



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

JULY 2025

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A FIVE DAY DEVOTIONAL GUIDE

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# **RESTORING MY SOUL**

*A Five Day Devotional Guide*

**July 2025**

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## The proclamation of the gospel of God

The Father, Son and Holy Spirit's purpose and plan for you and me is truly amazing! We were predestined to be born of God's divine nature and brought to glory as men and women who have been made in Their image and likeness. The apostle Peter rejoiced in this purpose, describing it as 'exceedingly great and precious promises'! **2Pe 1:4**.

The proclamation of the gospel of God is the beginning of salvation. This is the word declaring Yahweh *Elohim's* covenant purpose for each person. As we have already noted, His purpose and plan for every individual is that they are born of God and made in the image and likeness of the Father, Son and Holy Spirit. **Gen 1:26**.

John described this message as 'the commandments of Christ'. **Joh 14:21**. The commandments of Christ are proclaimed by the Holy Spirit, through the ministry of Christ's messengers. They declare to a hearer that they can be redeemed from their bondage to sin and death as citizens of the kingdom of darkness. Moreover, they declare that a hearer can fulfil their predestination by being born as a son of God and brought to glory as a man or a woman in the image and likeness of God.

This message ministers faith to a hearer so that they can believe for, and participate in, God's covenant purpose for them. **Rom 10:17**. This is the first dimension of faith that a person receives on the pathway of salvation. Faith is then ministered at each step of this journey, enabling the hearer to believe and to choose God's call upon them. Explaining this provision, the apostle Paul wrote, 'For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. *For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."*' **Rom 1:16-17**.

Further reading: Romans 1

## Made alive as a son of Abraham

Christ's message is the water of the word, and it begins to minister regeneration to a hearer. Regeneration is not the new birth; rather, it is the ministry of the Spirit, through the word, to the humanity of a believer. This regenerative work, associated with the Spirit of grace and supplication that accompanies the commands of Christ, makes a person who was formerly dead in trespasses and sins, alive. They are made alive so that they can hear and respond to the gospel. **1Co 2:9,14.**

Explaining this initial regenerative effect of grace and supplication upon a hearer, the apostle Paul said, 'And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience.' **Eph 2:1-2.**

When a person is made alive by regeneration, they are no longer dead in trespasses and sins as a son or daughter of *Adam*. Although they are still of 'the dust of the earth' as a natural person, they have become a son or daughter of *Abraham*. This is because they have received the same faith that Abraham received when he believed the word that contained the 'exceedingly great and precious promises' of God. **2Pe 1:4. Rom 4:16-17.** He believed the word that was spoken to him by Christ. We recall that the Lord said to Abraham, 'I will make your descendants as the dust of the earth.' **Gen 13:16.** Importantly, as we noted above, they are now able to hear and receive the things which God has prepared for those who love Him. **1Co 2:9,14.** They can see the kingdom of God. **Joh 3:3.**

Further reading: Romans 4

## Prevenient grace to fellowship

A person demonstrates that they have not resisted the prevenient grace of God because they are enabled to look on Christ whom they have pierced through their sin. That is, they see the implications of their sin and that Jesus died *with them* under the resulting condemnation. They begin to mourn with godly sorrow, leading to the works of repentance. **2Co 7:10. Zec 12:10.** They are able to do this by the prevenient grace of God, and the regenerative capacity of the word.

As a person keeps Christ's commands, there will be notable changes in their life. They will find deliverance from addictions; healing of past hurts; relief from spiritual torment, and so on. Because of the deliverance they are finding, they will love Christ and will glorify God. They are rejoicing in 'amazing grace'!

The hearer loves Christ by keeping His commands. For this reason, Jesus said that the Father would love them, and that He would also love them. Furthermore, Jesus said that He would personally make Himself known to them, saying, 'He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.' **Joh 14:21.**

The Father demonstrates His love for the hearer who loves Christ by sending the Spirit of His Son, Jesus Christ, *into their heart*. Note that the Spirit of the Son is sent into their heart first. This is when Jesus, *in identity*, makes Himself known to them. He comes to *abide* in the *heart* of the hearer, which is distinct from their spirit. When the Spirit of Christ comes into a person's heart, the Father also comes to abide in their heart, for the Son and the Father are one. **Joh 14:10.**

Further reading: John 14

## The Spirit of adoption

The Son, when sent into a believer's heart, *prays* to the Father, asking Him to give to them the Holy Spirit. Described by Jesus as 'another Helper', the Holy Spirit is sent to them to be with them, and then in them. **Joh 14:15-17**. This is when a person receives 'the promise of the Spirit', whom the heroes of faith saw from afar, but did not receive. It is the fruit of the *second* dimension of faith that comes by hearing the gospel of God. **Gal 3:14**.

