regard, He is the sum of every seed in the Sheaf for He accomplished all the works that belong to our sonship. Inasmuch as He is the Sheaf of firstfruits, He was also the Chief, or foremost, Seed in the Sheaf.

The important point to recognise is that prior to the commencement of His travailing, emptying journey, from *before*, Yahweh Son was the full and only expression of all sonship. In each travailing wound, He who filled all things, and in whom was written all the names of the sons from the Father, was emptying Himself. He was doing this to make room so that we could be revealed from His substance as new seed, living by His life but with a unique name as a son of God.

Further reading: Colossians 1

## The disciples were born again

Through His resurrection from the dead, Jesus Christ was brought forth as the first Man in the image and likeness of God. That is, He was the Firstfruits of us all, who would be brought forth from the dead through the pathway of regeneration and renewing that He pioneered. **1Co 15:20-22**. Furthermore, He was brought forth as the whole Sheaf of firstfruits. These firstfruit expressions were *added* to Yahweh Son in identity. For this reason, the apostle John described the Son as wearing '*many crowns*'. **Rev 19:12**.

On the evening of His resurrection, the glorified Son of Man appeared to His disciples. He first said to them, 'Peace be with you.' **Joh 20:19**. With this statement, the redemptive implications of His finished offering were proclaimed to them. Through prevenient grace, which accompanied this declaration, the disciples bore witness to Christ's pierced hands and side. **Joh 20:20**. They looked on Him whom they had pierced, and their mourning was turned to gladness and joy as 'they saw the Lord'. **Zec 12:10. Isa 51:11. Joh 20:20**.

Jesus then said to them again, 'Peace to you! As the Father has sent Me, I also send you.' **Joh 20:21**. With this statement, the Spirit of Christ and the Spirit of the Father, in terms of Their own Spirit and identity, made Their abode in the hearts of the disciples. Jesus then breathed on them and said, 'Receive the Holy Spirit.' **Joh 20:22**. As Jesus breathed on the disciples, they received, from the Father, the Spirit of the Son into their spirit. This was now the specific seed of their name and life as a son of God that had been brought forth through the travail of Christ. The Holy Spirit, whom they had received, caused the germination of this seed in their spirit and they were born again as new-creation sons of God in identity.

Further reading: John 20

## The work of the church

After they were born again as sons of God, the Father placed each disciple in the church by making them mortal members of Christ's immortal body. This corporate body was established on the cross through Christ's offering and suffering journey. **Eph 2:14-18**. We know that after Jesus' Spirit departed from His immortalised and incorruptible body, a soldier's spear was thrust into His side, out from which flowed blood, water, and the Spirit of grace and supplication. **Joh 19:34-37. Zec 12:10**. These elements were the 'rib' from which the bride of Christ, the church, was formed.

Although born of God, members of the body of Christ and part of the bride of Christ, the disciples could not minister the word through which others could be born again of the Father. At this stage, the corporate woman was indistinguishable from Christ. She was not manifest as a bride coming down from heaven until the Day of Pentecost. On this day, those who were born again and baptised by the Father into Christ were baptised by the Holy Spirit into the sevenfold Spirit of God. **Act 1:8**. They received the capacity to travail with Christ and to proclaim the word, as His witnesses, through which others could be born of God. *Their* hearers were brought forth from the church as children of the Father, who were born of the incorruptible divine seed of their name, by the Holy Spirit. Luke recorded that, on that day alone, 3 000 souls were added to them. **Act 2:41**.

Bringing forth sons of God the Father is now the work of the church, for the bride of Christ is the *vessel of multiplication*. She is a virgin bride who is presently proceeding from the spiritual body of Christ, as Eve proceeded from Adam. She is the woman of whom the Father said to Satan, 'And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.' **Gen 3:15**.

Further reading: Revelation 12

## The Bread of Life

After being baptised by John the Baptist in the Jordan River, Jesus was led by the Holy Spirit into the wilderness, where He was tempted by the Devil for forty days. At the end of this time of fasting, Jesus was hungry, and the Devil said to Him, 'If You are the Son of God, command this stone to become bread.' Jesus answered Satan, saying, 'It is written, "*Man shall not live by bread alone, but by every word of God*".' **Luk 4:1-4.**

Sons of God live by every word that proceeds from the mouth of the Father, through the ministry of Christ, by the Holy Spirit. This word is proceeding from the covenant fellowship of the Father, the Son and the Holy Spirit, who determined together, saying, 'Let Us make man in Our image, according to Our likeness.' **Gen 1:26.** The substance of this word was manifest when Jesus was born of the virgin Mary, and the Word became flesh. **Joh 1:4,14.** Then, through the offering and suffering journey of the Son of Man, from Gethsemane to Calvary, and through His resurrection as the first Man made in the image and likeness of God, this substance was made available to everyone who would receive and walk in His word.

This word is now the source of life and understanding for us. Explaining this point, the apostle John said, 'And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.' **1Jn 5:20.** The understanding that we receive is eternal life *because* the Word of God became flesh. **Joh 1:1,14.** We, who are flesh and blood, live by eating and drinking the right food. Jesus said that He came down from heaven to be 'food' for us to eat, identifying Himself as 'the Bread of Life.' **Joh 6:35.**

Further reading: John 6:1-35

## Spirit and life

Jesus said that His flesh was ‘food indeed’ and His blood was ‘drink indeed’. **Joh 6:55**. Having established this point, Jesus reiterated that we do not physically eat His flesh or drink His blood. He had already said that we eat by *coming to Him*, and drink by *believing in Him*. **Joh 6:35**. Importantly, He explained that the message that He brought, if received, would be *Spirit and life to us*. **Joh 6:63**.

By identifying His word as being Spirit and life to us, Jesus was explaining that the covenant purpose of Yahweh is accomplished in our life as we receive and live by the word that proceeds from Their fellowship. We are established as participants in the one-Spirit fellowship of Yahweh, and are born of, and live by, Their *zoe* life. That is, as we receive and live by the covenant ‘word from the beginning’, what is true in God is becoming true in us. **1Jn 2:7-8**.

By the word, the Spirit, who became the *Paraclete*, or Helper, of the Son and of the Father, enabling the Son to become the Seed and substance of our name and identity from the Father, becomes our Helper. As His temple, the Spirit enables our expression, forever, as a son of God and a son of man in the fellowship of Yahweh. By identifying His word as *life* to us, Christ was explaining that the *zoe* life of God becomes the power by which we live. This is God’s initiative toward us as *El Shaddai*. Accordingly, as blood gives life to our physical bodies, His word is *zoe* life to us and in us.

In this present season, and *forevermore*, we are to feed on the word, which is the substance and capacity of our life. This is because it is the substance of the *agape* meal of the Father’s house. We must not turn the stones of Law into ‘bread’ and then, through sacramentalism, claim that these ‘stones’ are the blessing of Christ’s substance and life by which we live.

Further reading: John 6:36-71





Restoring  
my Soul