The distinction of the Holy Spirit being *with* the believer and *in* them, is important. He is with a believer when He comes into their heart. They now have the Father, Son and Holy Spirit dwelling *with* them. The Spirit comes into their *heart*, convicting them of sin, righteousness and judgement. **Joh 16:7-11**. Through this conviction, they are being asked, 'Do you want to be a son of God?'

If a hearer does not resist the conviction of the Holy Spirit, He gives to them the faith to believe for what is totally *impossible and unthinkable*. They are able to believe that they can be born again of the Father's divine nature as His son. This is the *third* dimension of faith. Revising the steps of faith through which a person arrives at this understanding, we note that the first dimension of faith and grace makes them alive again from the death of sin. The second dimension of faith is when the hearer receives the Holy Spirit. His work is to convince them that what God has promised, He will give to them. The Spirit then convicts them to choose to become sons of God – first, by adoption, and then as sons of God who are born again of the seed of the divine nature that comes from God through Christ. This is the fruit of the third dimension of faith.

Further reading: Galatians 3



## Adoption and new birth

In response to their acceptance of this amazing invitation, the Holy Spirit comes into the believer's *spirit* as 'the Spirit of adoption', enabling them to call God, 'my Father'. Summarising this wonderful waypoint of salvation, the apostle Paul declared, 'For you did not receive the spirit of bondage *again to fear*, but you received the *Spirit of adoption* by whom we [as an identity] cry out, "Abba, Father"'. **Rom 8:15.**

When the Holy Spirit comes into the spirit of a hearer, enabling them to cry, 'Abba, Father', they are *sealed* with the Spirit and become a *temple* for the Holy Spirit. **1Co 6:19.** Summarising the steps leading to this significant waypoint, Paul wrote, '[1] In Him [Christ] you also trusted, after you heard the word of truth, the gospel of your salvation; [2] in whom also, having believed, you were sealed with the Holy Spirit of promise, who is [3] the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory'. **Eph 1:13-14.** It is amazing to consider that the Holy Spirit, whom a person receives in a firstfruits measure, is a guarantee of their eternal salvation! **Rom 8:23. 2Co 1:21-22.** He is committed to leading them in all truth.

In response to the believer's cry, 'Abba, Father', which is enabled by the Spirit of adoption, the Father sends forth the seed of the Spirit of Christ *into the spirit* of the believer. This is the unique seed of their name, which was brought forth through the travail of the one Seed, Christ. This is what Paul meant, when he said, 'And because you are sons [by adoption], God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore, you are no longer a slave but a son, and if a son, then an heir of God through Christ.' **Gal 4:6-7.**

Further reading: Ephesians 1

## A new creation

It is important to recognise that while the Son, in identity, *dwells in a believer's heart*, the seed of their sonship, brought forth through the travail of Christ, is sent forth by the word of God and then germinated *in their spirit* by the Holy Spirit. By this means, they are conceived as a son of God, having been born of the divine nature. Through new birth, Christ's life has become their life, but the expression of this life is *unique to their name as a son of God*. **Gal 2:20**. They have become a totally new creation! Moreover, through new birth, the believer receives a heavenly body, which is reserved for them in heaven.

After a person has been born again as a son of God, the Father then places them into the church, *by making them a member of the body of Christ*. **Col 1:18**. This immersion into the body is one of *three dimensions of baptism*. **1Co 12:13,18**. Having become Christ's, they are Abraham's seed, and heirs according to the promise made to Abraham. That is, their spirit, which is the lamp of the Lord, has been lit, and they are manifest as one of the stars that Abraham saw when the Lord said to him, 'Look now toward heaven, and count the stars if you are able to number them ... So shall your descendants be.' **Gen 15:5**.

Significantly, a new son of God is raised by the Father to heavenly places as a citizen of the heavenly Jerusalem, the church. The psalmist prophesied of this amazing implication of new birth and baptism by the Father, writing, 'And of Zion [where the heavenly Jerusalem has been established] it will be said, "This one and that one were born in her; and the Most High Himself [that is, the Father] shall establish her."' **Psa 87:5**. The heavenly Jerusalem is the context where sons of God are to lay their life down in love for one another according to their name as a son of God. **1Jn 4:7**.

Further reading: Genesis 15

## The washing of regeneration

Although a believer has been born of the Spirit, and is in Christ, *'the body is [still] dead because of sin'*. **Rom 8:9-11**. This is the implication of the other law which is still in their heart. This law, fathered in mankind by Satan, causes a person to think and to act in a manner that is inconsistent with their obedience as a son of God. **Rom 7:15**. On account of the other law, they are brought into bondage to 'the law of sin and death'. **Rom 8:2. Rom 7:23**.

Deliverance from the body of death is through regeneration and renewing in the fellowship of Christ's dying and living. We are joined to this pathway, upon which our salvation is progressively obtained, when we are baptised by water. *This is a second dimension of baptism*. 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*.

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 walk each day in the reality of our baptism by water into the fellowship of Christ's death, burial and resurrection.

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. We are progressively changing from one degree of glory to another, into the image of the Son. **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**.

Further reading: Romans 6

## Baptism into the Holy Spirit

It is important to recognise that baptism into the name of the Father and the Son and the Holy Spirit are three dimensions of *one baptism*. A believer who is progressively obtaining their eternal salvation will continue to walk in these dimensions of baptism as disciples of Christ. **Mat 28:19-20**. Significantly, the three dimensions of baptism are not merely a *sequence* of sacramental actions or procedures that a person must experience.

Demonstrating this point, we note the example of the apostle Peter's ministry in the house of Cornelius. The book of Acts recorded that, as Peter was speaking, 'The Holy Spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.' **Act 10:44-46**. Having witnessed this sovereign action of the Holy Spirit, 'Peter answered, "Can anyone forbid water, that these should not be baptised who have received the Holy Spirit just as we have?" And he commanded them to be baptised in the name of the Lord.' **Act 10:46-48**. We see that these believers were sovereignly baptised into the Holy Spirit before they were baptised by water.

After the Father has baptised us into Christ and His love, the Son, likewise, baptises us into the Holy Spirit. John the Baptist prophesied of Christ's initiative, saying, '*He will baptise you with the Holy Spirit and fire.*' **Mat 3:11**.

Immersion into the Person of the Holy Spirit commences when He comes into a believer's spirit as the Spirit of adoption. **Rom 8:15**. The inheritance that they receive, once they have chosen adoption as a son of God, is the divine nature as a seed from the Father, which is Christ. Having been sealed with the Holy Spirit, the believer then also receives from the Spirit, the inheritance of the fellowship of Yahweh *Elohim*, manifest by and through the seven Spirits of God.

Further reading: Acts 10

## The fellowship of prayer

Christ Himself received the anointing of the Spirit at His baptism, signified by a dove descending upon Him. **Joh 1:32. Luk 3:22.** Jesus later testified, 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor.' **Luk 4:18. Isa 61:1-2.** The prophet Isaiah explained that the Spirit of the Lord is the seven Spirits of God. **Isa 11:2.** Jesus received this anointing without measure in relation to His name as the Father's Firstborn Son. Notably, He has the seven Spirits of God when He speaks to lampstand churches. **Rev 3:1.** The Holy Spirit takes what belongs to Christ and gives it to a person who is born again and in Christ.

After a believer has been baptised by the Son in the Holy Spirit, the Son then consults with the Holy Spirit in relation to their needs. Christ inquires of the Spirit regarding how they are connecting to Him in obedience to the instructions that the Holy Spirit takes from Christ. **Rom 8:26-27.** The Spirit uses these instructions to lead them upon the pathway of their sanctification, enabling them to do the works that Christ has accomplished for them on His offering journey.

The Son, then, in prayer, reports to the Father about the believer's progress as His son. **Rom 8:27.** If they are obediently following the leading of the Holy Spirit, they are truly sons of God. God the Father is then 'for them', so who can be against them? **Rom 8:31.** The Father is freely giving to sons of God 'all things' as they walk and live in this way. **2Pe 1:3.** They then proceed to understand that nothing can separate them from the love of Christ as they journey with Him in the fellowship of His sufferings. **Rom 8:35-39.** These sufferings are part of their experience from Him who is I AM. As a believer is led by the Spirit in the fellowship of Christ's sufferings, they are able to be 'more than conquerors' through Christ who loved them. **Rom 8:37.**

Further reading: Romans 8

## Power to be witnesses

Baptism into the Holy Spirit is indicated by the capacity to speak in tongues. **Act 2:4.** By the Spirit, a believer is able to join the intercession and travailing prayer of the Father, Son and Holy Spirit, and to journey with Christ, through obedience to the word, on the pathway of salvation that He pioneered for them. Significantly, a son of God is granted the same strength that Christ received from the Holy Spirit for His offering and suffering journey from Gethsemane to Calvary. **Luk 22:43-44. Heb 9:14.**

The seven Spirits of God is the power for a person's journey on the pathway of salvation. Journeying with and in Christ, they are able to be His witnesses in the world. Explaining this implication of baptism by the Holy Spirit, Jesus said to His disciples, 'But 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 end of the earth.' **Act 1:8.** By the Spirit, they are able to pray and prophesy, and to testify as a son of God.

In this regard, any Christian who has received the baptism of the Spirit is then able, as part of a community of believers, to be a co-worker with Christ. That is, through the seven Spirits of God, they are able to proclaim the gospel, and support those who are responding to the gospel so that they are brought to birth as sons of God. Noting this implication of baptism by the Holy Spirit, Jesus said, 'Out of his heart will flow rivers of living water.' **Joh 7:38.** It is the seven Spirits of God that flow out of the innermost being of a son of God as a river of living water. This is the ministry of the word through which their hearers can be born again and nourished as sons of God.

Further reading: Acts 2

## Another Helper

In relation to the pathway of salvation, we know that the Son and Father come to live in the heart of a hearer after they demonstrate their love for Christ by keeping His word. **Joh 14:21**. This means that they turn from the form of conduct that belongs to the kingdom of darkness and receive instruction from Christ's messengers concerning the culture of the Father's kingdom. Although this is an amazing time of deliverance for them, it is not the new birth.

Within the heart of the believer, the Son prays to the Father, asking Him to send the Holy Spirit to them. **Joh 14:16**. Jesus described the Holy Spirit as 'another Helper' who is sent by the Father to be *with* the believer, and *in* them. **Joh 14:15-17**.

The Holy Spirit is *with us* when He takes up residence with the Father and the Son in our heart. The Spirit's initiative is to make us spiritual by freeing us from our bondage to the way of the flesh. He is against our flesh and its motivations. **Gal 5:17**. We live by the flesh when we presume to be the measure of what is good and evil for us. Having this attitude, or spirit, we pursue an expression of who we think we are, or who we want to be. This is sin and falls short of the glory of God's predestination for us. **Rom 3:23**.

The actions that we take, and the emotions that are aroused within us, when these expectations of ourselves, our life, and others are unfulfilled, signal that we are living by the flesh. These works and emotions may include, for example, uncleanness, immorality, idolatry, contentions, jealousies, outbursts of wrath, selfish ambitions, and dissensions. **Gal 5:19-21**. The most fundamental expression of the Spirit's initiative to make us spiritual is to convict us of sin, righteousness and judgement.

Further reading: Galatians 5

## The conviction of sin and righteousness

Explaining the work of the Holy Spirit, Jesus said, 'And when He has come, He will convict the world of sin, and of righteousness, and of judgement: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgement, because the ruler of this world is judged.' **Joh 16:8-11**.

When we are being convicted of sin, the Spirit is bringing to our attention our fleshly desire to define the expression of our identity and works. We do this because we are *unbelieving*. We do not believe that Jesus has fulfilled the works that belong to our sonship, and that He is to be the substance of our life as a son of God. **1Jn 5:11-13**. Unless we receive the conviction of sin, we will believe the lie that our own way is true and leads to life. **2Th 2:11**. Instead of living as a son of God, we will live as a son of disobedience and remain under condemnation. **Eph 2:2**.

Through the conviction of righteousness, the Spirit is illuminating to us the pathway of salvation that Jesus pioneered for our regeneration and renewing as a son of God. Following His resurrection from the dead, and manifestation as the first Man made in the image and likeness of God, Christ, our great High Priest ascended into heaven and sat down at the right hand of the Father. **Heb 10:12**. He now priests to us a daily participation in His offering and sufferings so that, as we walk in obedience to His word, we can be progressively made like Him. **Heb 5:8-9**. The Holy Spirit desires to lead us on this path, and to enable our obedience to the word of the Son so that our spirit can be regenerated and we can progressively mature as a son of God.

Further reading: John 16



## Do you want to be a son?

The Holy Spirit convicts us of sin, righteousness, and judgement. Convicting us of judgement, the Spirit affirms that we no longer need to be afraid of death, nor be subject to the accusations of Satan. **Rev 12:10**. The Spirit is convincing us to live by the love of God that He pours into our heart. By this love, we no longer judge ourselves according to the knowledge of good or evil. Rather, we are compelled by love to judge that we died with Christ and that, as we receive His life, we are no longer to live for ourselves but for Christ who died for us and rose again. **2Co 5:14-15**. The apostle John said that when we live in this way, the love of God is perfected in us so that 'we may have boldness in the day of judgement'. **1Jn 4:17**.

In summary, when the Spirit, who is with us, convicts us of sin, righteousness and judgement, He is asking us, 'Do you want to be a son of God?' If we do not resist the conviction of the Spirit, He gives to us the faith to believe for what is totally impossible and unthinkable. We are able to believe that we can be a son of God!

Before we consider the implications of this expression of faith, it is important to recognise that a person can *resist* the conviction of the Holy Spirit and choose to live according to the flesh. In his address to the Jews, Stephen noted this response, saying to his hearers, 'You stiff-necked and uncircumcised in heart and ears! *You always resist the Holy Spirit*; as your fathers did, so do you.' **Act 7:51**. Even after we have begun to walk by the Spirit, we can turn back to living according to the flesh. **Gal 3:1-4**. In doing so, we are at risk of losing our salvation, for Paul said, 'If you live according to the flesh you will die'. **Rom 8:13**.

Further reading: 1 Corinthians 2

## The Holy Spirit is in us

The Holy Spirit comes into a person's *spirit* when they choose to accept the amazing invitation of sonship. He is now *in* them, as well as being *with* them. The Holy Spirit comes into the believer's spirit as 'the Spirit of adoption', enabling them to call God, 'my Father'. Summarising this wonderful waypoint of salvation, the apostle Paul declared, 'For you did not receive the spirit of bondage *again to fear*, but you received the *Spirit of adoption* by whom we cry out, "Abba, Father"'. **Rom 8:15.**

When the Holy Spirit comes into our spirit, enabling us to cry, 'Abba, Father', we have been *sealed* with the Spirit. **Eph 1:13-14.** By this means, the Father has marked us as belonging to Him as a son of man. The Spirit is the seal of ownership by the Father, even before our spirit has been born again of incorruptible seed. Wonderfully, having been sealed with the Spirit, we become a temple for the Holy Spirit. **1Co 6:19.** He worships the Father and the Son at the altar of our conscience, which is a faculty of our spirit, enabling us to participate in this same fellowship of worship!

Receiving the Holy Spirit, who dwells in us, is the first implication of baptism, or immersion, into the Holy Spirit. This is what it means to receive the firstfruits of the Spirit. **Rom 8:23.** Wonderfully, Paul said that receiving the firstfruits of the Spirit is a *guarantee* that if we walk by the Spirit, we will receive our eternal inheritance as a son of God and be brought to glory as a man in the image and likeness of God. **2Co 1:21-22. Eph 1:13-14. Heb 2:10-11.**

The beginning of the assurance that belongs to those who are immersed in the Spirit and are becoming spiritual is that the Holy Spirit bears witness with our spirit that we are a son of God by adoption.

Further reading: 2 Timothy 1

## The promise of the Spirit

When we have become a temple of the Holy Spirit, we have received the 'promise of the Spirit' through faith. **Gal 3:13-14**. Amazingly, this is the first of the promises that the faithful men and women in the Old Testament saw from afar, and believed for, even though they were unable to receive them. **Heb 11:13**. The promise of the Spirit was not available to a believer until Jesus died on the cross and then rose from the dead after three days and three nights.

This promise delivers to a believer 'the adoption'. Making this further point, Paul said that 'when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law [through the cross], *that we might receive the adoption as sons*'. **Gal 4:4-5**. We see that, on account of Christ's offering on the cross, we can receive the Holy Spirit, and this delivers to us the adoption!

The adoption is not merely a waypoint on the pathway of salvation. It describes the process through which sons of men receive the Holy Spirit of promise; are born again of God's divine nature; and then are progressively made men in the image and likeness of God. This process is complete on the day of resurrection, when those who have been born as sons of God, and saved through regeneration and renewing as men, receive a spiritual body. Paul actually called this event 'the adoption, the redemption of our body'. **Rom 8:23**. On this day, our physical body will be made immortal and incorruptible by the word of the Son. It will then be clothed with our heavenly body from the Father. This spiritual body is as physical as it is spiritual, and as spiritual as it is physical.

Further reading: 1 Corinthians 15

## The Sheaf of firstfruits

Receiving the Spirit of adoption is an essential step on the pathway of salvation. However, this is not the new birth. The new birth is a particular miracle through which a son of man is born again of God's divine nature! It is the fulfilment of the truly magnificent promise that the Lord made to Abraham, when He said, 'Look now toward heaven, and count the stars if you are able to number them.... *So shall your descendants be.*' **Gen 15:5.**

Having received the promise of the Spirit through faith, a believer is enabled by the Spirit of adoption to cry, 'Abba, Father!' **Rom 8:15.** This is their acknowledgement that they have been sealed with the Spirit by the Father, and that they belong to Him. God is their Father!

In response to this confession, the Father, through the ministry of His word, sends forth the Spirit of the Son into *the spirit* of the believer. **Gal 4:6.** This is not the Person of the Son; He continues to dwell in our heart. Rather, it is the unique seed of our name and life as a son of God, which Christ brought forth through His travailing journey from Gethsemane to Calvary. Jesus was the one Seed who fell into the ground and died and rose again as a Sheaf of firstfruits.

*Before* the creation of the heavens and the earth, when Yahweh Son emptied Himself and was begotten by the Father as the Son of God, the sonship names of every person who would ever live were written in Him. When He rose from the dead, these names were now individual seeds in Christ, the one Sheaf of firstfruits. **1Co 15:20.** Although the name in each seed is unique, every seed contains the life of the first Seed, Christ. This is the divine life of the Father, which He granted to the Son to have in Himself when the Father brought Him forth as the Son of God, *before.* **Joh 5:26.**

Further reading: Galatians 4

## The seed sown in our spirit

The incorruptible seed of the divine nature is sown in our spirit by the word of the Father proceeding from Christ, through the ministry of the Holy Spirit. The word itself is not the seed, but rather, the seed is carried by the word. Marking this distinction, the apostle Peter said that we are born again, 'not of corruptible seed but incorruptible, *through* the word of God which lives and abides forever'. **1Pe 1:23**.

When this seed is planted in the 'ground' of our *spirit*, it is germinated by the Holy Spirit and we are conceived as a son of God, having been born anew of the divine nature. We have become a totally new creation, depicted by Jesus in His parable of 'the seed and grounds', as a new plant! **Mat 13:5,20**. Through new birth, Christ's life has become our life, but the expression of this life *is unique to our name as a son of God*. **Gal 2:20**. Although the divine nature of God is now our life, we are not God. Rather, we have become the offspring of God.

The apostle Paul explained this tremendous step on the pathway of salvation, writing, 'And because you are sons [by adoption], God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore, you are no longer a slave but a [new- creation] son, and if a son, then an heir of God [God's divine life] through Christ.' **Gal 4:6-7**. Significantly, when this germination happens, Christ has become our life and the substance of our expression as a son of God. **Gal 2:20**. This is why it is the Son who cries out, 'Abba, Father' within us.

Further reading: 1 Peter 1

## Into our spirit

If Paul said that the Spirit of the Son, which is the seed of our sonship, is sent into our *heart*, why are we saying that this seed is planted in our *spirit*? **Gal 4:6**. Our heart is the meeting point of our spirit (identity), soul and body. It is the very essence, or centre, of our person and expression. Together, our spirit and soul are our inner man, and they are indivisible. We can liken these two aspects of our heart to two sides of one coin. Our spirit is our identity. It is who we are. Our conscience is the faculty of our spirit through which we are able to know ourselves. **1Co 2:11**. Who we are, or want to be, is expressed through the faculties of our soul. These faculties include our will, mind, and emotions, and they influence how we behave, make decisions, communicate, and interpret our environment in and through our body.

The Scriptures describe the word of God as being 'sharper than any two-edged sword'. When it is proclaimed, it makes a division between the spirit and the soul, revealing the thoughts and intentions of the heart. **Heb 4:12**. Although the spirit is part of the heart, this division means that the seed, carried by the word, is able to be planted specifically in our spirit. We know that it is planted here because the spirit of a man, which is the innermost being of the heart, is identified by the Scriptures *as a lamp*. As Solomon explained, 'The *spirit* of a man is the *lamp* of the Lord, searching all the inner depths of his heart.' **Pro 20:27**. This lamp is lit when the seed of our sonship is germinated in our spirit by the Holy Spirit. This is when we are manifest as one of the stars of heaven that Abraham witnessed!

Further reading: Hebrews 4

## A heavenly body

In addition to receiving the seed of our sonship through new birth, we also receive a heavenly body, which is reserved for us, with Christ, in God's house. Jesus prepared this body for each one of us as He fulfilled the works of our name in the course of His offering and suffering journey from Gethsemane to Calvary. At the last Passover, He said to His disciples, 'Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.' **Joh 14:1-3.**

Receiving a heavenly body highlights that, through new birth, we are raised with Christ to become citizens of the heavenly Jerusalem. The psalmist prophesied of this amazing implication of new birth and baptism by the Father, writing, 'And of Zion [where the heavenly Jerusalem has been established] it will be said, "This one and that one were born in her; and the Most High Himself [that is, the Father] shall establish her."' **Psa 87:5.**

The heavenly Jerusalem, the church, is the context where sons of God are to lay down their life in love for one another according to their name as a son of God. **1Jn 4:7.** The desire to abide here and to express love through serving, which is the nature of God's life, is the evidence that a person has been born again. **Gal 5:13.** Highlighting this implication of new birth, the apostle John said, 'Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.' **1Jn 4:7.**

Further reading: 2 Corinthians 5

## The secret of the Lord

King David declared, 'The secret of the Lord is with those who fear Him, and He will show them His Covenant.' **Psa 25:14**. 'The secret of the Lord' is the word of each person's predestination as a son of God and as a man in the image and likeness of God. This word proceeds from the fellowship of Yahweh, through Christ.

The word of God proceeds from Christ through His messengers because it is ministered by the Holy Spirit directly from the Scriptures, which were written by the apostles and prophets. **Eph 2:20**. Paul emphasised this basic principle, writing, 'According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ.' **1Co 3:10-11**.

Even while he was still alive, Paul observed a proliferation of alternative gospels. These were interpretations of the Scriptures, variously informed by Greek philosophy and Jewish traditions. These were appealing to many people. For this reason, Paul admonished the Corinthians, saying, 'For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted – you may well put up with it!' **2Co 11:4**.

He exhorted all believers with the instruction, 'But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.' **Gal 1:8**. Likewise, the apostle John said, 'If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds.' **2Jn 1:10-11**. People who proclaim these alternative gospels are messengers of Satan who exemplify the spirit of antichrist.

Further reading: Galatians 1



## The ear of a disciple

In this present age, the Lord has established presbyteries in the right hand of Christ. Their work is to proclaim the gospel of God from the Scriptures as the word of present truth. Within the presbytery, Christ has given to some men ascension-gift grace to illuminate, from the Scriptures, what the Spirit is saying to the presbytery and the church. **Eph 4:11-12**. Importantly, these gifts are not for the purpose of laying another foundation. Rather, through their ministry, and then the ministry of the presbytery, each hearer is able to build on the foundation that Paul and the other apostles laid. In this regard, ascension-gifted presbyters are to minister in the mode of Timothy and Titus.

Every time that the Lord speaks, it is straight from the Scriptures. These words written by the prophets and the New Testament apostles are illuminated to us by the Holy Spirit. We see that the Scriptures themselves speak! **Gal 3:8**. As messengers, we do not go beyond what is written in the Scriptures; nor do we, in order to appease our hearers, avoid the passages of Scripture that challenge their carnal expectations and conduct.

How does the secret of the Lord contained in the Scriptures proceed from the fellowship of Yahweh to us so that the purposes of God are accomplished in our lives? Jesus, who is the Word, testified of this process. He said, 'The Lord God has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, He awakens My ear to hear as the learned [meaning, disciple]. The Lord God has opened My ear; and I was not rebellious, nor did I turn away.' **Isa 50:4-5**. We know that this was Jesus who was speaking, for He is the One who, in the court of Caiaphas, gave His back to those who struck Him and His cheeks to those who plucked out His beard. **Isa 50:6**. This should also be our testimony as disciples.

Further reading: 1 Corinthians 3

## The Shepherd of the sheep

The Word is Christ. He gave this word to the apostles and prophets to write as the Scriptures. **1Pe 1:10-12**. The Spirit illuminates this word from the Scriptures, which is then multiplied and declared by messengers through the fellowship of the word in the presbytery and then in the church. This is the word of present truth for our day, which is proclaimed week by week at the public *agape* meal. In the book of Revelation, this ministry of the word was symbolised by a lamp that is set in the flower of a lampstand church. The efficacy of this ministry is contingent upon messengers, who belong to an *aggelos* presbytery, walking within and between lampstand churches.

Significantly, it is through our ongoing fellowship in the word, as it is ministered to us from Christ, by the Spirit, that we obtain the double portion of oil. Through this ministry of grace, men are able to lift up holy hands without wrath and doubting. Likewise, women are able to conduct themselves with propriety and moderation, professing godliness, with good works, as the community of the word in their houses. **1Ti 2:8-10**. This is what it means to live 'blamelessly in holiness', ready for the coming of the Lord Jesus Christ. **1Th 3:13**.

Jesus speaks these words to us as the Shepherd and Overseer of our soul. **1Pe 2:25**. He is the Overseer of a royal priesthood, and the Overseer of His house, 'whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end'. **Heb 3:6**. As the great Shepherd of the sheep, He calls each of us by name. **Joh 10:2-5**. We are led by the Shepherd as we respond in faith obedience to the word of our name. This word defines who we are in relation to Him and to those who belong to His flock.

Further reading: John 10

## Finding rest for our soul

The word of Christ is proclaimed to those who are weary. In this regard, we recall the invitation of Jesus, who said, 'Come to Me, all you who labour and are heavy laden [that is, 'weary'], 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**.

When Jesus says to us, 'Take My yoke upon you and learn from Me', He is inviting us to join His offering and suffering journey. **Mat 11:29**. Each wounding event in the course of His journey was a travail involving death, burial and resurrection. Through this travail, Christ died to sin as He laid down His life for us and fulfilled the works of obedience that belong to our sonship. **Rom 6:10**. **Heb 5:8-9**. Significantly, Christ was being restored at the end of each wound in preparation for the lesson and the multiplication of life that belonged to the next wound. Summarising Christ's orientation to the seven suffering events of His offering journey, Paul said that 'for the joy set before Him He endured the cross, despising the shame'. **Heb 12:2**.

We are weary and heavy laden on account of our carnal projections. This weariness and suffering belongs to the condemnation of sin. Each day, Christ calls us to be yoked to Him. Through this initiative, we are delivered to a choice. We either respond in life as the rebellious thief did, and find no answer to our dilemmas; or we respond with faith, like the repentant thief, and embrace our fellowship in Christ's travail for us. Significantly, in every circumstance, we learn from Him what He learned for us in that moment, and we are able to fulfil the works of obedience that belong to our sonship. This is the fruit of resting in hope. We are being regenerated, and our soul is being restored. We are joined to this timeless reality of the cross because He is I AM. **Joh 8:28**.

Further reading: Hebrews 5

## The fruit of chastening

The fellowship of Christ's travail is painful. As Paul observed, 'Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.' **Heb 12:11**. This can be a time of weeping that endures as though 'through the night'. However, joy comes 'in the morning'. **Psa 30:5**. This joy belongs to what is made new, which has been brought forth in our life and understanding.

The word of the messengers, which is a light to our path, reminds us that travail and restoration are to be a daily and lifelong reality for us. We note, in this regard, the words of Isaiah, who declared, 'The watchman said, "The morning comes, and also the night. If you will inquire, inquire; Return! Come back!" ' **Isa 21:12**. Each morning, we are awakened to hear the word of Christ by the Spirit, knowing that the next morning will be followed by an evening that involves travail. This is our expectation as those who have taken Christ's yoke upon us.

The rest that we receive, as we remain yoked to Christ, marks the end of anxiety and of other emotions of sin that arise when we live according to the flesh. Rest belongs only to those who are properly yoked to Christ. This yoke is the headship of Christ. The Lord is calling every man to be yoked to Him. He is calling every woman to be yoked to Him. If we are being yoked to Christ in the order of headship, we will be properly yoked to each other in our marriage, in our family, and as a household to other households. We will be finding rest for our soul as we show forth the virtues of Him who called us 'out of darkness and into His marvellous light'. **1Pe 2:9**.

Further reading: Hebrews 12

## The Lord is my Shepherd

The testimony of those who are yoked to Christ is, 'The Lord is my Shepherd; I shall not want. He makes me to lie down in green pastures [find rest for my soul]; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name's sake.' **Psa 23:1-3**. This is the implication of walking with Christ in the fellowship of His travail. As King David then testified, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil [because I fear the Lord]; for You are with me [as He was with the repentant thief]; Your [chastening] rod and Your staff, they comfort me.' **Psa 23:4**. Both elements of rest and travail meet in the Father's *agape* meal, which is the provision for our daily journey with Christ. Acknowledging this reality, King David further said, 'You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.' **Psa 23:5-6**.

Walking in this manner is the way that leads to life. **Mat 7:14**. It is the pathway of salvation upon which we are experiencing regeneration and renewing, and are bringing forth the fruit of sonship. While this is necessary for each person's salvation, it is particularly important for those who preach and teach the word. The ministry of the word according to our sanctification is the fruit of our fellowship in Christ's travail. As the psalmist declared, 'Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.' **Psa 126:5-6**.

Further reading: Psalm 23

A scenic landscape featuring a dirt path that winds up a grassy hill. The path is bordered by a simple wooden fence on the right side. The hill is covered in lush green grass and some small shrubs. In the background, there are rolling hills and a valley with a body of water. The sky is a mix of blue, orange, and pink, suggesting a sunset or sunrise. The overall mood is peaceful and inspiring.

# Restoring my Soul